

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II, No. 1.

CHICAGO, ILLINOIS, JANUARY 5, E. M. 298. [C. E. 1898.]

WHOLE NO. 692

### Anglo-International Anthem

Proper the English tongue!  
Where'er its words are sung,  
Let slavery die!  
May the pure English speech,  
Unto all nations reach,  
And every creature teach  
Glad freedom's cry!

Proper the rights of Man:  
English, American,  
Australian, rise!  
Establish equal right!  
Enlighten error's night!  
Abolish envy's blight!  
Prosper the war!

Proper the Reign of Peace!  
Let wars and conflicts cease!  
Prosper the good!  
Banish the strife for gain!  
Vanish the workers' pain!  
Establish on land and main,  
Man's Brotherhood!

Liberty, Learning, Love  
Be Triune power above  
All ill of life!  
Gilded English Race!  
Proclaim in every place,  
The Golden Age of Grace,  
The end of strife!

—Robert Chamberlain Adams.

Midway, D. C.

### Paragraphs.

BY REV. SIDNEY HOLMES.

Denunciation is not argument.

Money and marriage are the principal causes of crime.

A marriage license is a permit for conjugal licentiousness.

To say a thing is bad is one thing; to prove it is another.

Marriage is a legal union. A harlot is a non-union prostitute.

Every person believes in freedom for himself, but most persons think everybody else needs restriction.

Another year has begun but the prosperity promised by Mark Hanna and President McKinley is still tied up by the monopolists.

"A little knowledge is a dangerous thing" is the cry of those who have little knowledge and would monopolize it. Strange, isn't it?

According to the Bible, woman first discovered the goodness of the fruits of the tree of knowledge and man has been trying to keep her away from it ever since.

Nine tenths of the crimes which are said to be due to the use of alcoholic liquors are in reality caused either indirectly

by the present money system or directly by the present marriage system.

A man was recently sent to jail in Chicago for stealing a pig's foot. Before he was released his wife was sent to an insane asylum and his baby died. But what of it? Pig's feet cost money and women and children can be got for the asking.

Eric Hollandt jumped into the Chicago river last week because the woman he loved was the property of another man. "I never told her I loved her," he said. "I could not, for she was married." The churches tell us we should try to be like Jesus. Who ever heard of a man becoming jealous because his wife said she loved Jesus?

### Popular Follies and Crimes.

BY JAMES S. DENSON.

The Georgia House of Representatives, having passed the bill for the protection of 200-pound youths who might get hurt in football games if left to their own devices, refused to restrict the employment of children in factories. There is nothing like consistency!—*Evening Sun*.

He must be innocent indeed who expects statisticians to be consistent. Of all inconsistent journals, the "Sun," of New York, is well to the front. It is a good match for the Georgian legislature.

The mayor of Reading, Pa., was asked by the local clergy to forbid a certain theatrical performance. He refused to do so until he had a report from a committee of secular officials. He got the report and was justly indignant at the priestly slanderers. Upon this the New York "Sun" remarks that "we all know the excitability of the clerical mind when on the quest for impropriety." And the wanton wildness of the clerical imagination.

Judge McMahon, of General Sessions, New York, said a short time ago, during the hearing of a case where two policemen swore that they had obtained entrance to a house by falsely representing themselves as sent by a friend of the occupant—"I believe most firmly that a policeman who lies in the ordinary course of his duties will lie with his hand on the Bible." That is, an officer who will lie to induce persons to commit alleged crimes will lie when he goes into court to testify against them. If all courts held this view there would soon be an end of Comstockism and Parkhurstism. Incidentally, Judge McMahon gives some valuable testimony as to the value of an oath taken on the Bible or with lifted hand.

A man in Bridgeport was married for ten years and had several children before his relatives discovered the facts. They came out through his sending some beer to his home by the hand of his little boy. He was arrested for selling intoxicants to a minor. Then he took the judge aside and let him into his long-kept secret. It appears that he had an invalid sister who

was opposed to his marrying. "Don't let a wife come between us," she begged him. "No woman can love you more than I do, Jimmy." So, to please his sister, Donahue kept his marriage a secret for a decade, visiting his wife and children only occasionally and by stealth. This is another result of the ignorance in which it is fashionable to keep girls. Had this sister been decently educated she would have known that, no matter how much she might love her brother, that love could not possibly satisfy him. Her simplicity was at once comical and pitiful, and it was at the same time the shame of the church which makes stupidity a virtue.

The W. C. T. U. protested against the acceptance of Macmonie's famous "Bacchante" by the Metropolitan Museum of Art. Their objections were not considered valid, and at last the bronze was put on exhibition. Then the good women swarmed into the Museum on the first day of the opening. They wanted to see the statue they had denounced without seeing it. They were not looking for anything else. Said an attendant:

The curious part of it is, that not one of all these women was ever here before. I'm positive of this, because we learn to know the faces of our visitors pretty well, while the habits of the place, of course, become like old friends to us. No, it is the first time the white-ribboners have so honored us, and from the remarks I fall by some of them I should say it was their first visit to any museum.

No doubt the attendants were right in their opinion that their new visitors knew nothing practically about art. Their specialty is theoretical moralism. As Christians, they have been taught that the unclothed human body is indecent and, of course, any representation of the vile must partake of the nature of the original. Going to the Museum to see the Bacchante was probably their first lesson in Rationalism—that is, their first attempt to get at facts before formulating conclusions.

Miss Marie Prevoncha, a professional nurse, brought suit against the city of Sandusky, Ohio, for injuries to her leg received by a fall on the sidewalk. She wanted \$5,000. When the cause came on for trial, the attorney for the city raised a point as to the nature of the injury, and insisted that the jury should have an opportunity to judge for itself. "Never!" Miss Prevoncha fairly hissed, as she pointed her finger at the city prosecutor. "The demand is monstrous." The prosecutor insisted and quoted authorities. A long argument ensued. The judge finally decided that it would be "indelicat" to enforce the demand. The case went to the jury, which returned a verdict against the plaintiff. Of course the jury did just right. The demand of the city was fair and equitable. The judge showed his weakness in the ruling he gave. Any person demanding damages for negligence or other cause and refusing to permit those who are to pass upon the claim an opportunity to examine the part said to be injured, by that refusal invites and should receive an adverse verdict. Such a refusal at once raises a suspicion of the honesty of the claim. The demand for exemption from such a just test is "indelicat" to a degree that may well be called "monstrous." For a professional nurse, of all women, to put in the plea of the uneducated prude, of the green country girl, is ridiculous. And by so doing she attracts ten times the disagreeable attention she would if she quietly acceded to the simple and natural request of the defendant.

The dailies bring the news that not long since a Miss Clara Hoffman, "one of the most talented pupils of the Cincinnati Art School," "died from a shock to her modesty." It seems that a fellow pupil, a young man, in a spirit of fun, dared her to take a boat ride with him on the Ohio River, in the dark. In the same spirit she accepted the challenge, and they started upon their adventure.

Upon reaching a dark spot in the current, Horsfall thought to carry the jest further by declaring that he was going in swimming from the boat. Miss Hoffman at first supposed that her escort was only talking, but she nearly

fainted away when he began to divest himself of his outer garments. Despite the girl's cries, protests and screams, Horsfall deliberately took off his shoes, coat, vest, trousers, and even his shirt, and plunged into the water. Miss Hoffman dropped into the bottom of the boat in a semi-hysterical fit before she discovered that Horsfall had on a complete bathing suit under his outer clothing. As soon as the young artist discovered his companion's condition he hurried ashore with her, and took her home. The next morning she was prostrated with an attack of brain fever, from which she never rallied, dying in a raving delirium.

One is curious to know what sort of an "Art School" it is whose pupils die because they suppose they have seen the uncovered skin of a human being. Such a school certainly should be discouraged in all proper ways. It is exceedingly fortunate for the race that this young woman received the shock to her modesty at an early stage of her career. Her life ended most opportunely. Her death is one more item in the debit column of Humanity's account with supernatural moralism.

### Personal Responsibility.

BY JOHN BADCOCK, JR.

I don't often see Lucifer, not having much inclination for reading controversial matters—for arguing disturbs my equanimity, makes my head hot and my feet cold, keeps me awake at night time, and bilious and ill-tempered the next day—but Bedfordshire dropt me two recent numbers of Lucifer just now, and I find myself involuntarily on the war path over what may appear a quibble, but it is really much more.

I read Wm. Gilmour's letter in your issue, No. 685, referring, as far as I can judge, to a case of desertion by a man of his pregnant sweetheart; and in Wm. Gilmour's penultimate paragraph I find these consoling (?) words: "Each acted egoistically (for self-satisfaction) therefore no condemnation for either of them." What Mr. Gilmour doubtless means is that there is no moral or religious condemnation due against them. But it is not sufficient to say that. I have not to convict a tiger or a flea of blame or moral guilt before killing either—neither have I with human beings before taking offensive or defensive actions against them. Of course, we don't require any legal, or ecclesiastical, or ethical authority to incite us to take action against all those ill-usages which hurt us. But rather than relieve mine enemies, such as the deserters or ill-users of women and children, from legal or moral fetters and castigations, I would see that these served my purpose, rather than that the said enemies should escape altogether from being nipped in the bud. The precise measures of expediency applicable to any given case I do not intend to approach, but a reliance upon the forces that are ideal, such as persuasion, which might suffice in a more perfect state of society, might, in these days, be equivalent to absolute self-sacrifice of the innocent.

What Wm. Gilmour suffers from, as I see also in his letter against the ballot, is Auberon Herbert's anti-force teaching. I used to suffer in the same way. But now, perceiving that Force Rules the World, I perceive also, that if there's "no condemnation for either of them" in the case up, there's equally no condemnation of anything. But at once, arises the need for my measuring my forces with all forces against me. It is on this point that I think Wm. Gilmour's statements require supplementing. When one has got rid of a fetish one is apt to elevate, or speak lightly of many things and actions heretofore condemned; without perceiving that there may be other grounds than the superstitious condemnation of certain actions. Or, better still, leaving blameworthiness altogether out of account, we perceive that it is needful for us to take offensive and defensive actions against certain persons (with or without any abstract sanctions) for the sake of our own safety or permanence or the complete dominance of the best types.

What spoils the Reverend Benjamin R. Tucker's advocacy of a limited liberty (limited to adults) is that he is a slave to a principle—a principle of liberty worded by himself and some others. Not finding therein any prohibition of parental cruelties so long as parents only torture "their own" children,



he at once acquiesces these brutes, and not only so but urges that offensive actions should be used against any outsiders who come to the rescue of such tortured children.

Talk about government by Act of Parliament! Government by a principle would be far worse, because less alterable by altering circumstances. The editor of "Egoism" is, equally with Tucker, a slave of the same principle. If they were both only more egoistic in their philosophy they might see that to fight the enemies of society the sanction of their principles is no more required than is the sanction of the church. As it is, they give themselves away—erect an Anarchist church for the promulgation of an Anarchist morality, with the startling result that the very worst enemies of society, the most degraded as regards susceptibility to all tender and beautiful influences, are to go free even though they commit the most revolting crimes we can conceive of! The bearing of these observations upon the case up I hope you see.

Leyton, England.

### "Egoism," etc.

BY C. L. JAMES.

In Lucifer 687, Albert Chavannes says "All evolutionists—and I believe it embraces (?) the majority of the readers of Lucifer—recognize in the attainment of happiness the only correct standard of conduct." In the October "Egoism," "Tak Kak" says "A course of reading in history, philosophy and science, especially standard literature on evolution, together with personal observation . . . will gradually convince any intelligent person that all voluntary acts, including a certain class of acts popularly but erroneously called non-voluntary, are caused by motives acting upon the feeling and reason of the Ego." I disbelieve these dogmatical assertions, which are offered as the basis of reform, and I apprehend their authors will hardly say that is because I have not read "the standard literature on evolution." The study of evolution teaches me that the actions of the least evolved animals are automatic (non-voluntary). It teaches me that most human actions are automatic.

I am sure "Tak Kak" does not breathe in consequence of motives acting upon his feeling and reason. He breathes because he cannot help it. He could not stop if he tried, except indirectly, by paralyzing his breathing apparatus. "The standard literature on evolution" also teaches me that habitual actions become automatic. A drunkard, who signs the pledge one day and returns to his cups the next, has not changed his mind about the expediency of drinking. He resumes that vice, as he will tell you himself, because he cannot help it—just as "Tak Kak" would fail if he tried to hold his breath for any time.

Finally, "the standard literature on evolution" teaches me that all action is automatic to a great extent. Automatic processes make taste; and taste determines choice, wherever there is any. Its fundamental law is a law of automatism. It is that men seek to gratify their desires with the least exertion. And this is merely the subjective statement of the mechanical principle that motion follows the line of least resistance.

Moreover, personal observation teaches me that seeking happiness is the last way on earth to get it. It teaches me that no man knows what in particular would be for his own happiness; still less for another's; and, of course, least for all men's. Those who sought their own happiness systematically and those who sought that of others on an extensive scale have made a sad mess of it. Vitellius was devoted to his own exclusive happiness. Robespierre, Torquemada, and those charitable monks who made pauperism an institution, sought their own happiness less directly through what they thought for other peoples'. The examples are not encouraging. Happiness, obtained or bestowed, is accidental. The real spring of action, which determines its normal course, is self-expression. It is force liberated within the organism, and acting automatically till it meets some check which the voluntary ganglia may be employed to overcome.

This is clearly an Anarchistic conclusion. It is also Optimistic. The bad results of seeking happiness lead to dismal conclusions about the destiny of a race assumed to be always doing so. Like some genie architect of sepulchral gloom, the Pessimist lays out his scheme of human life, showing how all roads by which happiness is pursued end at dead walls, in pitfalls, or in endless labyrinths. But the whole City of Despair vanishes at this one disenchanting spell: "Men seek primarily their own way. Happiness is but an incident of doing one's own work. Let men be free to do that, and let them be encouraged to do that, and the rest will take care of itself."

Thinking thus, I am sorry to see so many whose sympathies are with us, mounting the murrain-rid jade of Epicurus' obsolete philosophy. I know there are some eminent evolutionists among them. Herbert Spencer is an Utilitarian. But Darwin was not. His analysis of Conscience, its origin, and its functions, in the "Descent of Man," is a masterly piece of work. The reason some evolutionists of merit are Utilitarians is, I think, that they share in some measure that imitative instinct whose perfect work is seen in inferior writers without their originality. These writers, though they mean well, are mere eclectics. They put together Anarchism, Communism, Utilitarianism, Materialism, sex reform, evolution, etc., not synthetically, by deducing them from any common principle, nor yet analytically, by drawing out the positive truth contained in each speculation, but parrot-fashion, because they know each to be current—and heterodox, which means always rather alluring. If they thought, as well as read, more, they would see that theseisms have no normal connection—that some are scientific truths, some moral reforms, and some silly metaphysical systems which had their trial and failure long ago. Not till they take that trouble can they be so equipped as to do service in the modern battle against the modern weapons of conservatism.

Elsie C. Wilcox deprecates the use of so much valuable space in fights among the Idealists, and advises them to be content with liberty for each to try the ideal he prefers. This is excellent advice; but in one point of view the fight among the Idealists is a gratifying sign of progress. It is gratifying for this reason—that the Dualist is no longer in evidence. All the Idealists are for variety of one sort or other. This shows the number of outspoken varieties to have increased so much that they monopolize the progressive papers. The enemies of freedom for variety in general have been converted, died, subsided, or hitched their wagons to the star of agnostic conservatism—pilot H. L. Green. "The world do move!"

The Portland outrage is by far the most flagrant of its kind, and seems, through its desperate character, to indicate that the perpetrators are floundering in a trap of their own construction. When A. J. Pope wrote, in Lucifer, that all letters might safely be sent to his cell No. 5, I addressed him there; and knowing that he would not have a lawyer, gave him all the best advice I could about defense. I was surprised at getting no reply; but after his last, in Lucifer, I know the conspirators stole my letter to him, as they did his to others. I now advise Addis, or whoever of our Oregonian comrades sees this, to engage a lawyer, and, without waiting to be prosecuted, proceed against Murphy & Co. There is no question these gentry have made themselves both civilly and criminally liable.

For moralists to talk of altering morals without altering environments is no wiser than for a doctor to poultice a wooden leg.—Ben Tillett.

An injury done to one is a threat held out to hundreds.—Pablos Syrus.

It is the authors, more than the diplomats, who make nations love one another.—Tennyson.

# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper

that has adopted this name stands

For Light against Darkness—

For Reason against Superstition—

For Science against Tradition—

For Investigation and Enlightenment against Credulity and Ignorance—

For Liberty against Slavery—

For Justice against Privilege.

LUCIFER's speciality is Sociology, or Sociologic Science, believing this to be the most important of all Sciences, because most intimately connected with the origin or inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

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Make all orders payable to Moses Harman, 1304 W. Congress St., Chicago, Ill.

ROSA GRAUL, author of "Hilda's Home," has written a reply to her critics, that will appear in next week's issue. In this reply she speaks of divorce, of reconstruction, of Dianism, etc.

As stated last week, the publication of Hilda's Home in book form is now assured; work thereon will be pushed as rapidly as our means will permit. Those who have subscribed for one or more copies will confer a favor by forwarding the price—fifty cents per copy in paper cover, and one dollar in cloth. Unwillingness to incur debt for anything induces us to make this request. A little from each will make this burden light.

## New Year and New Volume.

With this issue we begin a new year and a new volume. While not all that could be desired we are glad to know that our Light-Bearer has not defaulted, but has made regular connections every week during the year just closed; and are glad also to be able to say that notwithstanding the last "great financial conspiracy" the prospect now is that with the help of earnest and faithful coworkers it will continue its weekly risings for the year 298—Brunonian calendar.

With cordial greetings, once more, we extend the hand of fellowship and hope, to all who work for better conditions for the race of human kind—especially for the conditions that will secure to the unborn the right to be born well, if born at all.

## Charity Cheaper than Justice.

As object lessons showing the stage of development, social or collective as well as individual and personal, of races or nations of human beings, the annual festivals, the holidays, the celebrations, religious or semi-religious, of such peoples are significant, interesting and useful.

Among the various aggregations of people inhabiting the American continent—Indian tribes excepted, and among European nations—Turkey excepted, the annual festival called Christmas, "Christmas tide," or "Christmas week," is by far the most generally observed of all the annual holidays or seasons of general relaxation and cessation from labor, and of abandonment to indulgence in social enjoyment and merry-making.

The origin of this custom dates back, doubtless, to prehistoric times when, in the northern hemisphere of the earth, the sun—then worshiped as a god, seemed annually to die, and to remain buried in darkness for the space of several ordinary days and nights, and then to come forth resurrected, and to begin again his annual journey through the heavens.

The absence of the sun—causing labor to be difficult and

unprofitable, invited to repose, to relaxation, and the return of the sun-god, bringing promise of renewed life in the vegetable world, with assurance of a bounteous supply of the means of support for animal life, all these would naturally suggest a holiday or season of rejoicing, merry-making, exchange of gifts for remembrance, etc.

So much for the origin of the festival now known as Christmas. It matters little to us as to how and when this festive anniversary originated, or how it came to be thus named in modern times. We are now concerned mainly with the manner of its celebration, and with the general significance and tendencies of the customs or methods of celebrating this national or international holiday.

Taking up a copy of the New York "World" of December 26, the big heading on first page tells us that the "Vanderbilt Wealth Entertains Whole Towns in England and Vermont;" that "British Traditions of Hospitality have been Outdone by the American Duchess;" that the "Green Mountains Never Knew Such Generous Hosts," etc., etc. Whole pages of the "World" are given up to descriptions of how the poor were made happy by gifts from the rich and the charitably inclined.

In Chicago the Sunday papers told the same story. Churches and charitable associations vied with each other in feeding the hungry thousands of this the greatest inland city of the western continent. At what is called the "Pacific Mission" on Van Buren Street, it is reported that on Christmas day, "by two o'clock, some 3,000 meals had been eaten by 900 men." This would mean more than three meals to each man. This is apparently explained by the statement that "each visitor was allowed as many 'helpings' as he cared to ask for," each "helping" being reckoned a meal. Only a few women were there and apparently no children. The account of the day's work for this "mission" says, "The proceedings were interspersed with short gospel services under the direction of Harry Monroe."

At the "Armour Mission," the Sunday school children of that institution were treated to spectacular performances, "a scene of dazzling beauty," besides being bountifully fed. "P.D. Armour forgot the cares of business and the excitement of the wheat pit, as he mingled with the children," says the report.

City and county authorities provided feasts for the inmates of the various institutions under their control, including the asylums and prisons.

Of the many agencies, however, through which the rich and the well-to-do of Chicago dispensed their charities the "Salvation Army" appears to be the favorite. For weeks beforehand the "army" has been calling for money; the city has been canvassed by the "corporals" and "captains" of this now ubiquitous organization, asking for money and goods of many kinds, for Christmas donations to the poor. On Christmas day, as the "Chronicle" reports:

There was welcome in the smiles of the waiters; there was welcome in the informal "Merry Christmas" of the door tenders, and there was welcome under every cap and poke bonnet that floated about under the rafters of Princeton rink. For two days three wagons and a score of army ladies and ladies have been engaged in the transportation of supplies for the big Christmas feast. Tickets have been issued to the poor, but diners were given to many who came without the tickets, but whose wan faces and pinched lips attested the truth of their statements when they said they were hungry.

Before night the report says there were five thousand two hundred who had eaten Christmas dinner at the "army mess table." At the head of the first column of hungry applicants was a negro boy who said he had had three "narrow escapes from starvation every day for a month," and who evinced his hunger by carrying food to his mouth with both hands.

But there were others who ate with both hands, who wished they had more hands and more stomachs and that Christmas came every day instead of once a year. From 11:10 until 1:30, without a moment's interruption, the army corps continued to dole out turkey, chicken, beef, cranberry sauce, potatoes, vegetables and coffee. When the hour for closing arrived there was still a large scattering of hungry people on the outside, but none of these went away unsatisfied, notwithstanding the mild rules which the army had imposed upon its festivities for its own protection.

The next paragraph is significant, as showing the main source of these supplies:

Nearly all the supplies were donated to the army by commercial houses and private individuals. No account was kept of the turkeys and chickens contributed to the feast. "Oh, my, I couldn't say," replied Adjutant Thomas (Honey) in answer to a question. "We have had oceans of turkeys and chickens. Besides, we had 1,600 pounds of beef, thirty or forty bushels of potatoes, eight boxes of oranges, six barrels of apples, three barrels of cranberries, three barrels of prunes, eighteen boxes of cookies, 900 pounds of pork and large quantities of turnips, cabbage and potatoes and 1,500 loaves of bread." It is estimated that not less than 3,000 pounds of turkey and as many more of chicken were dispensed during the day.

Another very suggestive paragraph reads thus:

The northwest division corps band, consisting of twenty pieces, played during the day and a short religious service preceded each meal. "Feed a man first, and then you can convert him," said Colonel French, and the hungry company that munched away at savory viands breathed a grateful "amen." Familiar hymns were sung during the interim and not a few of the guests joined in the chorus.

In his summing up the "Chronicle" man says, "Practical Christianity was exemplified in the splendid efforts made by the Salvation Army and kindred organizations to relieve the hungry and to provide Christmas cheer for countless thousands."

In thus saying the newspaper man is eminently in the right. Yes, practical Christianity, being itself largely responsible for the system of economics, and of general morals, political and social, that breeds paupers, imbeciles and criminals, it is only reasonable to expect that in its practical working Christianity should seek to perpetuate its system, to make the people contented with the working of the system that makes Christian charity a necessity.

Christianity does not want justice; does not mean that what a man sows that shall he also reap. Its basic principle is moral bankruptcy—a scheme whereby sinful man can escape justice. Christianity means "grace," "favor," "charity." Charity and justice will not mix; they are mutually destructive principles.

Christianity magnifies poverty, shiftlessness, and discourages taking thought for the morrow. Its prayer is "give, give, give!" "Give us this day our daily bread"—"Ask and ye shall receive," and "If ye receive not it is because ye ask amiss." It does not demand equal right to the opportunity to earn our daily bread.

Christianity agrees well with plutocracy whose motto is: "Government should protect the rich; then the rich can take care of the poor." So long as the church and its agents can have the office of dispenser of the gifts of the rich to the poor it is well content with the conditions that insure the truth of the saying, "the poor ye have always with you."

In thus saying I make no charge against the honesty or goodness of intention of the Salvation Army, the churches, or of the people called plutocrats. They are simply carrying to their logical conclusions the basic principles of the Christian cult, or ethical system. The fault is with the system itself, rather than with the victims thereof. Hence the necessity of showing the real cause of the evils that church and state officials seem trying so laboriously, so continuously and yet so fruitlessly to remove.

Justice, equal right to nature's opportunities, including, of course, the right to be born well, to be born of love, joined to wisdom gained by experience, would in time remove the necessity for such lessons,—such wholesale exhibitions of charity as we have just seen in Chicago and elsewhere, and these agencies, love and wisdom, would remove Christianity itself, by removing the excuse, the *raison d'être*, of its existence.

M. HARMAN.

### An Ill-bred Critic.

"Ah, yes," said the star, "I have been married for eight years."

"Continuously?" said the critical one, but the query was deemed unworthy of reply.

Yes, the "star" did quite right in ignoring such questions, and such questioners. The better plan, however, would have been to say nothing at all in relation to her marriage—if she had once committed the folly of allowing herself to get entangled in a matrimonial noose. And whether she had

escaped a first entanglement and had been caught a second or a third time, in the space of eight years, was certainly her own business, and not that of her ill-bred questioner. When will the devotees of Grundy morality learn that the first and most important lesson in manners, or in good breeding, is to mind one's own business, and refrain from asking impertinent questions.

### Physiology in Schools.

Mrs. McDonaugh said that a friend of her's, a Board School teacher, had received a note from an irate mother: "Please don't tell Edith about her in-idea; she doesn't like it; and, besides, it's rude."

This item, judging from the heading, was inserted in the London "Mail" as a bit of fun. But when we consider the results of ignorance of physiology, the physiology of the respiratory, the digestive, and especially of the reproductive system, it would seem there is more cause for serious reflection than for mirth, to be found in paragraphs such as this. While it is very true that many will not heed instruction in such matters, drawn from the experience of others, yet it is likewise true that a much smaller amount of disastrous personal experience is necessary to teach wisdom when the individual has been properly warned in time, than when no warning has been given, or when the warning has been mixed up with irrational and unscientific teachings, to say nothing of the effect of vicious example.

### Who Is in the Right?

In whole number of Lucifer, 688 there appeared an article from James Beeson, of Hytop, Ala., an old subscriber and contributor to Lucifer's columns, in which some very serious charges were made, aimed personally at and addressed to the "Editor of Lucifer." In commenting thereon I took less space than he took in making them.

This little controversy between Friend Beeson and myself has attracted considerable attention, judging from the letters received concerning it. Being private and personal rather than otherwise, I have refrained from publishing these letters. One lady friend, whose good opinion I much prize, writes me that she has been "very disagreeably surprised at the tone and manner of your editorials of late" and mentions particularly my reply to James Beeson. Among other objections she thinks that when I say to Mr. Beeson, "It is not true, etc." I charge him with "lying."

Surely no other reader takes this view of the matter. Mr. Beeson had not minced matters in making his charges against me and my work, and in my answer I used plain language, but neither charged the other with intentional falsehood.

Another correspondent, an editor and writer of books, says: "I was much pleased to read your comments on James Beeson's communication especially with what you say about the state, because that is precisely my own position. . . . I prefer to risk the organized opposition of the people, than the prejudice, hate and ignorance of the mob. It is not the state that put you and Pope in prison, but the men who are in power. Take away the state, and these men, backed by the popular ignorance and superstition, would kill instead of putting in prison those they wish to injure."

Now Mr. Beeson himself comes again with a short letter addressed, "for Lucifer's editor" in which he says:

"My short article together with your comments are before me. I should consider it all unworthy of notice had I not received a letter from Aunt Elmina asking for an explanation, etc. If I did her an injury it was done publicly and deserves to be amended in the same way. She says 'old granny is not objectionable in itself,' and if so I didn't do her any harm because I didn't mean it as such to her. I am willing to admit that I could have used better language, and made my meaning clearer—but can't give up the grounds I took as to her being a leader, although she denies it. The first work I ever read on the subject of sex freedom was Dianna, and I got it from her and thought she was the author of it."



"I have written a reply to your comments but will not mail it, because there is no use arguing with a monomaniac. One had as well expect fair play from a politician—indeed I consider your comments on the misspelling of one word beneath their tactics.

"But your defense of the Chicago martyrs in the face of their unpopularity with plutocracy and the ignorant rabble that supported it—endured you and Lucifer to me in a way that will never be forgotten no difference how much we may disagree now or hereafter. With respect to you and all humanitarians I close,  
JAMES BEESON."

As Friend Beeson acknowledges that he might have worded his first letter better I will not be less magnanimous. It is doubtless true that what was said anent bad spelling had better been left out. There is so little merit in spelling words according to accepted standards, that if an article has no faults except incorrect spelling this might well be forgiven. In making this criticism I had not in mind Mr. Beeson's letter—which in the matter of spelling was much above the average, only two or three errors being noted and these were weeded out in the proof—but rather the careless spelling of correspondents in general. The only inaccuracy of spelling we allowed to go into print was "partician" which was not changed because, in doubt as to what the writer really meant by it. As it was used twice I reasonably inferred it was not a slip of the pen but was spelled as he wanted to have it.

If instead of the slurring remarks in regard to my lack of fairness,—if instead of opprobrious epithets in lieu of argument Mr. Beeson would send us a temperate and respectful rejoinder to my reply to his former article, leaving to "politicians" the use of such endearing names as "monomaniac," "old granny," etc., his reply, if not too long, would be freely inserted, and if no new charges were made, would be allowed to close the controversy—as in the case of Leroy Berrier—without claiming the final word,—as is usual with editors.

In conclusion, while freely reciprocating the good wishes of our Alabama correspondent I would mildly hint, to him and to all others who write for publication, that it would save much time, labor and ruffling of temper if they would take a little more pains in the preparation of their articles, remembering always that editors and publishers, as a class, are very much pressed for time, and that to expect them to spend hours fixing up hastily prepared manuscript is asking too much of human nature.

M. HARMAN.

### Sauce for the Gander.

Two Chicago ministers affirm that Colonel Ingersoll is insane—morally insane at that! 'Tis the unkindest cut of all. Following hard upon the heels of the genial and misguided Colonel's expressed agreement with the clergy that all Anarchists are crazy and should be incarcerated in madhouses, the cruel utterance of these Chicago dominies smacks of the basest treachery. Oh, ingratitude, thy cognomen is Preacher! And how they pile it on!

A man may be a mental giant and yet be a moral idiot—utterly incapable of moral distinctions, especially in the higher realm of worship, and duty to God. His moonings are the moonings of a madman, whose malignant hatred of everything sacred is proof positive of his moral dementia and spiritual insanity.

These are awful things to say of an ally in the war for the Salvation of Society. Why, they are quite as severe and fully as untrue Mr. Ingersoll's assertions concerning the mental condition of his fellow Infidels, the Anarchists.

W.

### "I was Born So, Mother."

In a fine sketch, "In Byron's Country," written for the "Literary Guide," of London, the author, Amos Waters, gives some paragraphs that must be of some interest to the readers of Lucifer. I quote:

"Half a century ago Kit North wrote in the gorgeous 'Noctes,' before 'Blackwood' descended from brilliance to propriety:—

His was an exceptional case. It is not too much to say that, had his marriage been a happy one, the course of events of the present century might have been materially changed; that the genius which poured itself forth in 'Don Juan' and 'Cain' might have flowed in far different channels; that the ardent love of freedom which sent him to perish at six-and-thirty at Missolonghi might have inspired a long career at home; and that we might at this moment have been appealing to the counsels of his experience and wisdom at an age not exceeding that which was attained by Wellington, Lyndhurst and Brougham.

"Had his marriage been a happy one"—the supreme choice of mutual souls, instead of the pathos and the squalor of a vast lottery! To Byron it was given to be, as Mazzini said, 'the glorious tyrant of a whole period of poetry'—never to watch in woman-soul the star of his own redemption.

"What of the unwisdom, the cruelty of his mother? 'The image of him as a child,' observes Roden Noel, 'defending himself with the chairs from her, trying to fling the poker at him, remains in the memory of all who have read Lord Beaconsfield's *Venetia*. On one occasion, after violent abuse, she finished by calling him a 'lame brat.' His lips quivered, his face whitened, a fearful light came into his eyes, as he replied: 'I was born so Mother.' 'Do you think,' said Mary Haworth, in his hearing, 'I could care for that lame boy?' Harrow engendered hatred in him; the bullies there would put his lame foot into a bucket of water by way of a joke.' After his death Trelawny uncovered this lame foot to look at it and report upon it, and the world of scandal has looked at Byron's lameness ever since. There were tenderness, nobility, and audacious grandeur in that wayward spirit; but it was born lame! The cripple grew strong enough to rescue weak boys and thrash bullies at Harrow. He thrashed other bullies in Italy and in Greece. Ah yes, but he was lame! Average normal censors anticipate deformity they reflect and enlarge, scourge the dazzling plume they envy, and scorn the throbs and flutterings of the dying bird.

"Byron detested field sports and fishing because of his tenderness to animals. His nature was surely gentle. With all her faults, his mother taught him 'to abhor tyrants, to pity the poor, the weak, the oppressed.' His pathetic wish was to be buried with 'Boatswain,' the beautiful Newfoundland, who died in a fit of madness, 'his master wiping the saliva from the poor beast's lips.' He wished to be buried like his dog, without religious ceremony, in the vault of the garden at Newstead; less of rebuke to mankind, methinks, than of wistful love for the loving."

### Free Love.

BY ELMINA D. SLENNER.

I wish we had some unfailing criterion by which to measure the meaning of words. There are not two more desirable blessings in all the world, than freedom and love.

To be free and loving is to be at the zenith of the highest happiness. But join the words free and love, and say you believe in free love, and you are taboo with the great majority, just as you once were with the believers in slavery, either in the North or the South when you claimed to be "anti" to it.

An Infidel was once the synonym for all that was vile, contemptible and wicked. Less than thirty years ago, right here, no Infidel had ever been seen, and when we came we were supposed by all but our personal friends, to be vile and desperately wicked—to delight in oaths, in intemperance and sexual depravity; and strangers would ask of the neighbors here, how we talked and how we ate, probably supposing we took our food from one common dish with our hands and devoured it like barbarians.

Only a few years ago a woman who pleaded for political equality, was deemed to be of uncertain age, scraggy, loud-mouthed and short-haired. And even now most people think an Anarchist a long-haired, savage-looking being, who delights in law-breaking, bombs and dynamite—just so, of a hundred other leaders in reforms who happen to see a little farther into a millstone than the general public can do.

Thought is free of necessity. No one can fetter or bind it, though its utterance may be suppressed.

Love is equally free. You cannot love at will. But each loves as compelled or impelled by circumstances. It is quite time that the hyphenated word, free love, was cleansed of the impurities cast upon it by the ignorant and unthinking; and some more truthful and distinctive term used in place of it by varietists, and those who advocate and practice what is called illegitimate love unions.

While I claim to be a Dianite free lover, I abominate whiskey, dissipation and wrong-doing (see Northcote in No. 690 of *Lucifer*) as much as any bound lover could do.

I commend Mrs. Swagsgood's plea for more kindly feeling among our writers. Calling hard names and "sitting down upon" our brothers and sisters illy becomes true liberals. Sound and clear argument is the only road to success. Give your ideas in a plain, honest and fair setting and time will place truth upon its throne.

The wonder is always and always  
How there can be a mean man.

—Whitman.

[In theory Mrs. Slenker does not believe in "calling hard names and 'sitting down upon' our brothers and sisters." In practice, however, she would deny the designation of "free lover" to any person who assumes the right to love more than one person simultaneously. And even love relations which are exclusive are, in her estimation not to be called "free love" unions when they are "what is called illegitimate love unions." "Called" by whom? Who is to have authority to stigmatize any union as "illegitimate"? Or does Mrs. Slenker give the technical meaning to the term, and condemn all *illegitimate* unions? If not, what does she mean?

Certainly the "unfailing criterion" which Mrs. Slenker calls for in the opening of the article, is needed when her words are read. If we are to take words in their commonly accepted meaning, she thinks that "free love"—that is, what she calls "Dianite free love"—is pure and good; but that any love which desires manifestation other than Dianism should be denied freedom. We all know what whiskey is, and can understand what she means when she says she "abominates" it. But what does she mean by "dissipation"? and what does she consider "wrong-doing"?

I have observed Mrs. Slenker's request to "see Northcote in *Lucifer* 690" and fail to see that he either advocates or condemns "whiskey, dissipation and wrong-doing." He quotes H. L. Green's statements that free love leads to this trinity of evils; but he does not thereby adopt those assertions as his own. L. H.]

## VARIOUS VOICES.

Mrs. C. Williams, Newport, Ky.:—Please find enclosed twenty-five cents for *Lucifer*. Sorry it is not more. Will send more as soon as I have it. It is worth its weight in gold—*Lucifer* I mean.

Wm. Humble, Weir City, Kan.:—I enclose two dollars,—one dollar and fifty cents for *Lucifer*, twenty five cents for "Helen Harlow's Vow," and twenty five cents for combination offer. I thank you for continuing paper to me, after time had expired. I am no writer but I think the work you are at is the greatest reform of this century.

Jennie Wade, Bradford, O.:—Enclosed find fifty cents for subscription to your valuable paper, *Lucifer*. You sent me a sample copy and I consider it a gem, more precious than diamonds to mothers. Could we only induce the masses to read and become enlightened this earth would become the paradise that they expect in the future.

J. G. Hunter, Sheridan, Wyo.:—Some one has kindly sent me three numbers of *Lucifer*. I am interested in the question of sexual freedom and do not want to study the question at any

other person's expense; but am certainly greatly obliged to the party who sent me those copies, as I had made an effort to find out the address of *Lucifer* and failed. Enclosed please find one dollar and thirty cents for which please send *Lucifer* for one year; also your Combination Offer, and "Sexual Enslavement of Women."

Ira P. Holcomb, Jr., Dinuba, Calif.:—Enclosed find check for one dollar and seventy-five cents for which send me "The Adult" for one year, fifty cents; "Hilda's Home" (paper cover) fifty cents; "Fountain of Life," fifty cents; "Discussion of the Social Question," by Dr. Juliet H. Severance and David Jones, fifteen cents; "What the Young Need to Know," ten cents.

Either I am changing my views or else *Lucifer* is growing better and better all the time. These are surely questions of vital importance to all of us.

Samuel Ragendorf, Cincinnati, O.:—Many thanks for last article by Northcote, "Free Thought and Free Love." In my humble opinion it is one of the very best I have ever read. I notice Warren (city) has *Lucifer* on sale at his news stands. "Adult" (January issue) will cost more, just what I don't know. I enclose twenty cents for same. Will renew my subscription to *Lucifer* in a very few weeks.

[The price of the January "Adult" will be twenty cents,—except to regular subscribers who have sent us fifty cents for a year's subscription. For these no additional charge will be made. After January 1 the price will be one dollar per year—twelve numbers. M. H.]

B. F. Odell, Flagler, Colo.:—Enclosed I send one dollar for books and subscription, and twenty-five cents for the Portland martyrs. I will take three copies of "Hilda's Home." The story has caused many to read *Lucifer* who otherwise would not have read it. If possible you should commence another serial story soon. Serial stories will reach many in this novel reading age, that would pass sober discussions by, and they sow the seed of freedom.

In regard to the Propaganda I am already an active member—not of an organization, but of the great movement for freedom. I was waiting to see whether to enroll my name in the organization that has just been formed. I see but one thing that makes me hesitate. *Lucifer* has the confidence of all sex reformers and is already the recognized head of the propaganda movement. If Moses Harman had been chosen manager of the Propaganda, I know several who would have added their names. At least I am certain they would have done so.

[The failure to affix my name to the "call" for national organization was not because I disapproved the object or the methods proposed therein. For many years I have been working along the same lines, in my own way, and did not see the need of putting my name to the new organization. If, however, the lack of my signature to that list of names is keeping back others from the work, then this objection shall be removed. The organization is welcome to my name so long as it is managed as I now think it to be. M. H.]

Emma Goldman, 50 First St., New York City:—I was glad to see the report of Comrade Lees from Cleveland in last *Lucifer*. It is to be regretted that I could find no one to report the meetings in Buffalo and Rochester, especially those at Detroit, as I consider them the most important and successful of all the meetings I addressed during my three months' tour. I spoke at two German meetings in Turner Hall, one being the commemorative meeting of the death of our Chicago heroes. Though both meetings were unusually well attended, yet none of my meetings have caused so much comment in the press as the one of Friday, Nov. 18, at the "People's Tabernacle"—a church.

Fancy an Anarchist addressing a congregation from the pulpit! Well, I am generally not conceited but I frankly admit, I am very proud of the success of my lecture in the church on Anarchy. The newspapers have ever since been circulating all

## 692.

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sorts of stories about that broad-minded minister, Mr. McGowan, who had more courage than any other in his profession, but the truth is that his church is now far better attended than ever before. Undoubtedly people go there to find out whether the church is still on the same spot, and whether the devil has not taken up his quarters in it since Emma Goldman spoke there.

The minister certainly deserves all credit for his broad-mindedness and courage.

In Buffalo I also had good meetings; one in the Trade and Labor Council Hall; one in the Spiritualist Temple, and a German meeting. In Rochester, N. Y., I addressed three meetings, two arranged by friends and one in the Labor Lyceum of that city.

Take it all in all I am satisfied with the work done during the three months, and with the hospitality and kindness extended me by comrades, friends and sympathizers all over the country. I hope to start on a tour again, next March or April, and of course, shall then see all the friends at Lucifer Circle again.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 2.

CHICAGO, ILLINOIS, JANUARY 12, E. M. 298. [C. E. 1898.]

WHOLE No. 693

### The Reformers.

O Earth! thy past is crowned and consecrated  
With its reformers, speaking yet, though dead;  
Who unto strife and toil and tears were fated,  
Who unto fiery martyrdoms were led.

O Earth! thy present too is crowned with splendor  
By its reformers, battling in the strife;  
Friends of humanity, stern, strong and tender,  
Making the world more hopeful with their life.

O Earth! thy future shall be great and glorious  
With its reformers, toiling in the van;  
Thou truth and love shall reign o'er all victorious,  
And earth be given to freedom and to man.

—*Pyrexia of the Spirit.*

### Popular Follies and Crimes.

BY JAMES S. DENSON.

The hardest of all tasks is to be tolerant of intolerant people.—*Aton.*

No one realizes this more keenly than the broad Freethinker who has to deal with men who think they are Freethinkers but are hot to force their moral, social, economic and hygienic notions on everybody else at the points of the state's bayonets.

He is a mighty poor American who puts his personal profit above the issue of good citizenship.—*N. Y. "Evening Sun."*

Ahem! With Trade interests the dominant issue, avowed or concealed, in every campaign, where is the American voter who does not "put his personal profit above the issue of good citizenship"?

The board of Aldermen at Mt. Vernon, N. Y., has passed an ordinance making it the duty of bill posters to submit to the mayor all picture advertising before they put it on what our English friends call the "hoardings." Ten dollars fine or ten days' imprisonment is the penalty of disobedience. Of course His Anner will never make a mistake, for it is a well-known fact that every elected person is infallible both as an art critic and as a judge of morals.

We all know that the marriage institution is woman's one great protector from annoyance as well as from more serious troubles, and so we are utterly at a loss to account for the fact that Charles Robbins, a grocer at Atlantic City, N. J., became engaged to marry eight girls but disappeared during the night preceding the day that had been set for all the weddings. For all that the "peculiar institution" could have done to prevent, it might have been much worse.

Look at the humbug cries and false alarms that have been used to coher all-meaning people out of their money, which is squandered by licentious scoundrels that care for nothing but the liberty to do wrong!—*Torch of Reason.*

Perhaps the "Liberal University" might secure a competent instructor in English composition if it would take down the bars and let in the Spiritualists and Social Radicals, and their representatives might then have courage enough to come

out into the open and give the names of those "licentious scoundrels."

Look at the miserable ideas of depravity and degeneration that are advocated by many who are supposed to be fair representatives of our cause!—*Torch of Reason.*

Such, for instance, as the demand for searching examination of all systems of thought and of society inherited from the past, and the conviction that the sexes should enjoy equal moral and economic freedom! We realize, dear Mr. Hosmer, that such revolutionary ideas must be terribly shocking to the sensitive souls of fossils, but then, really, you know, we can't help it—humanity must move onward, no matter what becomes of the misguided obstructors.

Regarding Socialism, three New York clergymen have recently expressed their opinions. Let us see what they claim and wherein they agree and differ: Rev. Benj. F. De Costa, Episcopal, says: "Socialism is Christianity." *Per contra*, Socialism is a theory of human relations on earth. Christianity is a theory of human, angelic, diabolic and divine relations in asserted trans-earthly worlds. In so far as Christianity attempts to solve earthly human problems, it steps outside its sphere and forgets the express declaration of its assumed founder—"My Kingdom is not of this world." Rev. J. B. Remensnyder, Lutheran, risks his reputation for sanity or veracity on the affirmation that "the church has always led in the struggle for the emancipation and uplifting of humanity." The answer to that assertion could be stated so briefly that parliamentary rules forbid me to write it here. Rev. Merle St. C. Wright, Unitarian, approaches the subject quite in a different way: "It is simply the spirit of humanity, freed from contamination of prejudice and interest, that is in the heart of every true lover of his kind; fostered by every influence that has strengthened individuality, liberty and justice through the ages, and owing not more to Christianity than to the nineteenth century and the spirit of science today." It is easy to see which of these ministers has really studied human history.

### State Villainy.

BY WM. GILMORE.

In a recent number of the Glasgow "Herald" I read a most interesting and, in a sense, a most pitiable article on "Legal Infanticide in Italy," based upon a pamphlet—"L'opere Pie E L'Infanticide Legale," by Va Mario, Royigo, 1897.

Space will not permit me to deal with it at great length, but I would like to give a synopsis of the more salient points. Readers will please keep one fact (at all events I have received it as a fact) in view, that the State, in Italy, does not recognize as legal, marriage contracts performed by the church; and the church, in turn, will not acknowledge marriages performed by the State or civil authorities. As a result a man may have two

wives—one acknowledged by the State and another by the church.

It is uncommonly hard to please two masters at the one time, so I take it that people will permit the church or state—as the case may be, to perform the binding ceremony according to their likes or dislikes for these blessed, and always-with-us institutions. But, as a matter of fact marriages are made in heaven, and hell is aped by the married (in many cases) on earth!

But to our subject. I gather that the infanticide spoken of takes place in the State Foundling Hospitals: that 856 newly-born children were received into the hospital at Naples last year (1896), and only three of them survived; i. e., 853 died. One of these plague dens—The Annunziata, has a terrible record since its foundation in the fourteenth century; but the authoress points out that its output of carcasses has varied according to the "inhumanity and corruption of its functionaries." She declares, however, that, from the liberation (!) of Naples the mortality steadily increased, until the year 1871, when, out of 1371 children entrants for that year, there was not one survivor. And all this is so apparent to the residents thereabouts that they have nick-named such places "piccoli cimiteri"—little cemeteries. And the killing process is expensive. Of course, the state anywhere will not kill for nothing, and Italy is no exception to the rule in having to pay "fifteen francs a year."

While the writer does not say so (rather the reviewer—by the way) yet there is not a little sarcasm thrown at the idea of "illegitimacy." He seems to say that such state institutions encourage illegitimacy, but gives us a redeeming argument in its favor by saying that "the mere fact that the death-rate among illegitimate children maintained at the public expense is more than double per 1,000 of the death rate among such children when reared by their own mothers, is serious enough for a beginning."

Now note: For the years 1890-91-92 there were 91,549 exposed children, and out of these 34,186 died during the first year. In other words the mortality was 373 per 1,000, "whereas in the case of illegitimate children left with their mothers the death rate was only 183 per 1,000." (Italics mine.) And the Lord said: "Multiply and replenish the earth."

Let us take a peep inside the celebrated inferno—The Annunziata. Here, it was common for one to see three newly-born children in a single bed sucking in turn the breasts of a nurse who had scarcely milk for one of them! What a fine camping ground for a Syrup of Squills company! In some cases, too, the person (frequently a nun) knew nothing about medicines and the medical staffs are described as "so unfit for their duties that in some cases they do not even use sterilized milk;" some entrants are discovered to be suffering from transmitted incurable diseases—but only after they have spread it fatally among the others—through the nurse.

But thrice happy children, they have a high title: *Pigli della Madonna*—children of the Madonna!

Does not the state look after them here? Does not the priesthood (coupled with the Madonna statue) secure their future happiness in heaven? Surely; and this satisfies the blind, ignorant and degraded admiration for church and state. Naples, then, for the saintly characteristics,—dirt and ignorance! and her people may well say:

Lord bless and pity us,  
Shine on us with thy face. . . .

But Stephen Pearl Andrews, who did not ape divinity as do these pious and truly religious people said:

"The great lesson for the world to learn is that human beings do not need to be taken care of. What they do need is such conditions of justice and freedom and friendly co-operation that they can take care of themselves [and this applies largely to children, W. G.] Provided for by another, and submitted to his [or her] will as the return tribute, they pine, and sicken, and die, [as do the children at Naples]."

## What are We Coming To?

BY CYRUS W. COOLIDGE.

Believing as I do that every man acts as he most, I have charity for the whole animal creation including the Comstockian tribe. Mr. Comstock and his minions may be malicious and stupid, but perhaps they can not help being what they are. Besides I am of the opinion that every man has a right to be stupid. I must, however, say that the Comstockians are missing their right and that their stupidity knows no measure. From Mr. Walker's article on the "Postal Inquisition in Oregon" I learn that a poem by Walt Whitman and letters by Kate Austin, Annie E. Parkhurst and Anton Niedermeier are included in the indictment against the editors of the "Firebrand." I remember very well the contents of Walt Whitman's poem and of one of the letters written by the "insurgent" women. The poem was reprinted from the "Leaves of Grass," and if it was a crime to print it in the "Firebrand," Walt Whitman's book of poems should also be suppressed. As to the letter, it was aimed against variety. Its object was to prove that there is a great deal of slavery in the freedom of variety. There was nothing in the words or in the ideas and principles of the letter which could by any stretch of imagination be called "obscene." If the poem and the letter in question were not "fit" to be published in a paper, I do not know of any writings on the sex question that are fit to be printed.

Where is our freedom? What are we coming to? If things do not change, Comstockism may yet become one of the blessed American institutions for which we shall be invited by our presidents and governors to thank "Providence." Let us, however, hope that Comrades Pope, Addis and Isaak will have a fair trial and that Comstockism will receive a blow from which it will never recover.

## Some Questions Answered.

BY A. WARREN.

Apologizing to those who deprecate all discussion of questions about which some of us happen to differ, I beg to be indulged once more, in answer to interrogatories which have been propounded to me, and which I think will still be of interest to many readers.

Chief among these are the questions of J. M. Clarke, in *Lucifer*, No. 688. Mr. Clarke quotes this from my former article. "At last comes a love that satisfies the heart," and asks the following questions: 1. "For sure?" 2. No further affectional yearning? 3. No unfulfilled desires? 4. Will you give us one such case, Mr. Warren? Till you do, I must conceive a multitude of at least probable facts, detailed and definite, that will weigh more than whole reams of ideals. 5. Is love's sweetest sacrament limited by (to?) gratification of sexual desire? 6. If so, are such sacraments unknown where they neither marry nor are given in marriage? 7. Is it proven that old experimenters have slunk back to a strictly monogamic state? 8. Have there been many cases of monogamy without pain? 9. Has there been one (case) of dualism, with constant, perfect concord?"

1. Yes, for sure—when it comes. Of course, it does not come to everybody. Probably it never comes to those who do not aspire to it. 2. No further sexual yearnings. It is sexual variety I have been discussing. How could there be further sexual yearnings, when the entire being is already filled with blessing? Do we alternate between real strawberries and waxen imitations, merely for the sake of variety?

3. All social wants are not sexual. Does Mr. Clarke seek sexual gratification with every attractive woman he meets? What funny logic! We have a variety of social wants; therefore we need sexual variety. This is the stock argument, the mudsill, so to speak, of the variety fabric.

4. I knew one case, which is beyond controversy, where the desire for variety was entirely cured by full fruition of

aspiration, sexward, in one love. I have seen many cases, which, I had no reason to doubt, were such; but of course, we cannot know all that may be in the heart of another. I have given the one case, as required; but I hardly expect Mr. Clarke, or any other varietist, to cease conceiving a multitude of facts in support of the other side. It is easy to conceive facts, in favor of a pet theory, when unbiased observation fails to furnish them. And here I may remark, that no one who has not seen a large number of free lovers residing in the same vicinity, is qualified to express an opinion as to the workings of sexual variety.

5. Love's sweetest sacrament is not limited by, or to physical gratification. It is in the soul—using the term soul for want of a scientific one, and craving indulgence of the materialistic reader. 6. Such sacraments are not unknown among free lovers though I know of no place, at present, where there is absolutely no marriage, except among the shakers, and others who claim to be continent.

7. Some of them have; but probably, not all. John Patterson, the editor of the "Social Revolutionist," and the ablest advocate of variety that it has been my privilege to know, went back to marriage, and published his renunciation of his former views. His brother Sam went the same way. Quite a large number left Berlin Heights to join the Oneida Community; and Oneida, in a body, went back to marriage. Here are at least three hundred cases, all old pioneers. And it will not do to accuse these of hypocrisy, or unfaithfulness to the dual relation. How many cases can be cited, of those who have remained steadfast varietists? But there were many others, who have not done so. Mrs. — was a very popular and attractive woman, who had a wide experience in variety, for several years. She finally married; and a few years afterward she stated to a friend, that if she had her variety experience to go through again, she would require a money consideration, in order to make sure of some sort of compensation for her squandered womanhood. Another quite attractive woman ran the entire gamut of variety, and in a few months found herself with no lover at all, and went back to her husband. Of all the old experimenters, some hundreds of whom were known to me, only two or three are still known as varietists. The record does not support the theory.

8. The question is irrelevant. No one has been advocating monogamy. At least I have not. 9. Yes, one at least, that I know of; and it was not a miracle, either. Concord, on a basis of freedom, is not difficult. It is not necessary to agree in every detail of thought and feeling. He who cannot tolerate his lover's individuality, is a tyrant, and unworthy of genuine love.

And here I would close, were it not probable that some, as heretofore, will persist in jumping to the conclusion, that I am seeking to limit freedom. This has cropped out in several criticisms, among which is that of Mrs. Fox, who asks if I believe in marriage as it is. I am somewhat surprised at this belief in marriage as it is. I am somewhat surprised at this question. Mrs. Fox cannot have forgotten what I wrote a year or two ago, on the subject of individual homes; nor that other series of articles, some year or two earlier, in which I disgusted Mrs. Lake and others, by suggesting that lovers were under no obligation to publish their relation, by formal ceremony or otherwise; nor last but not least, the position concerning "autonomistic marriage," which I took when our beloved leaders felt constrained to take shelter under that plausible subterfuge. I have not renounced a single position taken in those articles, but am confirmed in them, more and more, as the years roll by.

Once for all, then, let me describe, as clearly as I can, my ideal society: for it is not my wish to continue this discussion, to the exclusion of other matter. I aspire to a social state wherein all will love one another; not indiscriminately, for that would be childish and impossible, but sufficiently to insure harmony and banish injustice. There will be no binding partnerships; no marriage; no formal mating; no living together in

families, or in partnership homes; no right of ownership in persons, either as lovers or parents; no contracts, social or economic, in contravention of social freedom.

But it is inconceivable that there will be no preferences, sex-wise and otherwise. There must be degrees in love, and naturally, in its manifestation. It is poverty of expression that prompts the sexual act for all degrees of affection. Sexual pleasure is not the ultimate good. It is the love that blesses. If sexual pleasure be indulged for its own sake, or to express an inferior love, there is no language left to make known the deeper emotion.

I am not, however, opposed to sexual variety, so long as anyone wants it. On the contrary, I believe in it. It is the paradise (purgatory), through which all must pass, on the road to heaven. But it is not heaven. So long as you think it is, you will never reach heaven.

## Sociological Lesson. No. LVI.

BY HENRY M. PARKHURST.

**FREEZING OUT STOCKHOLDERS.** One fraudulent method has been very extensively followed, especially in the initiation of railroads. Certain men, seeing the advantages that a railroad would bring to their neighborhood, form a railroad company, of which they obtain control. The road is laid out so as to add as largely as possible to the value of the real estate of the projectors; and the expenses of construction, rolling stock, and putting the road in operation, are increased far above the original estimates. Bonds are issued to meet the expenditures, and after a while the company fails, and its property is sold out. Those whose property has been largely increased in value by the road, and who have made exorbitant profits out of its expenditures, buy it in at a low price, and the road continues to run, with a new company. The projectors and their friends have made up their losses upon its stock, and others have been frozen out. It is an exception when, in the initiation of a new railroad, the projectors have not deliberately misrepresented for the express purpose of finally obtaining possession at a reduced expense.

The same plan is carried into other incorporations. Numerous companies have been formed for manufacturing and other purposes, issuing stock to obtain means to increase their operations, and have been so manipulated that outside investors have lost a large proportion of their investments. It is necessary not only to eradicate the desire for injustice which produces these wrongs but to co-operate in ways which cannot be thus abused.

## What Repression Does.

Dr. E. A. Gordon, in "University Magazine."

Unfortunately, the conventional repression of healthy thought upon sex questions has set up a deplorable reaction of foolish, morbid and unwholesome thinking and speaking, till society has sought to protect, by rigid restriction of discussion, those very members of the community, who, by reason of their perverted and unclean imaginations, are alike the prey of disease and a constant menace to the spread of knowledge among their rational-minded and uncorrupted compatriots. Is it not because of the miserably degraded and perverse ideas which prevail among these morbid types that many not wholly unthoughtful persons fear to unwittingly pander to this disordered state of mind by the expression of frank and pure opinions upon the subject of sex? But the only certain remedy for the prurience and ribaldry born of fatal obfuscation, suppression and evasion of facts, is the passionless statement of the truths in plain terms. There have been periods in history when the light of sexual knowledge was not obscured, but allowed to shine freely; and wherever and whenever men and women have discussed the questions of love with openness and gravity, obscenity has been put to shame, and levity has changed to a sober desire for wisdom.



# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition—
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the most important of all Sciences, because most intimately connected with the origin or inception of life, when Character, for Good or Ill, for strength or weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1804 W. Congress St., Chicago, Ill.

## To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	\$402.50
Albina L. Washburn,	1.00
W. S. Bell, (books)	1.50

M. FLORENCE JOHNSON, the most logical and entertaining woman lecturer on Freethought or radical subjects, will make a short trip west in January and February. She will address the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson also gives first class literary entertainments. She needs no introduction to the readers of "Our New Humanity," to which she contributed valuable papers. Societies engaging her will enjoy a treat. For terms and dates, address M. Florence Johnson, 244 W. 143 Street, New York City.

## Lucifer's Missionary Work.

In reviewing the work accomplished by our Light-Bringer during the year that has lately passed into the silence we think it right and proper that special mention be made of the generous and very substantial co-operation that has been accorded us by the contributors to Lucifer's "Extension Fund." The object of this fund, as the name would indicate, is to introduce the paper and the literature for which it stands sponsor, to those who are not yet acquainted therewith. The honor of proposing this plan is due to a good friend who does not claim citizenship in the United States of America, but who does not allow national prejudices, or boundary lines, to limit his humanitarian work. This gentleman, for reasons satisfactory to himself, prefers that his name should not be published. His proposition was that five hundred dollars be raised to send trial subscriptions to names of persons who are not afraid to read all sides of all questions, and especially to such persons as have shown interest in the question of human improvement through free womanhood and free motherhood. He offered to pay one hundred dollars towards this fund if others would raise the four hundred, advancing the first half of his contribution to set the ball in motion. Later he has sent the other half. Dr. E. B. Foote, Jr., of New York, seconded the motion by subscribing fifty dollars, advancing the first half thereof.

The latest credits on this missionary fund show that over four hundred dollars have been contributed in the seven months since the plan has been in operation. Although it is hard to keep the account with absolute exactness we think we can convince the donors to this fund that their contributions have

been conscientiously devoted to the purpose indicated by the plan, and while results hitherto have not been all that could be wished we have good reason to know that our united efforts in this direction have not been in vain. Of course we all understand that time and cultivation must follow the sowing of seed,—hence we do not feel discouraged when favorable results do not immediately appear.

Altogether we feel gratified with the success of the Extension Plan; and while thanking all who have contributed thereto we would say to others who believe in our missionary work and wish to identify themselves therewith that we shall gladly accept and faithfully appropriate their contributions to the purpose herein indicated.

## Our English Co-operators.

It is a source of no little gratification and encouragement that so many of the leading members of the English Legitimacy League are taking special interest in Lucifer and its work. For some weeks past every number of our paper has had as one of its chief attractions an article from one of these transatlantic co-workers. Last week John Badcock Jr., author of "When Love is Liberty and Nature Law," gave us a very readable article on "Personal Responsibility" in relations that may result in reproduction of the race. This week we have an article on "State Villainy" by Wm. Gilmour, Secretary of the Glasgow Branch of the League, in which he deals sturdy blows to church and state superstitions.

In another recent issue George Bedborough told us of the late work of the international organization of which he is secretary, and of whose official organ the "Adult" he is the editor.

All regular readers of our paper remember the series of articles by Orford Northcote, another prominent member of the same organization, entitled, "Free Thought and Free Love." This series of articles has been the subject of much favorable comment, and, as already announced, is soon to be published in pamphlet form, as No. 2 of our Light-Bearer Library.

We feel sure that we do not exaggerate in saying that our readers on both sides of the Atlantic highly appreciate the contributions of these able and earnest workers in humanitarian reform, and hope they will continue to write for our columns.

## "Our New Humanity."

In answer to frequent inquiries in regard to the quarterly magazine, "Our New Humanity," we would say that the times seem still unpropitious for its revival, or resuscitation. That there is need for the quarterly, to supplement and make more permanent the work of the weekly Lucifer, we are as much as ever convinced, but owing to the great financial conspiracy the people who are most interested in radical publications such as Lucifer and "Our New Humanity" are mostly poor, and cannot carry the burden of the publication of both. So, until conditions get better, decidedly better, in this regard we shall probably feel obliged to let the quarterly sleep.

Meantime we wish to say to all interested in the work to which it was and is devoted that we have still for sale a good stock of all the seven issues of "Our New Humanity" except of the first. Of this the supply is quite limited. Price, twenty-five cents per number, or bound in one large volume—seven numbers, two dollars, expressage or postage paid by us. If bought to sell again, or to give away, a reduction from these prices will be allowed.

To the subscribers of the quarterly who have not yet accepted our offer to give them credit on Lucifer for what they may have paid in advance on the magazine—or to refund the money or send books instead—we now say that the offer is still open, and that as the prospect of an early revival of the quarterly is by no means flattering it would be better to have the account closed.

Avarice says: "I will oppress the weak and devour the fruits of his labors, and I will say that it is fate that has so ordained."—Volney.

## The Outlook for Lucifer.

The New Year finds Lucifer with a larger subscription list than ever before. In fact the number of subscribers has more than doubled since the office of publication was moved from Topeka to Chicago twenty months ago. This certainly is flattering to the publisher in these times of industrial stagnation and financial depression.

This remarkable increase which has come without any extraordinary advertising or offers of unusual inducements to subscribers, is significant of the growing interest manifested in homo-culture and sexology. Silence on this most important of sciences is no longer demanded by men and women of intelligence. Even many persons who have long been blinded by superstitious reverence for past customs now have come to see that in matters pertaining to the production of the human species ignorance is worse than a crime.

Lucifer, as its name indicates, is a Light Bearer. It has done much to dissipate the gloom of ignorance and superstition in the minds of thousands, but countless millions are still in the darkness of ignorance concerning the proper functions of sex. Millions of women are still the sexual slaves of millions of men whom they look upon as their rightful owners. Appalling as is the idea of industrial slavery it is a trifle in comparison with the sexual slavery of the mothers of all mankind. Think of it! How can any country be called civilized where only the children of women who are sexual slaves are recognized as legitimate and worthy of respect?

But few of these mothers really recognize the fact of their slavery. The sexual bondage of women is of such ancient origin that the church calls it divine and to question its justice is almost a criminal offense. But the bonds must be broken, nevertheless, and woman must be made free to control her own person and property.

In order to spread the light of Truth renewed efforts should be made this year to increase the circulation of Lucifer. At present its subscription list is made up almost exclusively of single subscribers who receive the paper each week by mail. It should be sold on the news stands. The striking title of the paper, its neat typographical appearance and above all the important nature of its contents should command for it a ready sale.

But how can newsdealers be induced to handle it? Perhaps the subscribers can assist in solving this problem. Let each person who is interested in the war which Lucifer is waging for the sexual enfranchisement of women, ask his local newsdealer to order from three to one dozen copies of the paper on trial. Induce the newsdealer to give the paper a good display in his show window or on the counters and tell him to mention it to such of his customers as usually purchase radical literature. Copies of Lucifer will be sent to newsdealers for half the regular price.

As a special offer we will send post paid free of all cost Dr. Greer's new book "A Physician in the House" (regular price \$2.75) to any person who will induce a newsdealer to take ten copies of Lucifer regularly for one year. The special price to the newsdealer for these ten copies, fifty-two issues, will be five dollars.

NUMBER TWO of the "Light-Bearer Library," containing Northcote's "Free Thought and Free Love," is in press. Price ten cents to all except regular subscribers to that series. Price to subscribers twenty-five cents per year, of twelve numbers. In order to enter it as second class matter we request subscribers to this series.

WE HAVE received from the author, W. S. Bell, "Gospel Fabricators; or a Glance at the Character of the Men Who Helped to Form the Four Gospels." The subject is handled in a very concise and interesting manner, and the pamphlet will be quite valuable to those interested in the study of the Bible. It gives the names of one hundred and seventy-five gods who are retiring as man advances. Mr. Bell has contributed ten copies of this work to Lucifer's "Extension Fund." Price, fifteen cents each.

## The Illustrated Double Number

Of the "Adult" is received at this office. It contains two editorials; one by George Bedborough, the editor, and one by Oswald Dawson, who edits this special number. We have space for only a portion of the chapter titles: Chapter I. is a report of the annual meeting and dinner of the Legitimation League, reported by D. Oliver. Chapter IV., "The Play's the Thing," is the diary of a London play-goer, [Victor Martell] 1896-1897, and consists of interesting comments on various "problem plays" presented during the year. Chapter V., "Some Letters, the Constitution of the Legitimation League, and a Speech by Capt. Robert C. Adams." Chapter VI., "The Judgment of Paris." Chapter VII., "Which Sex Suffers Most?" Chapter VIII., "The Physiology of Love." Chapter IX., "Sexual Education." Chapter X., "Spiritual Love." Chapter XI., "Miss de Cleyre on the Woman Question." Chapter XII., "The New Idealism." Chapter XIV., "Marriages Made in Russia"—an account of a peculiar custom of marriage on probation practiced in the land of the Czars. Chapter XV., "Cast of the Shell." Chapter XVI., "The Firebrand in the Flames." Chapter XVII., "The New Martyrdom." These three chapters are by Lillian Harman. Chapter XVIII., "Letter and Reviews." Chapter XIX., "Free Love and Lesbian Love." Chapter XX., "Powder Magazines and Lighted Lucifers." Chapter XXI., "Personal Rights and Sexual Wrongs." We hope to print an extended review, soon.

There are portraits of President, Secretary and Treasurer of the Legitimation League.

Eighty pages, and illustrated cover. Price, 20 cents, postage paid. The "Adult" is to be permanently enlarged. Subscription price, \$1.25 a year. Order from this office.

H. L. Green sends us an advance proof of a notice he will give the Free Propaganda in the January "Free Thought Magazine," in which he says, "We suggested some months ago that the Free Lovers, in place of crowding themselves into the Free-thought ranks, organize by themselves. We are pleased to learn from Lucifer that they have accepted our advice." The eagerness and facility with which Mr. Green fits facts to his desires, is amusing. If Mr. Green had read the proceedings of the late Secular Union Convention, he would have seen that radicals were well represented all through the Convention, both among the speakers and the audience. We shall most certainly not refrain from Free-thought work merely to please Mr. Green. By the way, by what right does Mr. Green assume to dictate who shall and who shall not be members of the National Society? One would look long to find any favorable notice of it in the "Free Thought Magazine." In fact, its readers would never have known that there was a National Convention in New York last year, had they depended upon its pages, alone, for information.

L. H.

## Replies to Critics.

BY ROSA GRAUL.

In addition to Lillian's splendid reply to Mr. Van Deventer I want to say a few words to him.

As I have already stated in my answer to Dr. Truman, those rare cases of perfect mateship will always exist in spite of the institution of marriage and regardless of free love theories, and if Mr. Van Deventer's experience in love and marriage has been one of those soul-blending affairs I can only say he has been truly blessed. The true reformer's mission is not to destroy the happiness of any who may be now happy. These do not need our aid; but to those who are sinking in the sloughs of despondency and misery would we lend a helping hand.

Because the fates have been exceptionally kind to him, would Mr. Van Deventer refuse to those whose married life has been the saddest of sad failures the opportunity to try again? He will probably tell me the divorce courts open to the unhappily married a way out of the difficulty. But if my critic had

had any experience in said courts he could scarcely condemn his worst enemy to undergo the ordeal, especially if he knew that enemy to have a refined and sensitive nature. Our laws concerning divorce, and the courts that execute these laws, are cruel, cruel! and of the two evils sensitive women generally prefer the continuance of their loveless lives with uncongenial husbands—that is, when they lack the courage to seek a shorter and surer way out, by taking their own lives.

Why not free love? Is love ever anything else but free? Can you bind love? Can you fetter it? Can you command it? No! You can only win it. Voluntarily, spontaneously, it comes and goes, and if you have not the qualities or attributes to attract or to hold it, rest assured no outward bond, no law of church or state, will ever be able to accomplish what unfettered nature fails to do.

And, as Lillian says, "Why should not young girls prepare for motherhood?" If I could have my way no girl would ever be a mother until well prepared for motherhood; and I would add that a day, a week or a few months even, are not enough for such preparation. I think no woman—and no man either, can be too well prepared for the sacred responsibilities of parenthood.

As the years pass by I realize more and more how great, how fearfully great are these responsibilities. And does Mr. Van Deventer really believe that the woman who has prepared herself, by careful study and training, and who thoroughly understands the import of her mission as mother, will be apt to select as father for her child a man who possesses a superficial nature, or who has only the instincts of the butterfly?—a man who seeks only the fleeting pleasure of the moment, regardless of what the results of that pleasure may be? Could such a man win the love of such a woman?

The girl who has been taught, reared and trained in the principles of free love will not easily become the victim of the rove, or the libertine. She knows what she wants, and, rest assured she is not going to be a mere plaything to be used and cast aside, as a man may see fit. She will be able to discriminate; she will know the difference between a dissembler,—a mere sensualist,—and one of nature's noblemen. The man chosen by her will be too noble, too good and true to want to cast all the responsibility upon woman—woman the weaker half of humanity—weaker mainly because of her ignorance and because of the advantage given to man by law and custom. Such a man will feel honored, will feel proud to be the chosen one, the one deemed worthy to become the father of her unborn child. Such a man could never permit the woman he loves, and who loves him, to bear unaided all the burdens that parenthood involves and imposes.

"To born babies as fast as nature will allow them," No! No!!! What woman, if her own master, to say nothing of women so well instructed as were these girls of whom we are speaking, would willingly, year after year, give birth to another and still another babe? They would be hard to find, I ween. Five years had passed since they had become inmates of the home, but none had become a mother more than once, in that time. Imelda had been by no means in a hurry—her babe was a nursing at the breast, and Alice was only then looking forward to that very important event. Read carefully and you will see that the three little prattlers belong to Cora, Edith and Hilda.

If Mr. Van Deventer had read "Hilda's Home," as he says he did, I cannot understand how he can make the claim that motherhood, or "early motherhood," would prevent these women from developing, and that all their time would be devoted to their children. In the small individual homes of today, I grant you, such is the case, but it would not be in homes constructed, arranged or regulated as was that of Hilda and her co-operators. In such a home not every mother need be a rearer as well as bearer of children. There would be those who would make a profession, a specialty, of training and teaching the babes. To take proper care of a child one must

herself have proper training and must have natural adaptation for the business. By carefully reading what is said of the "Home," Mr. Van Deventer will see that the "trained nurse" had her place therein, thereby giving our girl friends the opportunity of being true to their natures,—allowing them to partake of the joys of motherhood without becoming slaves thereto.

To W. G. Scott I would say: Under present economic conditions, about the only thing we could do, as I think, with a number of emancipated persons of both sexes, who are independent enough to practice as well as theorize, would be to put them into a co-operative home. With only the initiated admitted within the sacred walls of this home the outside world does not need to know it all. Why should they not make an experiment and be happy, as only such emancipated people would know how to be? If we show people the tangle of superstition, prejudice and ignorance in which they are caught we must also show them the way out, but the economic reconstruction is as yet far in the distance—too far away to justify the hope that we may reach it before we die of hunger and thirst for the right and true way of living. Economic reconstruction is coming, it must and will come, when the masses will be able to practicalize freedom on all lines, but while working for economic independence for all, let the emancipated ones,—the leaders of the race, practicalize their freedom in all possible ways. Freedom to think involves and includes freedom to do, so long as we invade not the equal right of others. To uphold the theory and deny the practice is not freedom. It is still slavery, and all the worse because of the self-contradiction, the self-condemnation.

To conclude: The chapter on economics will be forthcoming. In that chapter the effort will be made to show the possibility of establishing "Hilda's Homes" even under present conditions. A plan is now afoot, here in Pittsburgh—my home—to start a colony on a plan that makes it possible for the working man to get a home without paying interest, and on easier terms, or for less money, than he now pays out as rent. Within this colony it is proposed to build a "Hilda's Home." Whether success will crown the effort, or not, the future will show.

As to a chapter on "Dianism"—not having been in a position to test the virtues of this doctrine, or method of association, I am not prepared to advocate or reject it. For general practice, and in cases where wisdom is required—that is, where the use of contracepts is not understood, it certainly would be a wise method to pursue; but I doubt if a couple in possession of youth and health, inspired by a love-passionate and strong, would find Dianism practicable. I fear their feelings would run away with their reason.

But however that may be the introduction of the Diana theory into a home like Hilda's, or any other home, could do no harm and probably would do much good, as its tendency would be to self-control, a virtue much needed by all. No absolute rule of sex life can be laid down. Each a law unto her or himself, is my maxim. Let each and all be happy in their own way.

Every so-called fallen woman should if possible, be prevented from getting into an irreclaimable state. We have no more right to say to a woman who has lost her virginity, out of marriage, "You shall no more be a woman, nor be respected," than we have to say to a man who has stolen something, "You shall never more be honest." No doubt these ideas may seem strange to the people of a land wherein the value of marriage as a moral agent is evidenced by the fact that all the better-class prostitutes in London are almost entirely supported by married men and where magistrates send starving men, women, and even children to prison for stealing food.—Allen Ludlow, in University Magazine.

A fool in his revolt is infinitely wiser than a philosopher forging a learned apology for his chains.—Kossuth.



## VARIOUS VOICES.

Florence Loucks, Altruria, S. D.:—We have received *Lucifer* in exchange for the "Ruralist," and we enjoy and endorse its teachings. Besides we always give it to friends to read. Enclosed find twenty-five cents for the "Light Bearer Library," of which please send us one copy as the leaflets come out.

Chas. S. Simmons, Bernardi, Okla.:—Enclosed find fifty cents. I want the accompanying list of books, also *Lucifer* for six months. I will send you the balance and some new subscribers in a short time, as soon as I collect some money; but I can't wait—must have some more light on this (to me) new reform.

Myra Peppers, Ottumwa, Iowa:—Put my name down for at least two copies of "Hilda's Home"—more if I can afford it—cloth binding. The time seems near at hand when we must begin constructive work, must practicalize the truths so long taught and accepted. One group of earnest, honest people living in harmony would do more to convince the doubting than all the talking and writing for a decade. Enclosed find ten cents for May Collins' "Plea for the New Woman."

John A. Wilson, Phila., Pa.:—Anthony Comstock this morning, Dec. 9, entertained an audience at one of our up-town Baptist churches by telling what a good man he is; how for twenty-four years he has guarded and stood alone as protector of the morals of 35,000,000 children. In his characteristic way he denounced the newspapers as being in a large part responsible for the increase of crime by giving such realistic reports of criminal news. Then he branched off into a laudation of the divine form of woman and pronounced it "abominable that it should be chosen as a device for advertising." Since Adam and Eve were in the garden a sense of modesty had existed. What a farce to hear this man talk of modesty. Surely the forms of those poor unfortunate girls who were made to dance naked before him in the Green st. bagnio, while he and his lecherous companions feasted their eyes on the sight—and their appetites on rich wines—must have risen up before him in self condemnation. This is the time of the year that the sleek and well fed Saint Anthony usually starts some fresh scheme of devilry, to encourage his dupes who furnish the cash. Alas, will people never have their eyes opened?

Albina L. Washburn, Fort Collins, Colo.:—Thanks to Lois Waisbrooker and Susan Swaysgood for appreciative words. Dear friends I am holding you all in my heart of hearts. Whoever lays a flower of love on the altar of humanity must be of our world-wide family. I once had a dear little nephew in my home circle who grew up with me, so impulsive and so mischievous and active was he, just to be doing something, I found I could not love him if I looked at his faults, so determined to ignore them and build up on the other side by looking only for his virtues. This has made him a man among men, and my own sweetheart yet.

It is the true and only way to carry us through. Love overlooks faults and forgives along the way. Let us forgive our enemies and make friends of them. The line of least resistance is the smooth highway to happiness. Optimism believeth, and hopeth all things for all mankind. Let us direct our energy toward building up beside the ruins of decaying fallacies the temple of truth and love.

L. W. Reedy, 789½ Mission St., San Francisco, Cal.:—Enclosed find \$1.10 to apply on my subscription to *Lucifer*, and books. Do you know of any freethought society in this city, or can you inform me of any friends of the cause? By "free thought" I mean it in its fullest sense, i. e., free investigation of all philosophical subjects whatever, religious, sexual or political. I think any free thinker who takes in the full scope of religion cannot but drift into the sex question and the mar-

riage question if they go deep enough. Would be very glad to have "Hilda's Home" in book form. I would be pleased to correspond with friends of sex reform of either sex who have the time. Please send "In Brighter Climes or Life in Socioland," "Bar Sinister and Licit Love" and "Cupid's Yokes." I cannot see how humanity can make very rapid strides towards freedom when over three-fourths of the people do not practice what they know to be right through fear of ostracism.

[I regret to say I know of no such society as our friend enquires for, in San Francisco, and know of few such anywhere. "Freethinkers," as a rule, vie with the churches in their efforts to please Madame Grundy. They dare not be true to the logic of the "Nine Demands of Liberalism," for "fear of social ostracism." M. H.]

Hattie Wilbur, Oregon:—It takes a truly elevated mind to understand the real meaning of free love. Some of the most intelligent and also the most moral people I ever knew believed in free love—man and woman giving each other perfect liberty, and no sneaking. They treat each other better and take less liberty than they otherwise would—supposing always the man to be a gentleman and not inclined to make a fool of himself. Am only acquainted with what are known as Christian countries, and they are surely wallowing in free lust, especially among married people.

When one thinks of the misery caused by religion, whiskey, love of money and the ownership of woman one does not know which to put first in the list.

All over the land there are poor little women living in poverty and ignorance; working hard every day; with their children around them (most of which are not worth raising); weak from overwork and nursing a babe; all the time tired, with a beast of a husband to make demands on them that are death to them, and yet thousands of them are so cowed down, and so in dread of the brute's temper that they constantly submit and soon die; die at an age when they should be blooming like the rose, enjoying all the sweetness there is in life. And so they bury the jewels of earth. I don't mean all men are so, but many.

R. E. La Petra, Soldier's Home, Calif.:—Enclosed you will find a postal order for one dollar to renew my subscription to *Lucifer*. Am very glad that during these times of "McKinley prosperity" you can keep the *Lucifer* plant, and the *Lucifer* crew, above "high water mark," so that they will outlive and outlive the "McKinley waves of prosperity" and also outlive Comstock and his courts, jails, prisons and penitentiaries, until every woman in all our fair land shall break every chain that binds her. Then after all the women have broken their chains, the men will be ashamed to clank theirs in the listening ears of humanity, and so will make a picnic for the breaking of their own chains, if for no other reason but as the *Patel* man would say, for "von-dam spite," and for fear that woman the "afterthought" of the Jewish God, might possibly now become not only the "chief corner stone" but also the head of the temple, and that thought, poor man, the former "Lord of creation" could not endure. Then would not these chain-breaking picnics for both women and men insure the birth of only free children? because love children, and would not that mean the redemption of the entire human race? Would not that be superior to the McKinley wave of prosperity so much written and talked about in all our country at the present time? If not why not? Suppose we all work for it. A happy Christmas to all the *Lucifer* group and readers of the dear old paper.

"The Adult," Organ of the Legitimist League of England, contains in its fourth number: Editorial: "Sex Love and Mutability," by Oxford Northcote; "The Last Council of Authority," by Robert Braithwaite; "Spiritual Love," by William Platt; "A New Dictionary," by E. T. E.; "The Judgment of Paris—Up to Date," by Leighton Pagan. "The Adult" is a neat magazine of twenty-four pages, with attractive cover. Price 6 cents. Order of *Lucifer*, 1204 Congress St., Chicago, Ill. Price per year, \$6.00.

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693.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 3.

CHICAGO, ILLINOIS, JANUARY 19, E. M. 298. [C. E. 1898.]

WHOLE No. 694

### The House by the Side of the Road.

There are hermit souls that live withdrawn  
In the place of their self content;  
There are souls, like stars, that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran—  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorners' seat,  
Or hurl the cynic's ban—  
Let me live in a house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night.  
But still I rejoice when the travelers rejoice  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in my house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong.  
Wise, foolish—so am I.  
Then why should I sit in the scorners' seat  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.

—Says, Walter Foss, in "The Independent."

### Paragraphs.

BY REV. SIDNEY HOLMES.

Self-respect is born of self-knowledge.

The best things in life are the secret things.

The most upright man is forced to be more than half hypocrite.

"God is Love" the preachers say, and then they make him the apotheosis of hatred.

"And God said Let there be light," says the Bible. Where then is the church of God?

Everybody thinks he knows what love is and yet no person has ever been able to define it.

Insanity is a product of civilization. Explorers say it does not exist among savage tribes.

Shame is an acquired feeling and its existence is no proof that the thing one is ashamed of is wrong.

When Christian missionaries invade the domains of savages civilization and syphilis soon follow.

Errors are generally caused by ignorance. The "erring"

woman is always one who is ignorant of the nobility of womanhood.

There is no record that Jesus ever performed a marriage ceremony or advised anybody to get married.

For every harlot induced by the church to forsake a life of shame one hundred women are forced into lives of prostitution by superstitious reverence for marriage.

A fugitive slave and her eight-year-old son were arrested in Chicago last week and taken back to the woman's master at Bloomington. The woman became the slave of Louis Mueller eight months ago and left him to earn her own living because he beat her when she refused to do his bidding. She became a slave by marrying Mueller.

### The Practical Joke of a United States Jury.

BY E. C. WALKER.

The Great New City is hilarious, for has not Anthony Comstock, the immaculate mentor of morals and sleepless guardian of the purity of the mail bags and the postal cars, been "vindicated"? Did not a federal jury day before yesterday award him just six five-millionths of the damages he demanded from our irreverent friend, Dr. Montague R. Levenson? Did not this sapient jury declare that the character and reputation of the Censor are worth six cents, no more, no less? Did it not give him all he asked, \$50,000, save a paltry \$49,999.94? To be sure, it assessed the costs against him, but then one can not reasonably expect to have everything one's own way, even in a United States court. His fortune is made, at the worst, for he has the six cents, and as the Anti-Cartoon bill failed last winter, the caricaturists have done themselves proud in his behalf.

The history of the cause is briefly this: About one year ago Dr. M. R. Levenson appeared before a legislative committee at Albany and spoke in opposition to a measure in which Comstock was interested, making serious charges against some of the Censor's agents. His communications there were privileged. Smarts, under the defeat of his bill, the Great Purist accosted Dr. Levenson in the Central Station at Albany, apparently with the sole purpose of provoking the enthusiastic doctor into making statements that would enable Comstock to procure his arrest for defamation of character. The scheme worked, for during the altercation that took place between the two, Dr. Levenson turned to the bystanders and said: "Ladies and gentlemen, this man is Anthony Comstock, a notorious blackmailer, who never earned an honest dollar in his life." Hence this suit, and hence the verdict for SIX CENTS.

During the trial in Judge Lacombe's court, Comstock was badly baited and tortured by Dr. Levenson's attorney, Franklin Pierce, while the defendant himself frankly admitted that he used the language charged against him and deliberately



affirmed his continued belief in the truth of his allegations. And after all this the Censor got SIX CENTS.

One question that Mr. Pierce asked was this: "Isn't it a fact that you have written letters in the names of young girls, stating that you were burdened with disgrace and pleading with the doctors to whom they were addressed, for God's sake to send them something to save them from disgrace for life?" In answer to other questions, the Agent was forced to confess that for twenty-five years he has been writing decoy letters, trying to induce men and women to violate law, that he might prosecute them. In summing up for his client, Lawyer Pierce said that Comstock "did not dare sue the newspapers which have repeatedly branded him as a blackmailer, because with their resources they would be likely to prove their charges. Instead, he selected Dr. Levenson, who could not afford to make an extended investigation, as his victim. The physician had read the newspaper reports and editorial comments on Comstock, and believed them to be true." Lawyer W. C. Beecher summed up for Comstock. He said that Dr. Levenson admitted having used the language charged, that not a witness had been introduced to prove the allegations against the Censor, that the defendant had practically charged in the Senate committee room that the Society for the Suppression of Vice was a society of blackmailers, and that he had deliberately sworn in an affidavit that Comstock was a malignant blackmailer. And yet, in the face of these undeniable facts, the jury came in after an hour's deliberation with a verdict of only SIX CENTS for the plaintiff, and assessed the costs upon him! No wonder the Censor "left the court room hurriedly, refusing to be interviewed on the subject of the satisfaction he had obtained," and that "Dr. Levenson and his friends were jubilant." The "Journal," at the conclusion of its report, in a spirit of satire, quotes "Cymbeline"—

"Tis slander

Whose edge is sharper than the sword, whose tongue  
Outvenoms all the worms of Nile, whose breath  
Rides on the posting winds, and doth belie  
All corners of the world."

The same paper remarks that "actions in the federal courts are expensive, and the Comstock purse will have to receive many contributions for the 'suppression of vice' before it will entirely recover from the shrinking down it received yesterday." The "Evening Sun" comments:

A jury of this town found yesterday that the reputation of a certain censor of the public morals has been damaged to the extent of six cents by a very sweeping statement made by the defendant. This just goes to show how absurd it is that such an individual should have it in his power to decide that the works of Fielding and other masters are unfit for general reading.

I think the readers of Lucifer will be interested in the "Journal's" comparative estimate of the work and characters of Comstock and Dr. Levenson, which I subjoin:

"There were many mirthful features about this desperate effort of Comstock to straighten out the dreadful kink in his reputation put there by the little doctor. Personally the two men are unlike to the highest imaginable degree.

"Comstock confesses to having been in the public eye for the last twenty-five years as a professional suppressor of vice. During most of that time he has been the president of the Society for the Suppression of Vice, an organization of which the general public seldom hears anything, except in direct connection with Comstock's name. In the public prints the two are inseparable—the society and the man. Dr. Levenson has said that the society was organized for the purpose of blackmail, but that's another story. Comstock declares that his society is doing good work in preventing the great metropolis from being burdened by all that is bad and vicious.

"Once a year he gets out a little pamphlet describing the virtues of his work. He tells at great length how many green-goods circulars he has seized, how many Wayback County tourists he has returned to their homes with their bank rolls intact; how many policy shops he has closed; how many gamblers his raiders have gathered in red-handed; how many

places of bad repute he himself has visited; how many bad books he has read and tried to suppress.

"Comstock has a supersensitive moral character. He cannot endure the merest mention of such classics as the 'Heptameron,' the 'Decameron,' or 'The Golden Ass of Apuleius.' He abhors Rabelais and Balzac. D'Annunzio's 'Triumph of Death' threw him into paroxysms and he rushed to the courts to have it suppressed and burned. But the learned justices did not sustain him, and his plaint thereon may be read in the last annual report of his society.

"Comstock courts publicity, publicity, publicity. Dr. Levenson does not. For many years the latter has been doing good works in a quiet and unobtrusive way. He is a philosopher and was the intimate friend of the late Henry George. He is a lawyer, as well as a physician, and has written several important treatises on legal and medical subjects.

"Comstock is the disciple of suppression, Dr. Levenson is the friend of all oppressed. He gained prominence by aiding political refugees to this country after the coup d'état of Louis Napoleon. Before that he had been well known as an Abolitionist. Recently he has achieved prominence as a vigorous opponent to compulsory vaccination.

"An example of Dr. Levenson's kindly acts was shown at the time of the Lexow investigation. Two East Side ward men had arrested a poor Russian widow who kept a little cigar store. They charged her with maintaining a disorderly house and procured her conviction. Her two children were taken away from her by the Gerry Society and placed in an institution. Ignorant of our customs, and half crazed by her loss, she wandered about without a friend. The case was brought to the attention of Dr. Levenson and he devoted his time and money to procuring the restoration of the widow's children. He was successful, but the woman died soon after, as the direct result of the hardships she had undergone.

"Such is the man whom Comstock summoned to court to pay him \$50,000 damages for injuring his reputation, and whom he succeeded in mulcting to the extent of SIX CENTS."

## The Sexual Instinct in Woman.

BY "ARBITRUS."

Certain physiologists would have us believe that, as a rule, the sexual instinct in woman is not developed to the same extent that it is in man. Indeed, one authority goes so far as to assert that at least two-thirds of all women find no pleasure in the sexual embrace, and submit to it only for the purpose of pleasing their husbands and keeping them from seeking sexual satisfaction elsewhere. I cannot believe that this statement is correct, and I feel sure that anyone who has given the subject thoughtful consideration will agree with me in saying that nothing can be further from the truth.

There is no doubt that many women do not find any pleasure in the sexual embrace, but this is not due to any inherent defect in woman's nature. It is a matter of education. In seeking for the cause of it there is no difficulty in discovering what is at fault.

Men and women grow to adult life under totally different conditions. At a very early age boys learn something of the sexual functions—generally from their older companions; and there are but few boys who grow to adult life without having had some personal experience in this direction. On the other hand, a large majority of girls reaches adult life totally ignorant of the proper use of their sexual organs; or, if they do know anything at all about them, the knowledge they have is incorrect and misleading. Many a girl has entered married life with but the faintest conception of what will be expected of her, and how she should conduct herself, and it is not strange that, under such conditions, instead of having the sexual instinct cultivated it is blunted, if not entirely destroyed.

The libertine thoroughly understands his business. He does not frighten his victim by a bold attempt to obtain favors. He knows that no matter how modest she may be,

that no matter how she would shrink from the thought of allowing the slightest liberties with her person, deep within her is implanted a germ which, under proper cultivation, will spring forth and blossom with all the intensity of full-blown passion. He knows that the sexual instinct is lying dormant, and only needs to be properly fanned to burn with the fiercest ardor. Craftily he goes to work, and with kisses and caresses he lightens up that instinct into a feeble flame. His victim realizes that something strange has taken place, but, in her innocence, she does not know what it is. Her seducer, too, recognizes it, but he knows too well what it means, and with redoubled kisses and caresses he fans the smouldering fire until, after a greater or lesser time, it bursts into an ardent flame and his victim experiences in all its force the sexual desire, and is as ripe fruit ready to fall into the seducer's hand.

Not so the newly-made husband. This woman—his wife—is his property. What matter if she be innocent and utterly ignorant of all that the sexual act implies? He will soon teach her; and forthwith, in spite of any hesitancy on her part, and without any attempt to create desire within her, he proceeds to show his manhood (God save the mark!) No matter if it be difficult and painful to her; that is one of the things every woman must go through. His victim feels mortified and humiliated, and wonders that anyone can find anything pleasant in such a proceeding. Is it any wonder that thereafter she finds no pleasure in the sexual embrace? that she shudders at the thought of having to endure it? Given, a sensitive woman treated in this way, and it would be a miracle if an atom of sexual desire survived.

Yet had she been treated differently; had she been petted and kissed and caressed, without any attempt being made to enjoy the sexual embrace with her on that first night, how different her after life might have been!

Men and brethren: Let me urge you not to make this mistake. Don't pin your faith to the physiologist's dictum. The sexual instinct is not absent in the majority of women. They are capable of developing as strong passions as are to be found in men, but they must be taught how to develop them. You cannot violently ravish a sensitive woman and then expect her to find pleasure in her shame and degradation. Treat her as she should be treated; give her time to allow the feeble flame to be properly lighted up, and you will have nothing to complain of.

When men come to act upon this principle, there will be less heard about unhappy marriages and there will be fewer men seeking sexual satisfaction away from home.

### Monogamy and Evolution.

Oxford Northcote, in "University Magazine."

We find him [Mr. Wordsworth Donisthorpe] saying that "just as all life is an evolution from the simple to the complex, so the monogamic relation is the last, crowning, and most elevated sexual condition." It does not seem to have occurred to him that his analogy has landed him dangerously near the region of the absurd. If all life be an evolution from the simple to the complex, how can monogamy, which is a simple sexual relation, be the crowning sexual condition? On the lines of his analogy, the crowning sexual relation should be a complex one, comprising varied desires and varied psychological attractions toward various persons. And, not to mince matters, we find this to be precisely the case. While sexual desire in the primitive man was in the main confined to one woman, the human race has persistently moved in the direction of diversity of desire. Just as the palate of a child barely discriminates beyond the recognition of sweets and sour, while the civilized adult has an extended gamut of taste perception, so civilization has immensely widened the scope of man's sexual attraction. For the bed-rock savage, the mere satisfaction of crude sexual hunger suffices. But as the imperfectly developed nervous organization of the savage is succeeded by the highly-wrought nervous system of later man, in like manner, simple physical sexual desire is succeeded by a complex psychological condition

which demands for its equilibration opportunities of physical and social intercourse with varied members of the opposite sex. . . . And so we come to the conclusion that exclusiveness in the sexual relation must eventually give place to variety. But what of the children? We have seen that in the early days of the race, marriage was rendered necessary by the requirements of the offspring. But the decrease of the passion of jealousy on the one hand, and the growth of the social spirit on the other, will enable civilized people to so order their relationship to offspring that their existence will not depend upon an exclusive sexual contract between parents. Here, as elsewhere, man will overcome the obstacles which nature has placed in the way of his enjoyment.

The supposed advance of the human race from promiscuity to monogamy being a myth, the whole superstructure which Mr. Donisthorpe has built upon it melts into thin air. The tendency of the race is not towards monogamy, but away from it—towards variety. That even the facts of personal experience point this way Mr. Donisthorpe comes very near admitting. When he says that "young people are not monogamic at first," when he adds that "It is the tritest of commonplaces that the younger a couple start married life the less happy the union is likely to prove," he is merely insisting on the fact that in the heyday of sexual vigor, human desire is for variety. As for his argument that youthful longing for sexual change tones down, as life advances, into respectable conformity to the monogamic custom, it only means that the difficulties in the way of youth satisfying these varied desires, deadens them. On desuetude follows atrophy. Because a slave after long years of bondage conceives an affection for his slavery; because a long immured prisoner is unhappy if removed from his cell, it does not follow that the evolution of the human race is from liberty to slavery. Put a horse in a mine and he will become blind. Immure a man in a monastery, and if he be really an ascetic, his tastes will atrophy. Place human beings in such circumstances as call for the constant repression of every sexual desire outside the married relation, and the love-passion will be crushed to death under the weight of the sordid ambitions which are so ready to usurp the high place held in youth by the tender passion.

Mr. Donisthorpe says: "I believe in monogamy, not because it is good for the race, not because it is good for the husband, not because it is good for the child—but because it is good for each and all."

How does this generalization accord with the facts? For the race, monogamy is bad, because it hinders free sexual selection; for the husband it is bad, because it means either sexual slavery to one woman, or a life of hypocrisy and deceit; for the wife it is bad, because, whatever her physical condition may be, pregnant with child or suckling her babe, it makes her the slave of the sexual desires of her husband; for the child it is bad, because it rears him in an atmosphere of sexual ignorance, and worse than ignorance; for the youth it is bad, because it offers him no opportunity of satisfying his vehement love yearnings other than in the debasement and debauchery of the brothel, or in the mind-and-body-destroying habit of masturbation. Under monogamy, the child, the youth, the maiden, the wife and the husband all suffer. And upon the harlot and upon the venereally diseased; upon the seduced maiden and the illegitimate child born of that seduction, the Christian world heaps its scorn and bitterness. This is the vaunted modern ideal; the so-called crowning and most elevated sexual condition. But in antagonism to this there is a fairer ideal, whose realization, looming now on the horizon, will enable the world to appreciate the beauty and fullness of love under freedom.

I can imagine a knave taking to politics for his own ends or out of sheer vanity; I can understand a well-meaning man taking to it because he is filled with pity for the miserable wretches he sees around him; but I can't understand a philosopher entering the nasty sty.—Ernest Newman, in "University Magazine."

# LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's  
Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands

For Light against Darkness—  
For Reason against Superstition;  
For Science against Tradition—  
For Investigation and Enlightenment against Credulity and Ignorance—  
For Liberty against Slavery—  
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the Most Important of all Sciences, because Most Intimately Connected with the  
origin or Inception of Life, when Character, for Good or Ill, for Strength or  
Weakness, for Happiness or Misery, for Success or Failure, is stamped upon  
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## To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to  
those who have not yet been made acquainted with Lucifer's  
educational work in sexologic science.

Previously acknowledged,	\$404.00
Elisha Crawford,	.75
Mrs. B. Falbe,	.50

## "Firebrand Fund."

The following sums have been received at this office for the  
benefit of "The Firebrand Group," A. J. Pope, Henry Addis and  
A. Isaak, convicted of violating the postal laws by depositing  
for mailing, copies of the "Firebrand."

Previously acknowledged,	\$13.75
W. Schemenour,	.50
Mrs. B. Falbe,	.50
Susan Reichert,	.50

M. FLORENCE JOHNSON, the most logical and entertaining  
woman lecturer on freethought or radical subjects, will make  
a short trip west in January and February. She will address  
the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson  
also gives first class literary entertainments. She needs no  
introduction to the readers of "Our New Humanity," to which  
she contributed valuable papers. Societies engaging her will  
enjoy a treat. For terms and dates, address M. Florence Johnson,  
244 W. 143 Street, New York City.

EMMA GOLDMAN requests us to say that her western tour  
will begin earlier than first announced. She now expects to  
lecture at Philadelphia, Feb. 16, 17, 18 and 20. From there  
she will go to Baltimore and Washington, thence to Pittsburgh  
where she will remain two or three weeks; then further west.  
Her subjects will be: "The New Woman," "The Woman Question,"  
"The Absurdity of Non-resistance to Evil," "Patriotism,"  
"Charity," "Authority versus Liberty." She asks for  
correspondence from friends interested in this course of lectures.  
Her home address is 50 First St., N. Y. City.

## News From the Front.

Among the many battles now waging in the world of ideas  
and of action none is of more interest to the thoughtful  
on-looker than is the battle for freedom of press and of speech  
on the one hand and for suppression of press and of speech on  
the other. Many of us think that this is the most important of  
all the conflicts now raging on this continent, or on any other  
continent, since without freedom of press and of speech human

progress would scarcely be possible. That any man or class of  
men, in this alleged land of liberty, should be engaged in the  
business of suppression, the business of prosecuting and  
imprisoning others for differences of opinion on any subject  
whatever, seems very strange—almost incredible of belief, but  
when we remember that the people of this country encourage  
and sustain a vast hierarchy, or army of priests and clergymen,  
numbering more than one hundred thousand men, besides  
more than twice that number of lay workers, women and men,  
whose business it is to teach the people that thought and speech  
and press are dangerous, unless kept within lines that they  
themselves mark out as safe—when we remember all this it is  
not in the least strange that some men, men ambitious of  
power and social influence, should insidiously, or by stealth,  
secure the passage of laws by which they can obtain good  
salaries for themselves as public censors, and at the same time  
earn the gratitude of the general public—the believers in the  
religious doctrine that some beliefs are dangerous and should  
be suppressed.

One of the most striking of the many illustrations showing  
how easy it is to get convictions against those who teach  
unpopular doctrines has just been given in the case of the  
prosecuted editors and publishers of the lately suppressed  
"Firebrand" of Portland, Oregon. From the "Commoner" of  
that city we quote at some length:

"The trial of Henry Addis, A. J. Pope and A. Isaak in the  
United States district court last Monday morning was a farce.  
It was a fight against free press on the part of the district  
attorney, made on general principles, and the most foreign  
evidence was introduced to prejudice the jury.

"Anyone coming into the courtroom while McGinn's speech  
was in process of delivery would have thought him an attorney  
for the prosecution. He did everything in his power to convict  
the defendants while pretending to defend them.

"Judge Bellinger saw the weakness of McGinn's defense  
and when charging the jury instructed them to return a verdict  
of not guilty on the second count, and practically said that a  
verdict of not guilty should be brought in in favor of Addis and  
Isaak. The charge of the court to the jury was a firm denial of  
the contention of the district attorney, and with such instructions  
any jury of intelligence would have acquitted all three of  
the defendants on both counts, but the jury had been so  
handled by McGinn, and the vicious denunciations and mis-  
representations of Attorney Hall, that they were incapable of  
judging fairly.

"When the jury brought in a verdict of guilty on the first  
count, and not guilty on the second count, McGinn, trying to  
'do up' his clients, moved the court that the defendants be sentenced  
immediately, but Judge Bellinger, desirous of doing  
justice, refused to act so hastily and allowed two days in which  
to file a motion for a new trial, stating that he would grant a  
new trial.

"We may conclude that the case is, in reality, only fairly  
opened, and it behooves every one who favors free press to protest  
against further prosecution. The defendants have had  
their business ruined, their means of subsistence taken away,  
and been hounded and badgered enough to punish them sufficiently  
even if they were guilty, as charged in the indictment, but  
if the instructions of the court to the jury had been followed  
a verdict of not guilty would have been returned. Such  
unwarranted and outrageous proceedings cannot be too  
strongly condemned, and they show all too plainly that freedom  
of the press is fast waning and that strong popular protest  
alone can stay that tendency."

It has often been said that United States courts are  
"organized to convict." That is what they are for, and when  
United States grand juries do not indict, and when United  
States trial juries do not convict, and when United States  
judges do not sentence people to death or imprisonment it is an  
argument in favor of the abolition of those courts, with all of  
their terribly expensive machinery. The jurors know this, the  
attorneys know this, the judges know this, and hence every



man who is interested, be it ever so remotely, in keeping up the expensive show—that is, all who want the United States judiciary, with its monarchical and aristocratic history, principles and tendencies, to be perpetuated—all, all join in the chase to secure the conviction of United States prisoners, regardless of the justice or injustice of the prosecution.

This statement is well illustrated by the conduct of McGinn, the court-appointed attorney for the defense. There was no honor and no pay in securing the acquittal of his clients, and hence he very naturally joined forces with the side on which lay both present honor and prospective emolument.

Having himself had much experience in the working of these same courts the writer of these lines has good reason to say that he knows whereof he speaks. The fate of the prisoner at the bar is usually the smallest of the considerations that influence the lawyers, the jurors and the judges. The prestige, the honor, the importance, social and political, of the personality of the courts, and of the laws that create them and make them necessary, these are the things that must first be considered; then the money that can be extorted from the prisoners and their friends, comes in for a good second. Those who witnessed the proceedings in the case against the editor of *Lucifer*, in the United States court at Topeka, Kansas, in April 1890, will understand what is here intended to be conveyed. They will remember that it was often very hard to tell whether Col. Bradley, attorney for the defense, was working for the conviction or the acquittal of his client. They will remember, too, that when this court-appointed "limb of the law" could get no more money out of his client or his friends he flatly refused to help to fix up the case for appeal to a higher court, having taken none of the necessary steps for such proceeding during the trial.

As indicated, however, in the first paragraphs of this article, there is nothing to be wondered at, in all this. Lawyers, judges, jurors, sheriffs, hangmen, etc., are simply what their heredity and training have made them. A principal part of this training is received from religious instructors in church, in Sunday school and also in the family, and the necessary effect of that religious training is to harden, to deaden the feelings, the natural instincts that would make us kind and sympathetic towards the victims of legality, and that would make us just to those who are technically known as "law-breakers." Our instructors tell us we must "submit to every ordinance of man for the Lord's sake"—or words to that effect. That it is wrong, that it is dangerous to think for ourselves, unless we choose to think as we have been taught. To think, write and speak against what the church teaches as true and right in morals, and especially in regard to sex—the propagation of the race, limitation of offspring, etc., is "obscene," "corrupting to the young," and he who thus thinks, writes, and publishes must be punished as an "enemy of God and man."

From long experience the church has learned that prosecutions under blasphemy and heresy laws do no good, but rather defeat their own object, but it has yet to learn that prosecutions under obscenity statutes, or Comstock postal laws, are also useless, and that in the end they defeat their own purpose. These prosecutions, these efforts to put knowledge under the ban of civil law seem to be the latest effort of the Christian priesthood to perpetuate their power. So long as the church can control sex relations and prevent rational limitation of offspring it feels that its lease of power is secure. And since investigation shows the relations of church and state to be inextricably blended the officers of the latter organization instinctively make common cause with the priesthood in suppressing freedom of speech and of press in matters pertaining to the reproductive function, the propagative instinct.

To sum up: Prosecutions like that against our friends in Oregon are the necessary result or outgrowth of the prevailing public sentiment, the current public conscience, in regard to sex-morality. This public conscience is an abnormal growth whose main feeders are ignorance and superstition—both im-

posed upon their victims by church-state authority. Comstock postal laws and the men who execute them are right and true to the causes that produce and sustain them and if repealed to-day—and the courts abolished—liberty of speech and of press would be no more secure than now. The venue would be changed—from the court of the Federal judge to that of Judge Lynch. The same priest-made superstitious conscience would get in its work. Bad as the Federal courts are, some of us prefer their slow and expensive but quiet and orderly methods to the more expeditious and more demonstrative methods of the religion-and-morality-intoxicated mob.

It is easily seen then,—if these views and arguments be correct and logical, that as allies or helpers in the work of securing freedom of speech and of press, we have a most Herculean task before us. To make our fight against the public censors and the laws that put business in their hands is to fight effects while their causes remain untouched. How to reach and to change the public conscience that lies back of postal laws, back of censors, back of courts, this is the real question to be first decided.

In the opinion of some observers who have given thought to this matter it seems clear that so long as woman submits to the indignity, the injustice of being compelled to go to a priest or other officer for permission to use her creative powers—so long as she submits to a priest-made, anti-natural standard of morality in her relations with the other sex, just so long will her sons submit to the arbitrary rule of postal censors and priest-made laws in regard to morality in sex-relations. Self-respecting men are born only from self-respecting women.

To rouse the mothers, the prospective mothers, to a sense of their own rights, and to a sense of their responsibility to the unborn, is our first duty.

Finally—as space fails, let us help, in all practicable ways, the Oregon victims of Comstockian invasion, but let us never forget that the root causes must be removed before the effects—the laws, and their administration, can be successfully abolished.

### Our Nation's Shame.

Since William the Witless ascended the German throne in 1889, the offense of *lese majeste* has greatly increased. To 1895 the percentage of increase was thirty-three and the number of persons punished increased by twenty-five per cent, the total number of convictions being 4,965, the years of imprisonment aggregating 1,239. During this period seven children under fifteen years of age were punished, forty-eight between fifteen and eighteen years, and one hundred and eighty-three between eighteen and twenty-one years. In 1894 there were forty-nine convictions of persons under twenty-one years. One can but wonder what is to be the fruit from this sowing of the seed of tyranny in the German empire, as one can but wonder what will be the fruit from the sowing of the same seed in the United States. There it is blasphemy to criticize the demigod William; here it is blasphemy to speak frankly concerning the relations of the sexes. We sneer at the Germans for their tame submission to injustice, but we are as deeply in the mire as they are in the mud. The shame that is theirs is equally ours. Yea, our shame is the greater, for we boast that this is a republic, that long ago we won independence, that we are a free people. Germany has William the Witless; we have Comstock the Censor. The Germans inherited William; we elected Comstock. Their bed of serfdom was made for them; we made our bed of dishonor for ourselves.

W

### Olla Podrida.

BY LILLIAN.

Even in Germany wives will not stand everything! A woman there, entering in court a complaint against her husband, said: "Spanking is all right, your Honor, but I will not be kicked!" That protest is the thin edge of the wedge of

rebellion—let that husband beware; his kingdom is in danger.

"For Love and Money" is the title of a pamphlet just received from the author, Leighton Pagan. As the title implies, problems of love and money are dealt with in the writer's usual direct and instructive manner. Price, 12 cents. For sale here.

Dr. Schenck, President of the Embryological Institute of Vienna, claims that he has discovered a method whereby the sex of children can surely be fore-ordained. This alleged discovery has aroused a great deal of interest. It has also created no little alarm among lawyers and doctors and preachers who think that such matters should be left to the guidance of Providence. In next week's *Lucifer* will appear an interesting article on this subject.

Orford Northcote's article on "Anthropology and Monogamy" in the January number of the "University Magazine" from which we quote in this issue, is one of great importance. Mr. Northcote is an unusually clear, strong writer—though it is really unnecessary to inform *Lucifer's* readers of this fact. "The University Magazine and Free Review" is an English monthly publication, high class in every particular, and fearlessly discusses all phases of advanced thought. It contains 100 pages. Price, 35 cents a copy, postage paid, and may be ordered through this office.

I am not acquainted with any "varietist" who claims that varied love relations must be indulged in, by any one, regardless of desire. They simply say that each shall manage his or her own love relations, and not meddle with those of other people. It is not the business of the public to inquire whether an advocate of freedom loves many, or one, or none; therefore Mrs. Slenker's illustration has nothing to do with the case.

I saw that Mrs. Slenker "did not designate anyone or any act as illegitimate, but merely said so-called." But I wanted to know what she really meant when she said she wanted free love "cleansed of the impurities cast upon it by . . . varietists and those who advocate and practice what is called illegitimate love unions." Any love unions outside of legal monogamic marriage are "called" "illegitimate" and really are illegitimate, but I could not think that Mrs. Slenker meant what she said. It is hard for me to believe that she means that only legal unions are to be called pure free love.

The religion of the meek and lowly Nazarene, who directed his disciples to go forth without "scrip or shoon" and preach the gospel to the world, has recently received fresh impetus in Indiana. The Methodist preacher at Bristol Station and Jericho Corners needed his salary. The farmers thereabouts did not have the money to spare. No money, no preaching. The outlook was dark; but salvation they must have. So a systematic sparrow slaughtering contest was organized, which lasted for more than a month. At the close three thousand two hundred lives had been sacrificed, and the price of two cents each, which aggregated sixty-four dollars, was paid to the preacher to insure the salvation of the murderers' souls. If it is true that not a sparrow can fall to the ground without God's cognizance (see Matt. x., 29,) the Indians probably felt that they were carrying on the massacre under his special supervision. It is said that the farmers claim that the birds have been a boon, instead of a pest to them. Possibly there will be a special dispensation of Providence which will preserve their crops from devastation by insects next summer.

#### The "Double Standard" Again.

That which is shown so wonderfully in the book ["Sappho"], but which nobody seems to see enough, is the gradual and steady disintegration of a man's character through association with a woman of noble and generous instincts, but no conventional standard of action; and the equally steady and certain disintegration of the woman's nature through association with a man rich in conventional standard, but without a noble or generous instinct. They both went to the dogs solely through this combination.—"Musical Courier."

Here we have again the curse of the "double standard"—

all that is brightest and best in womanhood of no avail to save the possessor if she lack loyalty to the dry conventions of imbeciles or rascals, while, to emphasize woman's dependence upon her sexhood for her character, we are made to see that in man sexual "purity" can not save him if he be greatly deficient in the attributes of essential manhood. In other words, woman has but one virtue, sexual inexperience outside of marriage, while the true man is so rich in virtues that he is not materially impoverished if he lose every shred of his sexual purity. The contrast is sharp, strong, villainous. How much longer will woman consent to sit in a game where she must hazard everything on one card while her opponent has the pick of the whole pack, as many as he wants, and where, if he chooses, he may say that the biggest trump upon which she hazards her reputation and even her life is not, as against the cards he holds, worth so much as a suit deuce? W.

#### Interest and Proportional Representation.

BY C. L. JAMES.

Mr. Ingalls has substantially the same theory of interest that I have long entertained. I remember advocating it in the "Twentieth Century," when that was a radical publication. Speculators, who buy in expectation of a rise, have a motive for paying interest. Since they furnish a demand sufficient to take up all the loose cash, those who have any, will not lend without interest. Thus all who need to borrow are compelled to pay interest, though only speculators expect anything but clear loss from doing so. Were there no speculative trade, it would be impossible to exact interest from the common borrower. Ninety per cent and more of the speculators are devoured by the remaining less than ten per cent. The one perfectly safe business is supplying arms to this cannibal battle by lending money at the commercial rate (somewhat less than the economic, or average gain of the victors). It is made safe by the peculiar privileges granted to certain kinds of money. If every one issued his own certified ingots or his notes, to circulate for what they were found worth, it would probably be impossible to maintain the system of interest.

How proportional representation, or any other modification of existing institutions, is going to cure matrimonial rape, snobbish ambition, hypocrisy, or the morbid effect of physiological study on minds having no vocation, Alfred Cridge saith not. But he is right in the main. Human progress from the barbarous state is due to two chief causes, selection (natural and sexual), and knowledge. Institutions, our inheritance from the barbarous state, are what has principally suppressed knowledge and delayed evolution by selection.

Eau Claire, Wis.

#### Elmina Explains her Explanation.

Lillian says I "deny the designation of free love to any person who assumes the right to love more than one person simultaneously." I think I made it plain that all who loved, are free lovers because love must be free! But I asked for some more distinctive term for free love varietists. Campbellites hate to be so-called, and insist on being termed "Christians." While not denying their claim to Christianity, I think there is need for a more distinctive word, because from Catholics on to the end of the Bible-believers, all claim to be Christians. See? Nor did I designate anyone, or any special act, as illegitimate. I merely said "so-called." I fail to see where I claim Dianism as more pure than other forms of pure love. I should have said "see Northcote's article" to make it plain that I did not mean his own ideas, but his quotation. I aim at clearness and brevity, and it seems to me I was clear and brief in the article under discussion, and hope I am in this explanation also.

To Beeson I would say I do not claim to be "a leader," further than the giving of facts and ideas as I see them, may lead others into "the better way."

AUNT ELMIRA.

## Best Remedy Against Prostitution.

Allen Laddlow, in "University Magazine."

There is no question that the best remedy against the prostitution of women, either for hire or lust, is higher education. Make them less creatures of vanity and sense. Elevate the tone of their minds, give them occupation, responsibility, position. Teach them the divinity of love, the glory of beauty, the perfection of cleanliness and self-respect. Women are so sensually brought up that men in conversation with them can rise little above the senses. Women are the slaves of the basest men now; they hunger so for admiration that they pain themselves and distort themselves to attract it. Once get vanity, greed, and idle, empty-headedness out of women's souls and natures, and half the battle is won. Then, when women fall, as it is called, they will fall only for love, and that is no degradation. As it is now, so deep is the misery of our lower strata of population in our large towns, that the fall of many women is virtually a rise. For it is better to be a "gay girl" than a thief or a murderess; better to be clean than dirty; better to exceed in natural functions than to indulge in solitary vice.

## VARIOUS VOICES.

Lucy C. Roll, Idaho Springs, Colo.:—Enclosed you will find one dollar and fifty cents, one dollar for my subscription to *Lucifer* and fifty cents for a copy of "Hilda's Home" as soon as it is completed. Although we are seeing close times here for money, even more than after the crash in '93, *Lucifer* must and shall be sustained. Twenty-five years ago I sang, "The light of the world is Jesus;" now I sing, "The light of the world is *Lucifer*."

Essa B. Taylor, South Pasadena, Cal.:—Enclosed find fifty cents in stamps, for one copy of "Our New Humanity" and for a year's subscription to "The Light-Bearer Library." You may also put me down for a fifty cents copy of "Hilda's Home." It is a story that could not but appeal to any one believing in, or desiring, freedom in sex association, and I want a copy to lend. I am cashier in a Los Angeles store and work from 7:30 A. M. to 7 P. M., but always manage to find time to read *Lucifer*, and should feel it was an irreparable loss should I miss but one number. Yours for freedom in all things.

Nellie M. Mastick, Junction City, Wash.:—I am going to begin the New Year well by sending you a dollar for *Lucifer*. I know I have been behind with my subscription for some time, but I never could get hold of a dollar which could be spared. I wanted to send two but cannot just now and will not keep you waiting longer. I hope that you will get subscriptions enough to enable you to publish the book. I want a copy for my children to read as soon as they are able to understand it. With many good wishes for a happy and prosperous year for yourself, Lillian and dear old *Lucifer*, I remain sincerely yours.

Lucy Redheffer, Chicago, Ill.:—Mrs. Slenker well observes in a late *Lucifer* that we need a more precise meaning to the words we use. The vague and various renderings we give to language makes it impossible to more than blindly surmise at what the other fellow wishes to impress. But as long as we use a barbarous orthography, which only gives a hint at the real pronunciation of words, it is not likely we shall ever arrive at scientific accuracy in their signification. Mrs. Slenker is an old offender, however. She delights, revels and dissipates in the word *Dianism*, an obscure term, which conveys to no human being any idea whatsoever.

I once had a grievous chase, trying to come at the meaning of it, from the pundit who claimed to have indicted it on an unoffending world. It was a long pursuit, but at last I chased him to his hole, and then he turned on me and said the word (*Dianism*) had eight different and distinct meanings. So much for unflinching precision.

N. C. Mathers, Peabody, Kan.:—*Lucifer* gets better and better all the time. No. 689 is full of good things. I wish every freethinker in the land could read Mr. Walker's "Snap Shots at Frauds and Fossils," and "Plumb Line Penographs;" also Mr. Northcote's "Free Thought and Free Love." I haven't heard of any real freethinkers being wounded by any of those shots, but Green, Ingersoll & Co. have their hospitals crowded with the mangled remains of infidels and theological skeptics, that have heretofore assumed to be freethinkers. Talmage or Brother Moody, or Sam Jones could assume to be freethinkers if they were allowed to define the term to suit themselves. I imagine that I can glance back along the line of the freethought procession and see the above named worthies bringing up the rear, only a few decades behind the front column. Why don't those limited freethinkers go back and help Talmage & Company bring up the rear? Go back, be baptized and born again! Take a fresh start and come up with the crowd! It is plain to be seen that these assumed Freethinkers don't like to leave the old crowd too far in the rear. The rear rank is much more popular than the front. And reformers that are bidding for popularity would do well to affiliate themselves with the "Y. M. C. A." or the "W. C. T. U."

I would be glad to send you dollars and dollars for the "Firebrand Fund," "Hilda's Home," and also for many other of your excellent publications. But "McKinley's prosperity" has failed to materialize to any one of my five senses, and I am inclined to believe that it requires a sixth sense to discover it. I am kept too busy in the struggle for existence to be of much assistance in other people's struggles. But my heart is with them and with you. My will is strong, but my purse is weak. "Self-preservation is the first law of life." And we all possess our share of that instinct, especially in cold weather.

I have no money to help the cause along, neither have I the time nor ability to be of much service. But I am a deeply interested spectator, and would like to be able to help demolish the freethinkers' masked fortress of "respectability." But I think Mr. Walker and Mr. Northcote will demolish this fortress unaided. They are logical sharpshooters, every shot hits the mark. And may they live to continue the battle till the last mask is shattered to smithereens, is the wish of one silent spectator.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 4.

CHICAGO, ILLINOIS, JANUARY 26, E. M. 208. [C. E. 1898.]

WHOLE No. 695

### To the Spirit of Bowdler.

Hail! mighty Bowdler! spleen divine  
 Who putt'st water in our artists' wine  
 Let it intoxicate! Who, a new Ruth,  
 Dost ruthlessly glean out the grains of truth  
 That show most thickly—lest bare truth we find  
 Have some indecency that lurks behind!  
 Even Shakspeare's self in thy hard toils dost writhe  
 While, parson-like, thou dost demand thy tithe!  
 No Art so great that it is fit to scan  
 Till seen by thee, great blush-removing man!  
 Then on my work may thy wise rule prevail  
 To make it seamless, soulless, stunted, stale!

—William Platt.

### What a Small Spark Setteth the Fool Afire!

BY E. C. WALKER.

The New York evening papers of January 5, printed a cablegram from London announcing that "Dr. Schenk, a professor at the University of Vienna and president of the Embryological Institute," had put forth the claim that, as the result of many years' study and experiment, he had discovered a method whereby the sex of children can surely be fore-ordained by the parents. Thereupon three wards of Bedlam simultaneously broke loose. The sensation-mongers of the yellow journals, the publicity-adorners of the Medical Priesthood, and the legislative vote-and-boodle-hunters assembled at Albany, vied madly with each other in the effort to attract attention by the utterance of unmitigated nonsense. Subjoined are a few samples of the stuff, introduced here just to show the kind of welcome given by our "leaders" to what, if a fact, is a very important scientific triumph:

The power to control the sex of the next generation would mean almost inevitably the ultimate extinction of the human race. Women long for sons to resemble the husbands to whom they are devoted, and men long for sons to carry on their work.—*Journal*.

Well, if the race wishes to perpetuate itself, and having the power so to do, does not know enough to use that power, is it worth saving? The subordinate position in which woman has been held ever since the establishment of Christianity and the other masculine religions, is clearly shown in the few lines quoted. While women long for sons to resemble their husbands, and fathers want sons to carry on their work, as we are told, it does not seem to have occurred to the writer that it would be possible for men to long for daughters to resemble the wives "to whom they are devoted," and for women to desire daughters to "carry on their work." Is this because men are not devoted to their wives and women have no work to transmit to succeeding generations?

It is difficult to believe that the Wisdom which regulates us down here ever intended that we should have our own way in a matter so vital.—*Journal*.

Then what are you worrying about? If the "over-Wisdom" did not intend we should have that power, and if said "over-Wisdom" is omnipotent, it is not going to let a paltry professor of embryology steal the secret of that power, is it? At every step forward of science some ninny of theology or

Grundy has emitted a wail of this sort, the whole succession of them in a blue funk lest puny man should outwit and dethrone their mighty Mumbo Jumbo. We owe our contemptible statutes intended to suppress all knowledge concerning the prevention of conception to these hysterical theologians.

The secret of birth, if revealed, would depopulate the earth. It is mercifully hidden. The secret of death, the knowledge of the time appointed for man's taking away, would fill human life with terror.—*Journal*.

"Mercifully hidden," "time appointed," "man's taking away," are all of the language of mysticism, of religion, of unreasoning superstition, and are nauseating to a degree.

It is probably a good thing that the human race does not know the secret, as the race would be overstocked with men and ultimately depleted for want of a sufficient number of women to bear children.—*Dr. Otto H. Schultz*.

It might have occurred to the learned doctor that with fewer women we should prize them more highly, too highly to permit the sacrifice of millions of them on the altar of prostitution and in the sweat-shops of monopolistic industry. And perhaps we should no longer allow about one-half the children born to die before reaching maturity. I have a strong suspicion that the world can stand a good deal of the several kinds of knowledge so terrifying to the various priesthoods.

Dr. Roger S. Tracy, Register of Vital Statistics, said that Dr. Schenk's theory was a new idea to him. Where has this Doctor of Position kept himself all these years. I fancy few intelligent laymen or laywomen would make such a confession as this.

If Dr. Schenk's discovery is what he claims it to be, and the secret becomes generally known, nature may be compelled to serve the dictates of man, a possibility which seems to me to be fraught with great evil.—*Dr. La Fetra*.

Of course the spectacle of nature compelled to serve the dictates of man would be unprecedented!

Assemblyman John I. Green announced today that he would presently introduce a bill which he thought would prevent the spread of the knowledge in case Dr. Schenk should make public the details of his secret.—*Dispatch from Albany*.

Does this "lawmaker" with the appropriate name look upon scientific information as an epidemic disease against which we must quarantine? He should not be alarmed, as all his symptoms indicate that he is immune to the attacks of the microbe of intelligence.

"The situation is extraordinary," said Assemblyman Finn. "Whether the dissemination of the knowledge should be prohibited is a question which requires deliberation. I can not say what my mature opinion would be."—*Dispatch from Albany*.

The situation may be extraordinary, but the idiocy of legislators is not; it is ordinary, very ordinary. However, it is encouraging to learn that Mr. Finn favors deliberation, and that he is conscious that his present opinion is not mature.

Said Assemblyman Trainer: "I am opposed to the publication of the discovery. I would favor further laws if the existing ones are insufficient to prevent it."—*Dispatch from Albany*.

What are the "existing laws" to which our deputy god refers? Does he mean to insinuate that the statutes for the suppression of "obscene" literature may be made to apply to

publications dealing with Dr. Schenk's discovery? If he does, he ought to bury his imagination in quick-lime, in mercy to his neighbors' olfactories. For, be it understood, Dr. Schenk claims that the sex of the infant can be pre-determined by proper dieting on the part of the parent or parents, and how a treatise on dieting is to be made amenable to the edicts against obscenity would appear to be a hard problem for even the inverted inventiveness of a ring of political marplots.

Is there any matter pertaining to sex that will not throw our religious, moral, medical and legal guardians into convulsions?

### Questions For the Editor.

BY JAMES BEESON.

Lucifer bearing date of Jan. 5, 1898, containing my last article and your rejoinder is before me, and I avail myself of your proffer to allow me another hearing; but I don't claim the right of the last word, by any means. Although a woman's rights man in every particular there is not enough of the household-pet-slave about me for that. Neither can I leave the words, "old granny" and "monomaniac" to the exclusive use of politicians. They are words of the English language, meaning much, and you unintentionally gave them the proper title when you call them "endearing." I love the old grannies—they are the superannuated mothers of the race; and the intuitions of monomaniacs are nearly always good, but they allow their zeal for one particular thing to overbalance their better understanding and judgment in other things equally important.

You acknowledge that what you said anent bad spelling had better been left out, and that brings to my mind that you alluded to my bad use of words. I will not attempt a reply to that, but will ask you a question which I want you to fairly answer: For what offense were you sent to the penitentiary—the right or wrong use of words—in the estimation of your enemies? Every truism that falls from the lips or pen of a reformer is branded as a falsehood by the respectable—the rulers of their times, and it's a notorious fact that it is dangerous to speak the truth now, and always has been, so far as history teaches me any thing.

But it's the vanity of your third paragraph that staggers me. Let me quote a small portion of it: "No. It is not true that the state is all that stands in the way of sex freedom, etc. The state is but the outward expression of the inward status mental, moral and intellectual, of the people that make and support the state." As a drunken horse-jockey I once knew would say: "That's the by-godest argument I ever saw from the pen of a professed anarchist, ef it taint I'll be damned."

If there be any truth in that kind of reasoning then it was not the state that hung Spies, Parsons, Fisher and Engle and caused Ling to blow his head off; nor was it the state that imprisoned Bennett, Heywood and Harman. Then it is not the state that is responsible for our present financial and land-tenure system, with all its train of abuses and human miseries. Such stuff as that has always been the argument of the apologists for the existence of the state. Nation, state, government, etc., are the *soubriquet* of king, emperor, president, governor, etc. Louis XIV. of France was once interrogated on that subject and he unhesitatingly answered: "I am the state." My idea of scientific anarchy is to do away with prejudice, hatred, etc., and if that is not its intention I am not an anarchist, nor never have been. But I contend that the state, or government of men and women by their fellow men, is the cause and main stay of prejudice, dishonesty, murder, arson rape and all hardships that we complain of. It's not to be wondered at that your correspondent—the editor and writer of books—should agree with you in your indirect defense of the state. If he was not a miserable apologist for the existence of the state his books and paper would be suppressed. Spies and Parsons were editors and writers of books, but what became of them? And hundreds of other cases could be mentioned showing what befell authors, who incurred the displeasure of the rulers—who are the state, *per se*.

I don't disagree with you in regard to the condition our marriage laws place women. It's all true and not half told either. But at the same time if there was anything but monomania in your head you could see that it is just as impossible for men to beget a free race of people while they are slaves to the present system of interest, rents and profits, as it is for women in like conditions to born it. Suppose for the sake of argument that you succeed in abolishing our marriage laws and leave the hydra-headed monster, the state, with only one of its heads lopped off, what would be gained? Nothing more than killing prostitution in wedlock, and making it general outside. As horrible as some of your correspondents have pictured the marriage bed it is still a paradise compared with prostitution from necessity. Women must be left in a condition to compete with men in the arts of earning a livelihood before they can be independent of men, and that can never be until man-made laws are abolished altogether. Women who are happily married are like men who prosper by the existence of the state. They don't want the marriage rite abolished. You couldn't insult them quicker than to name such a thing in their presence. If you were to ask them concerning their experience in the marriage bed they would call their husbands to shoot you. Like the communists, and all other one-sided people, you are trying to climb the ladder of progress by reaching for the top round from the ground.

But as I was only promised a short article I will close by repeating my views—that it is best for all reformers to unite on the one important thing and that is the abolition of the state in toto. The history of the world shows that it is always being abolished by piecemeal. But while you abolish at one end it grows at the other. Repeat one law and enact another.

### REPLY.

As Friend Beeson addresses his communication to me personally and asks a direct answer I will, briefly as possible, comply.

First. I do not know whether it was the use of words or the presentation of ideas that caused our church-state rulers to arrest and send me to prison. I was never told that my offense was the use of the wrong word.

Second. He who accuses another of "vanity" is very apt himself to have a touch of the same infirmity. I have no objection to being judged, by the impartial and intelligent reader of Lucifer, when my words are correctly reported.

I have just re-read the reply to the criticism of our correspondent as printed in No. 688, and see no reason to take back anything therein said, but would rather emphasize and reiterate the assertion that "behind the state is the mass of ignorance, credulity and superstition that makes the state possible." To abolish the state while its causes remain would be fruitless labor. Robespierre is reported to have said, "If God did not exist it would be necessary to invent him." So, too, he might have said, If the state did not exist it would be necessary to invent it. So long as the demand for it exists, rest assured, Friend Beeson, the supply will be forthcoming. As said elsewhere in this issue the god-idea, as taught by the church, creates the conditions for, the necessity for, the institution called the state. The control of reproduction through the control of the person of woman is now the chief strong-hold of both church and state. Rescue woman, rescue the mothers of the race, from this church-state control, and we do more to redeem the race from slavery to monopolies of all sorts than it is possible to do by any other single movement.

The champions of privilege understand this full well and hence the concentration of effort to keep the mothers in ignorance of how to control and regulate reproduction. Hence the boycotts and the ostracisms that on every hand meet the social radicals. Hence the prosecutions against the editors and publishers of the "Firebrand" in Oregon, and hence the warnings received from the postal censors by Ruessbusch, Waisbrooker Berrier and many other writers and publishers of books on sexologic science.



Yes, it is true that if my reasoning is correct, "it was not the state that hung Parsons, Spies, Fisher and Engle, and that imprisoned Bennett, Heywood and Harman." The state did none of these things. *The state never did anything, good or bad.* It was the men who pretended to act in the name of the state but who really obeyed the behests of popular ignorance, fear, credulity and prejudice. Their own love of power and greed of office had also much to do, doubtless, with their acts. Our friend substantially admits that this is true when he speaks of "the rulers who are the state *per se*." But he inverts the natural order when he says that the state or government is the cause or mainstay of prejudice, dishonesty, etc. While it is true that the institution called the state gives opportunity and occasion for the exercise of dishonesty, greed and every abuse of normal powers and functions, it is certainly not true that the abolition of the state would destroy dishonesty, greed, prejudice, ignorance and superstition. First destroy these, through educational and evolutionary processes and the state could no longer exist. The causes being removed the effect would necessarily cease.

In order that evolution may get in its work the first and most important thing to do is to free woman from sex bondage, so that "natural selection" may take the place of enforced and unwelcome conjugal relations with the natural result of such relations—debasement and degeneracy of offspring.

After saying so much under this head it seems quite unnecessary to add that there is left no basis for the accusation that sex-reformers are "one-ideaed"—that they try to reach the "top-round of the ladder from the ground." It is just the other way. It is those who would first destroy the state who are expecting impossibilities. It is simply impossible to "abolish the state in toto," or to reconstruct the industrial and economic systems, while women, the mothers of the race, continue to furnish to the ruling classes a perennial supply of voting slaves, working slaves and fighting slaves. Woman can now achieve a peaceful revolution—economic, industrial, political, if she would only awake to a sense of her power, to a sense of her responsibility to herself and to her children. Man cannot save a woman; man cannot save himself, nor the race of which he is a part. *Woman must do this!* When woman awakes to a full realization of this truth then true reform will begin; then true reconstruction will begin, and begin in earnest, and not till then.

M. HARMAN.

### Christianity and Socialism.

BY D. W. HULL.

Rev. Benj. F. DeCosta, Episcopal, says: "Socialism is Christianity." *Per contra*, Socialism is a theory of human relations on earth. Christianity is a theory of human, angelic, diabolic and divine relations in asserted trans-earthly worlds. In so far as Christianity attempts to solve earthly human problems, it steps outside its sphere and forgets the express declaration of its assumed founder—"My Kingdom is not of this world."

The above I clipped from James S. Denson's notes in Lucifer No. 693. I always love to read Brother Denson's concise notes, as I do everything else that graces the columns of Lucifer, and I can only conceive of one improvement: I would have the articles less bellicose—that is, I would prefer the space filled with less of wrangle, and I was going to say with more of thought, but I do not believe I can ask for, or expect any improvement in this respect. There is now more thought than many people are able to assimilate. But I digress. I violate my own wishes and dull my own criticism by coming in as a wrangler myself, for I quoted the above verbatim just because I wanted to differ somewhat from the author.

I sometimes think prejudice is as great and as mean a foe to mental growth as ecclesiasticism. It is the weapon of ecclesiastics, but alas, it has its victims in all ranks. It prohibits Brother Green from being just to free lovers just as it prohibited Luther, Calvin and every churchman since, from being just to his fellows, who had got acquainted with a truth or at least had met with a thought, outside of the fields of their

investigation. The mistake of Brother Denson in the above extract is that he assumes that Churchianity is Christianity, and he belabors Christianity for all the short comings and evil deeds of those who wear that name as a cloak. Let us be just. Christianity is, on the contrary, what the man Jesus, called the Anointed, taught, and not what is claimed for it by the Pharisees of our or any other times. I believe in Jesus as far as I understand him. I believe that he was anointed from the spirit world to do the work he did, and therefore he was a Christ or an Anointed (the Greek word was never translated, which accounts for the prejudices of some people). When I say I believe in him that does not indicate that I am in full accord with all the sentiments he uttered, any more than my belief in Moses Harman would require that I should bolt down without mastication whatever he has said or may say. Probably I am now understood, and I will pass on.

In the next place I want to say that Jesus never spoke of any other than "human relations on earth." All this talk about "Going to heaven when you die," and other nonsense, has been foisted onto Christianity, since the time of Jesus' death. It certainly never was taught by him. Yet Liberals (?) take it from sacerdotal hands with other flim-flam passed off to his credit, and freely peddle it out in its most objectionable light. Jesus was a radical, as much so as Brother Denson, or any of us, and he often horribly shocked the religious people of his time by his "blasphemy" and it was because of his radical views he was put to death, though the charge was not made in the Roman Court at his trial, for the simple reason that the Romans had nothing to do with the religious quarrels of the Jews.

Jesus was a reformer of the times and all that he said and did was with reference to the improvement of earthly conditions of the people, and never with reference to the condition of any body after death. Oh, try to get that out of your head. Please read the poorly written and much altered narratives of his public work as you would read the narrative of Socrates. Why can't we use our intellects as well with one as with the other? Jesus was a socialist; and one of the most pronounced type. He not only talked it but he lived it. He formed a commune at Capernaum, and looked about the country for a better place to locate it in, in the hope, probably, he would find some wealthy person who would share with them and give them a home. Judas was his treasurer or, what was afterward called a deacon. He preached it everywhere and to him it was the Kingdom of Heaven. The Golden Rule would be impossible without this system of Socialism, and it is impossible yet for the very same reason. His parable of the mustard seed, of the yeast plant, of the laborers, and so forth, all have reference to this new condition of things. His kingdom was not of this world, for he intended to take no part in the politics of the times; neither is his kingdom from hence, that is, neither is it out of this world. Can't you see the alternative? He contemplated the establishment of a system of government that would peacefully and in an evolutionary manner upturn all other governments. Like the mustard seed it would overtop everything else, and the other governments would go out of existence for the want of subjects, or like the yeast plant it would leaven the whole measure of meal. I have written a book, "Christianity as it Was Before the Apostasy," on this subject, which I wish could be widely read, for the light it would throw upon this subject. The fact is, I like Jesus. He was a fellow reformer. He was to the people of his day what we are to the people of our day, and though it is too late to do him any good, we really ought to stand by him. We may be maligned at some future time ourselves—as we are now—and if so, we would be glad to have our characters maintained. [vindicating?]

I am not seeking controversy on this subject, as I am quite busy editing a paper and lecturing occasionally, in fact much of the time, at the same time I am ready to leave some other work undone when a reformer's character is assailed.

Norton, Kans.

# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—  
For Reason against Superstition;  
For Science against Tradition—  
For Investigation and Enlightenment against Credulity and Ignorance—  
For Liberty against Slavery—  
For Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the most important of all Sciences, because most intimately connected with the origin or inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

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## To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	\$405.25
Herman Myer,	.32
E. C. Hart,	.60
H. Celler,	.50

HENRY ADDIS, one of the prosecuted editors of the "Firebrand," writes from Portland, Oregon, giving a somewhat detailed account of the trial. He does not materially differ from what has already been published. His letter will appear in our next.

## January Twenty-Ninth.

The anniversary of the birth of Thomas Paine, the "author-hero of the American Revolution," is at hand. The Freethinkers of Chicago are preparing to celebrate this anniversary by holding a meeting at Handel Hall, 40 Randolph St., on Saturday eve, Jan. 29. The chief speaker is to be John B. Remsburg of Kansas, President of the National Secular Union, and one of the best orators occupying the Freethought platform. Mr. Remsburg has been before the public as lecturer and author more than twenty years. He has probably delivered more free-thought lectures than any other man, living or dead.

A large attendance is expected. Seats free. Tickets for reserved seats can be had of the Secretary of the Chicago Secular Union, E. C. Reichwald, at 141 S. Water St., and of the President, A. E. Gammage, 167 Dearborn St. All wishing good seats should apply early.

## The State, the Government—What and Where?

Closely allied to the mythologic superstition variously known as Zeus, Deus, Jupiter, Jove, Jehovah, God, Brahm, etc., etc., is that known as the "State," the "Government," the "Nation." Search for the personality, the individual, called Zeus, Jove or Jehovah, and we find it not. "No man hath seen God at any time," is a saying that is generally accepted as absolutely true. While some claim to have "heard his voice," or to have "felt him in their hearts," to the man of science these phrases mean simply certain psychologic states of mind, that is, that "God" is subjective and not objective with the person who professes to know so much about deity. Or, to the Spiritualist, what is called god is believed to be often, if not always, the influence exerted by discarnate human spirits upon incarnate human spirits.

To the savage, or uncultured mind, the phenomena of nature are attributed to the direct or indirect agency of an unseen personality called by one of the many names that men believe to be benevolent or malevolent the savage mind seeks by worship, by service, by gifts and by self-torture to placate and secure the favor and protection of such mysterious overruling power. Hence the origin of the many religious creeds, rites and ceremonies; hence the existence of the vast armies of priests, clergymen, monks, nuns and other religious orders, and hence the vast sums of money spent in building and supporting churches, convents, nunneries, church schools, etc., and hence the respect and reverence paid to those who are supposed to devote their lives to religious duties, and to the study and worship of the unseen overruling power or powers.

Much in the same way do we account for the prevalence of the superstition called the "State," the "Nation." To the uncultured mind, the state is an entity, a personality—an individualized personality, with rights as much greater than the rights of the average human being as the rights of "Deity" are supposed to be greater than those of the individual man or woman. But as in the case of deity, so with the state: It is "without body, parts or passions." Hunt for it and we find it not. We can personify it and call it "he" or "she." We can call the American nation "Uncle Sam," and the English nation "Johnny Bull," but if we search for these individuals in the "capitals," the buildings erected for their use, we find therein only men—men of like limitations, passions, desires and frailties as ourselves.

The parallels between "God and State" are too numerous to be pointed out in detail. Suffice it to say, for the present that the god-idea, the god-superstition, is worked as an industry to secure honor and privilege for themselves by a class of men who are not willing to do their honest share of the hard work that is required to wrench from nature the blessings and comforts of existence on this planet, and just so, likewise, the state-idea, the state-superstition, is worked as an industry by a class of men who take this method to secure for themselves the results of the labor of other men. Under pretence of protecting the people from enemies, foreign and domestic, these human parasites rob the people of their earnings, rob them of their equal right to life, liberty and pursuit of happiness.

The state as an institution can never be overthrown so long as its foster-mother the church remains to create a demand for human government. The church teaches humility, teaches self-denial, self-sacrifice; teaches submission to the will of God; teaches that human governments are "ordained of God"; teaches submission to the "powers that be," and that he that "resisteth the power shall receive to himself damnation." The constant demand of both church and state is for "law," more law, more government, while the rebels against church and state demand less law, less government—no government at all, except personal or self-government. Jefferson, a noted rebel against both church and state, said, "that government is best that governs least"—the logical sequence of which aphorism is that the best government of all is that which governs not at all.

Rightly viewed, there is no more a "woman question" than there is a "man question." But there is a human question—in fact, there are a great many human questions. What hurts man, also hurts woman. What helps woman, also helps man. Neither can be free, really, if the other is enslaved. Sorely have they wounded each other; tenderly and healingly may each bind up the wounds of the other.

## The Result in Oregon.

BY E. C. WALKER.

Pope, Addis and Isaak were found guilty on the first indictment, which included the three specifications of the Whitman poem and the letters of Annie Parkhurst and Kate Austin. The result was brought about by the combination of more kinds of foolishness than usually attends a case of this kind.

proliferate in madcap performances though such actions are generally. It will be remembered that the court appointed an attorney named McGee to conduct the defense. It was through him that disaster came to our friends, but it was a uni-ideal fanatic in Rhode Island who supplied the initial force that set the lawyer wildly gyrating in a circle. This fanatic belongs to that numerous class of marplots who believe that the Catholic church is responsible for whatever is wrong, from chin-ch bugs in Kansas to a scarcity of water in the Nile. Of course the Comstock iniquity is primarily and chiefly a Protestant club for the suppression of honest investigation, and no well-balanced man would have dreamed of dragging in the A. P. A. bugaboo, but the Rhode Island blunderer sent a red-hot letter to Portland and it finally fell into the hands of McGee, whose early Catholic instincts became at once alarmed and from that hour he was useless to the defense. According to all reports, he did nothing that an attorney in such a position should do, and about everything that one should not do, capping the shock of his wondrous performances by moving for immediate sentence when the jury brought in its verdict. The judge, who had been very fair in his rulings and in his charge to the jury, refused to sentence then, allowing the accused time to make the various customary motions, and promising a new trial, which, according to the latest news at hand, is to be had, when Addis will have charge of the defense.

The difficulties of the situation were greatly complicated by the fact that all the men were tried together, thus endangering all by the sincere but utterly irrational Jesus-Tolstoi non-resistant theories of Mr. Pope, who seems as anxious for the crown of martyrdom as was any Christian in Rome. Fortunately, Addis understands that yokes are not gotten rid of in this way.

Politics is, for the most part, a game of billiards played by knaves upon the backs of fools.—Ernest Newman, in "University Magazine."

#### Immoral Imaginings of Self-Styled Moralists.

What has become of British reserve? According to the "Daily Chronicle" of London, it has become the fashion for English women of good society to have their photographs taken in their nightgowns. Of course these pictures are only intended for distribution among close friends. Apropos of this new rage, the said newspaper referred to remarks: "Doubtless a nightgown is a more decent costume than a ball dress (English). However, it suggests certain associations of ideas to which the mother of a family ought not to expose herself." And so on, and so on. It is safe to say that this fashion will not be popular here.—N. Y. "Evening Sun."

It is to be noticed that the "certain associations of ideas to which the mother of a family ought not to expose herself" are those connected with the perpetuation of the race, which perpetuation we are continually told is the paramount "duty" of woman. It is woman's "duty" to bear children, but it is indecent to appear photographed in a costume which may suggest the processes of maternity. If there were ever on the earth a fouler minded set of moralists than our modern supernatural pariahs, history is a blank concerning their name and habitat. It is indubitable that a woman in flowing night-robes, sans corset and sans all other deforming parts of the day toilet of the human female, is a being of grace and beauty, as compared with the same woman imprisoned in fashion's armor. But then Christianity's first mission, after the suppression of free thought, is the destruction of grace and beauty.

#### "Woman, Love, and Life."

"To the Spirit of Bowdler," which we reprint on first page, is a clever bit of satire from the dedication of "Woman, Love and Life" by William Platt. "Bowdlerism" is to English literature what "Comstockism" is to American; but with the important difference that while the former controls the spirit of public opinion in England, the latter controls the legislative enactments of America. Bowdler could mutilate only the works he himself published; but in "free America" Comstock

is authorized to enter the shop of any publisher or dealer and destroy any quantity of books if those books incur his disapprobation. Bowdler published "The Family Shakespeare in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family." He emasculated Gibbons' "History of the Decline and Fall of the Roman Empire" "for the use of families and young persons, reprinted from the original text, with the careful omission of all passages of an irreligious or immoral tendency." In a note, Bowdler's nephew, who edited the work, says that "it was the peculiar happiness of the writer to have so purged Shakespeare and Gibbons that they could no longer raise a blush on the cheek of modest innocence, nor plant a pang in the heart of the devout Christian."

Despite the fact that William Platt invokes the spirit of Bowdler in his dedication, there is very little Bowdlerism in the book. The work is composed of poems, music, prose poems, parables and short stories. Of it Grant Allen says: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so bespoken with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." It is the voice of a spirit struggling for freedom, for light, for love. It is a passionate protest against the unclean ideals of past ages and of the present day. It is an exhortation to men and women to respect themselves—all of themselves. But though the spirit aspires toward freedom, the fetters of conventional morality are not yet flung from the mind. With despairing, passionate insistence our author clings to the one-love-in-a-lifetime ideal. There is but one chance of happiness to be allotted to each individual. "When once a man or a woman has cast his or her fate with another woman, with another man, when once the twain have gone as one flesh, heart to heart—then in taste, decency, and honor is all other flesh forbidden to them . . . all spirituality cries out to us that if we have failed we have failed—there must be no continuation of experiments." And again: "Not in anger but in a terrible sense of what is due to it, and in a still more terrible sense of what is due to the loved one, must the outraged husband murder the criminal against love's own self, must the saddened lover wash out with her blood the stains of her who his love's necessities demand must ever appear stainless in his eyes, even at the price of that awful washing out." Here we see the savage spirit of the Sultans, who wash out the "stains" of their slave-wives in the waves of the Bosphorus, running through the pages of this book with, and marring the beauty of, the author's aspirations liberty-ward. The sight is as strange as that of the muddy Missouri and clear waters of the Mississippi rivers flowing side by side within the same banks. Mr. Platt's error lies in making too much of the purely physical manifestation of love, often apparently ignoring the importance of other manifestations. "The flesh" is polluted by a love that is less than our author's perfect ideal. But Mr. Platt is earnest and brave and his aspirations are toward liberty and love; so for him there is hope.

L. H.

#### Crudities Criticised—No. I.

BY FRANCIS BARRY.

I have long contemplated writing, for Lucifer, semi-occasional articles, under the above heading. It will be the understanding that the editor is to give them place at his own convenience, as to time of publication. What I write will keep, as a general thing, and so will the crudities, and be in sad need of criticism, for a long time to come.

I have especial occasion to begin my criticisms, in the publication of numerous articles of late, in Lucifer's columns, on the question as to whether people ought to be exclusive or non-exclusive in their love relations.

Of all the radical, or semi-radical, editors, who have undertaken to handle the marriage question, Moses Harman has



been most successful. But the ablest editors, as well as generals, make mistakes. A second rate chess player can look over the shoulder of his superior, and point out a bad move.

I agree with some of Moses Harman's best friends, in thinking he is making a mistake, in allowing his contributors to give this unprofitable subject offensive prominence. It is a question not profitable to discuss at all.

The abolition of marriage, in other words, the theoretical and practical recognition of woman's absolute right to herself, is a certainty of the future. I believe it will be accomplished within the next fifty years. But there is not likely to be a complete change in human nature during the next two hundred and fifty years. So, if it is important to know whether the coming woman, and the coming man, will be exclusive or non-exclusive, it is only necessary to ascertain what are their present characteristics in this regard.

There are those who will claim that while men are non-exclusive in their make-up, women, on the contrary, are, naturally, exclusive. All such persons not only show a want of ability to draw logical conclusions, but a lack of knowledge of human nature, and of facts having a bearing on the case. Nature is a great bungler if there is any essential difference between women and men in this regard. There is no difference. Many women seem to themselves and to superficial observers, to be exclusive in their natures, when they are only the victims of arbitrary conditions and surroundings.

There are exceptions to all rules, and so there are a few women and men who are exclusive and constant, but the great mass of man- and womankind, in their present state of development, whatever they may be a thousand years from now, are, in greater or less degree, inconstant and non-exclusive. Of course I speak of spontaneous feeling and action, and make no account of prejudice or arbitrary influences.

If I am correct, and I am, then Lucifer's contributors, who are so earnestly and persistently urging the propriety of non-exclusive relations, are standing in their own light. With woman emancipated, that is, marriage abolished, there will be a general practical acceptance of the non-exclusive idea. But keeping this question to the front will put off the day of emancipation, as sure as any of us are born. It is for this reason, and this only, that I am making my present plea. Let us beware of giving any encouragement to the popular idea that we are at work to secure *cheap opportunities*. We oppose marriage and seek its abolition because it is a system of gross impurity and outrageous injustice.

The earnest and worthy women and men who can abide nothing but strict exclusiveness, are equally at fault. If their ideal is ever attained by humans in general, it will be as the result of GROWTH IN FREEDOM. So it is best for all of us to drop this discussion and bend our united efforts to the practical work of exposing the rottenness of the marriage system, and securing recognition of woman's right to absolute and unconditional freedom.

#### Sociologic Lesson. No. LVII.

BY HENRY M. PARKHURST.

THE SLOW DEVELOPMENT OF JUSTICE. The slow development of justice in human action may be accounted for by the law of the survival of the fittest. In early ages of the world the man who disregarded justice and robbed his neighbors of the fruits of their toil, was fed and clothed, while his victims were left to starvation and suffering. His influence resisted the formation of governments for protection, and his efforts were directed to their destruction. In the struggle for existence the unjust survived. Later, when the majority had evolved a desire for equity and a government to secure it, just so far as they were successful the results of co-operation gave to the just an advantage over those whose lives were unsuited for co-operation. In civilized countries today the struggle still goes on; the just seeking more and more equity, and the unjust striving by violence, fraud and bribery, to appropriate to them,

selves all that they can. As justice advances co-operation becomes more extensive and more remunerative, and those who are not in harmony with it become less and less fitted to survive.

[If, in the early ages of the world the robber class resisted the formation of regular governments they have learned later that the most effective method of robbing the people is through and by the power of government, and now the very name government has become synonymous with robbery. Less government, then, and more justice is what is needed in these later times.]

M. H.]

#### The Rainstorm Duck.

BY LOIS WAINBROOKER.

It is said that the "ugly duck" proved to be a swan. Whether the rainstorm duck will, remains to be seen, but one thing is certain; rain storms do not hurt ducks very much, and I for one am very glad that all our brothers who write for Lucifer, are not, as Luna Hutchinson expresses it, like the boy who wanted to keep store that he might eat candy all the time.

I too believe that for many reasons permanent love is the most conducive to the welfare and happiness of the race, but I would abolish the legal bond, and while believing in the home, I would have it under woman's control and she should have the right to bring one or a dozen men to her home if she wanted them. From what I know of woman's nature, but few women would want more than one during the same period of time, and that all possible knowledge should be given to make that period as long as possible—forever, if it may be, is also true. In "My Century Plant" I have explained the reason why this knowledge is withheld, even under pain and penalty of prison to those who dare teach in this line.

Last evening, Jan. 5, at the close of my lecture to a hall house,—in which lecture there was as much "obscenity" as I ever saw in "The Firebrand"—Mrs. Isaak came up and told me that Pope, Addis and her husband had been convicted; that Addis and Isaak had moved for a new trial, but Pope had refused to do so. Oh, how my heart ached for the little woman. The Christian religion is responsible for the law under which these three good men are condemned. When I think of that harmless, peaceable old man, A. J. Pope, seventy-four years old, in the clutch of that "accursed law," I say of the religion that demands it: "As relentless as death and as cruel as the grave." I am not speaking of the general mass of the people who are in its meshes as willing subjects of its psychologic power, but of the system itself.

As to Brother Pope, I know that many look upon his course as fanatical, but I understand and sustain him. The day will come when he will be looked upon as the bravest and truest of us all. I have just read a letter written to another in which the writer states that Alice B. Stockham's "Kareza," and a pamphlet of her own writing have been pronounced unavailable by the post office authorities of Philadelphia. The lady had Mrs. Stockham's book for sale. The writer says:

"Day after day I am obliged to return remittances, merely stating that I am forbidden to forward the book through the mail. The law also prohibits mentioning, in a letter sent through the mail where or how unavailable books can be obtained, or the price, and even when writing to friends I have to be very circumspect indeed in order to avoid making any statement which may be an infringement of the postal law; for of course, I expect to be a law-abiding citizen, even in letters to friends, unjust though this particular law may be."

Are our letters then subject to supervision? Will they next try to supervise our thoughts? The lady says she expects to be a law-abiding citizen. I do not count myself a citizen. I am not in any measure responsible to the government that claims to be founded upon the consent of the governed, for I have never consented—have never even been asked to consent. I cannot help wondering as I read the above, where chattel slavery would have been today if our old anti-slavery advocates had been as careful as this lady proposes to be.

The command of that tyranny was, you must assist the master in recovering his fugitive slave. The command of this tyranny is, you must not tell even to your friends where books can be found that you believe will benefit humanity, if those books chance to treat of sex law. We must be judges in all such matters. Who shall decide when judges disagree? I handed a pamphlet of mine which had been pronounced unavailable in one city, to the postmaster of another city, not to ask if I might mail it, but to see what he would think of it. He read it while I sat by and waited.

When finished he said: "Mrs. Waisbrooker, that is very fine; some people have strange ideas about obscenity." "Do you want it?" I asked. I intended to give it to him; he tossed me a dollar and put it in his pocket. I had hoped to realize something on that pamphlet, but when denied the mail I swore people should have it if I had to give them away. I have given them away by the hundreds. This question is up for investigation, and let them stop it if they can. They had better stop the stars in their courses first. No, I am not afraid; I am ready for whatever comes.

By the way, I learn that a man by the name of Price is now in prison in Sacramento under the Comstock law. I thought our Portland friends were the first on this coast. This man, by some means got hold of the book which instructs priests for the confessional, told the questions to be asked concerning sex matters. He published and was selling them and was trapped into sending one copy by mail. Well, I will say no more now.

M. FLORENCE JOHNSON, the most logical and entertaining woman lecturer on Freethought or radical subjects, will make a short trip west in January and February. She will address the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson also gives first class literary entertainments. She needs no introduction to the readers of "Our New Humanity," to which she contributed valuable papers. Societies engaging her will enjoy a treat. For terms and dates, address M. Florence Johnson, 244 W. 143 Street, New York City.

EMMA GOLDMAN requests us to say that her western tour will begin earlier than first announced. She now expects to lecture at Philadelphia, Feb. 16, 17, 18 and 20. From there she will go to Baltimore and Washington, thence to Pittsburg where she will remain two or three weeks; then further west. Her subjects will be: "The New Woman;" "The Woman Question;" "The Absurdity of Non-resistance to Evil;" "Patriotism;" "Charity;" "Authority versus Liberty." She asks for correspondence from friends interested in this course of lectures. Her home address is 50 First St., N. Y. City.

Lucifer—brave, bold, dauntless Lucifer, still operates its search light from the tower of reason, and turns the X Rays on the diseased social conditions of humanity. It has come through years of persecution at last triumphant and shines the bright and morning star of hope for humanity. Moses Harman, Editor and Publisher, 1394 West Congress St., Chicago, weekly, \$1.00 a year.—*Humanity, Kansas City, Mo.*

## VARIOUS VOICES.

E. C. Hart, Oberlin, Ohio:—Please find enclosed money order for five dollars. Three dollars to pay for three copies of "Hilda's Home"; one dollar to renew my subscription to Lucifer. I would like also "Personal Rights and Sexual Wrongs," "Isabel's Intention" and "Gospel Fabrications"; the remainder use for postage or anything else.

Elisha Crawford, Orchard, Iowa:—You see I am a little late about sending in my renewal, but I have been quite under the weather for sometime. I am seventy-six, and almost blind, and it is a bad job for me to write. Please send the Great Combination, "Hilda's Home"—two books, paper cover; Lucifer

one dollar; To Extend Lucifer's Work, seventy-five cents, three dollars in all.

[Father Crawford is one of the oldest and most faithful of Lucifer's helpers. He has been with us almost from the first issue, now near a score of years ago. We sincerely hope his health and strength will not fail, but that many years of enjoyable life are yet in store for him. M. H.]

Mary C. Parker, Pine Island, Minn.:—Enclosed find five dollars. Please credit me one dollar on Lucifer; the remaining four is for copies of "Hilda's Home"; three in cloth and two in paper binding. Am glad that I can spare the money now, for I know you will need it before the work is completed.

[Many thanks to all who are kindly responding to the request for money in advance of delivery of the book. Yes, we have to pay in advance of delivery for the stock of material, as well as for the work, and so are compelled to ask our friends to do the same for us. After various delays we are glad to say the work is really under way, as the proof sheets show; and that the contractor assures us it shall be pushed as fast as circumstances will permit.]

T. N. Pence, Ogden Center, Mich.:—In looking over your sample copy I saw the "Great Combination Offer" of six books for twenty-five cents. I am trying to form a club for Lucifer and will do all I can for it.

[The "Combination Offer" embraces not "six books" but six essays, most of which are bound up in one large pamphlet of near one hundred pages. We hope no one will expect more in this combination than we really offer. The essays are well worth the money, and much more also, when their real worth is considered. We ask all who receive sample copies of the paper, as well as all of our old subscribers, to help us to introduce Lucifer and its pamphlet literature, to new readers. See offer on eighth page of each issue, entitled "Books Worth Reading Free."]

Fannie M. Daniels, Hardtner, Kans.:—I take pleasure in writing you the first letter in '98. Lucifer came again this eve, with its pages of good thought. Hope we can renew for another year, as we have had it in our home ever since I was a babe; am now sixteen. I think it is hard to beat on its line of thought. I read "Hilda's Home" and think I shall send for one or two copies as soon as it is published in book form. I wish you all a very happy New Year, and a long life to work for freedom's cause.

[It gives us much satisfaction to know that many young people are taking interest in Lucifer and its work. Young people, especially young women, are the hope of the world. The New Year's greeting is most cordially returned by Lillian and by. M. H.]

Caroline de Maupassant, Otter Lake, Mich.:—Would you have the kindness to allow me a little space in Lucifer for an answer to James F. Morton, Jr.? Mr. Morton must be very young indeed, else he would not judge people older than himself with so much haste and superficiality. If I have not endorsed the "Call for Concerted Action" nor given any reason for my attitude it was simply because, as I said, I endorsed every one of the objections Mr. Lloyd raised against it and consequently did not think it necessary to repeat his own words.

The reason I object to the "Call" is not because "like many pretended reformers I spend my time and energy mainly in cultivating the fine art of how not to do it," but simply because I consider Lucifer's work as a Call for Concerted Action and amply sufficient for the purpose. If the Propaganda is "simply a concerted movement which appeals to all friends of sexual emancipation, so does Lucifer appeal also to them for the same purpose; why divide its forces? Mr. Morton was rather hasty in classifying me with "the pretended reformers who have nothing but discouraging words to offer

## 695.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

and hang back doing nothing for the good of a just cause." I have sacrificed more for it than he probably has ever done, but the question is not one of personalities. We are fighting for principles; let every one of us do his duty according to his strength and the light within him without fighting those he does not consider as far advanced in the ranks as he is himself.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.  
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Barnes Women; by H. Fielding. 14 pages.  
Reminiscences of Berlin Heights; by A. Warren. 14 pages.  
The Sexes and Love in Freedom; by Oscar Kotter. 8 pages.  
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HUMAN RIGHTS: By J. Madison Hook. With an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races." Chapter I, Rights; Chapter II, Invasion; Chapter III, Co-operation; Chapter IV, Individualism; Chapter V, Liberty. Price, ten cents.

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We have in stock a considerable variety of pamphlets which we cannot space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them at premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of how almost universally a contradiction to the much lauded legal principle of An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A special copy will be cheerfully furnished upon request. We also publish a manual in Anarchist library. If you want two good treatises on our theories send 25 cents for "Anarchism: Its Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly, Free Society, 12 Oak Grove Ave., San Francisco, Cal.



# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, Vol. II., No. 5.

CHICAGO, ILLINOIS, FEBRUARY 2, E. M. 298. [C. E. 1898.]

WHOLE No. 696.

### Keep Out of the Past.

Keep out of the Past, for its highways  
Are dark with malarial gloom;  
Its gardens are sere and its forests are drear,  
And everywhere molders a tomb.  
Who seeks to regain its lost pleasures,  
Finds only a rose turned to dust;  
And its storehouse of wonderful treasures  
Are covered and coated with rust.

Keep out of the Past. It is haunted;  
He who in its avenues gropes,  
Shall find there the ghost of a joy prized the most  
And a skeleton throng of dead hopes  
In place of its beautiful rivers,  
Are pools that are stagnant with slime;  
And graves gleaming bright in a phosphoric light,  
Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely,  
And barren and bleak to the view;  
Its fires have grown cold, and its stories are old—  
Turn, turn to the Present—the New;  
Today leads you up to the hilltops  
That are blessed by the radiant sun,  
Today shows no tomb, life's hopes are in bloom,  
And today holds a prize to be won.

—Ella Wheeler Wilcox.

### Paragraphs.

BY REV. SIDNEY HOLMES.

Virtue can not be forced.

Restriction is the mother of rebellion.

No man can think his own belief is wrong.

Opposition never yet changed a man's belief.

Whom Love hath joined together let no man put asunder.

Advocates of protection are generally invaders themselves.

The voting habit is the most prolific cause of lost manhood.

Honesty of intention does not prevent an act from being injurious.

No man who votes for law-makers should complain of unjust laws.

Compulsory obedience makes liars of children and sycophants of men.

Additional knowledge is the only thing that can change a person's belief.

Fear of punishment may modify a man's conduct but it can not alter his belief.

Purity and impurity of words, acts or ideas are merely matters of opinion.

It is wrong for a person to do what he believes is wrong even though his belief is wrong.

The man who votes to elect a ruler thereby surrenders his claim to the right to rule himself.

Knowledge must be perceived. If our perceptions deceive us we acquire erroneous knowledge.

Knowledge may be erroneous. That is why so many people know things that are not true.

An apostate is more admirable than a saint, for he is more willing to test the accuracy of his convictions.

The God of the churches is continually at war with the God of nature and he eventually loses every battle.

To denounce a man for his belief is as absurd as to blame him for the place of nativity. He is not responsible for either.

The greatest of all tyrants is the one whose subjects are submissive and kiss the chains that bind them. His name is Love.

Why quarrel with a man who does not agree with you when it is impossible for any two persons to agree in all their beliefs?

We must trust our perceptions although we know they sometimes deceive us. We have no other way of acquiring knowledge.

A hypnotized man knows what the hypnotist tells him is true because his perceptions are hypnotized. Others may know what the hypnotist tells his subject is untrue.

### A Vision.

BY CHARLES GANO BAYLON.

Circumstances required me to visit a bank. The day was bitter cold and the great open wood fireplaces in the main salon ablaze with crackling timber were indeed a most cheerful, grateful and attractive sight. I stood before one of these to warm my hands. I looked into the blaze and as I felt the genial effects of the glowing heat I thought involuntarily of the half-fed, half-clothed uncomfortably housed poor. I could in my imagination see innumerable child faces haggard and hopeless looking out eagerly at me through the blaze of the great open fire places of the bank parlor. Then I raised my eyes and gazed with a fascinated admiration on the highly polished marble mantel which surrounded and decorated the fire place. The very finest marble and polished to a mirrorlike smoothness and reflecting lustre. As I gazed into their depths there seemed to look out upon me the black, tear-stained, despairing face of a southern negro slave.

For a moment I was lost in reverie. It was only for a moment, but during that brief period there passed before me a panorama never to be forgotten. Here is what I saw:

I saw a southern plantation before the war, even the one on which I myself was born and reared. I saw the slaves toiling from break of day to twilight. I saw the log cabins with their mud floors and fence-rail bedsteads, and hard corn-bush mattresses where enslaved and degraded woman, the mother of the race, gave birth to immortal human spirits. I saw the overseer's house and the overseer with his brutal leer, his revolver and his slave whip. I saw the dog-kennel where the blood hounds were housed which at regular intervals were "set" upon some helpless and defenseless slave, in order to keep up the ferocious beasts' keen scent for negro blood. In the midst of all, the slave-lord's mansion, with its music, its gaiety and luxurious living.

Back of the slave-lord in the southern city I saw the commission-merchant, generally a northern man but always the representative of northern capital. Back of the southern commission merchant the banker, the custodian of northern capital. And I could see, as a running stream of human blood, the wealth lashed out of the backs of the southern slave, flowing, flowing, flowing ever northward for accumulation and permanent investment. From the mud floors of the dreary log cabins of the slaves I saw the slave tax-payer who under chattel slavery paid the college bills of the John C. Calhouns, the Robert E. Lees and the Jefferson Davises of the south, as well as the traveling bills of the southern aristocracy in their annual tours to summer resorts in America and to places of pleasure in Europe, even as the tenement bells and alley ways of the north pay the educational bills of Harvard, Yale and Brown and pay the expenses of the northern aristocracy in their European tours of pleasure and "jubilee" excursions.

From the depths of the mirror-like marble mantel I seemed to hear a voice: *The robbery of my labor helped to build this bank edifice, and the profit of my unrequited toil is here today in this bank's vault!*

And then came over me an irresistible impulse to go further, I could not resist the impulse. I went out of the bank and stood (it was now the noonday hour) by the doors of those protected factory harems and bastilles combined, owned and ruled by the law-created millionaire Sultans of the land. I saw pouring forth from these bastilles men, women and children, eager, half famished, shrunken by want, half clad, a swarm of industrial slaves, reckless and hopeless. Quick as an electric flash I saw that these northern white wage-slaves were toiling out their lives to pay the interest on the wealth lashed from the backs of the southern negro chattel slaves. Above it all I saw the word "Capitalism." Above this "Religious Authority." Above this "Superstition." Above all the gleaming sword of Authority.

Passing on and by the department store seraglios and through the fashionable streets lined with the carriages of the rich, and under the shadows of churches and cathedrals I tried to stay the hot beating of my heart and keep back the womanly tears which forced their way to my eyes—but in vain.

Oh! Guardian Genius of Universal Humanity, how long!

#### Carrion Crows and Eagles.

Isabel Darling, in "World's Advance Thought."

I saw dark, wide-winged birds circling high in air, where unhindered breath could indicate, as unhindered rays of light revealed, the feast which destructiveness, misfortune or the slower force of time have always spread upon the earth. They harmed no living thing, and what they took no other life desired, and yet all men avoided them.

Then I saw other wide-winged birds, with curving claws and beak, circling and hovering high in air, but needing only sight for guidance. These watched for small and living creatures that were always darting timidly from shelter into shadow. These despised decaying bodies, and all men honored them, lifting their images on banners as symbols of the bravest, noblest, greatest.

We have a few copies of Trembly's Trial of the Judgment, and Altgeld's Reasons for Pardoning the Anarchists, bound together. Price, 25 cents.

#### When Men and Women are and When They are not Varietists.

BY H. C. WALKER.

I have heretofore maintained, and do still, that at this time the question is one of liberty rather than one of method and result. That is, we have first to win the recognition of our right to live our own non-invasive lives, regardless of how we live them. The issues of variety vs. monogamy and of multi-form vs. exclusively procreative associations, are problems to be solved under liberty, and only in so far as we are free all around can we intelligently and profitably discuss them at this stage of the campaign for freer conditions for humanity in the aggregate. But the examination of the first question has now reached such a point that I think it will not be inopportune for me to call attention to some considerations which appear to have been overlooked by many of the controversialists.

We must always bear in mind, First, that men (and of course I use the term men in the generic sense) are the creatures of their heredity, environment and organisms; Second, that they have very short memories; and, Third, that they are under a constant temptation to reason from the viewpoint of their subjective imaginings instead of from the viewpoint of objective facts. What they are now they fancy they should always have been and everybody should be now and for all time. This explains the phenomenon of retrogressive varietists, as it does that of old men who wonder that children can be such mimics as to delight in laughter and play. We are told that nearly all the varietists known to one of our friends have receded from the advanced position they once held. That they have ceased to be varietists practically is not at all strange, any more than it is that other persons well advanced in years have become Dianites. Both facts are explainable chiefly if not wholly on the ground of physical changes, changes which it would seem that no careful thinker should ignore, but which are ignored by many opponents of variety and normal sex association. Such changes in desire and consequently in practice are to be expected, just as rational persons expect to give up in later life the athletic sports in which they found so much enjoyment in the heyday of youth and vigor. The saddening part, though, of this is that men, instead of recognizing that their altered feelings and changed habits are due to modified physical conditions, attribute them to the acceptance of a supposedly advanced ethical concept. Here is where the abbreviated memory plays its part, and also where the fact is revealed to us that many even among radical reformers have been such more through the impulse of feeling than through reasoned conviction. They imagine now that they have discovered that variety is less satisfactory than other forms of sexual relations and that they were on the wrong road when they were practical varietists. They have made no such discoveries. They have simply forgotten.

They have forgotten that years ago they could no more have helped being varietists, in feeling if not in practice, than they could have helped desiring food when hungry or admiring a beautiful picture. They lived out their natures then, so far as opportunity and social customs permitted, just as they are living them out now. What they need to do now is to hold their present feelings sufficiently under the rule of reason to sense the fact that the desires and thoughts that led them to be varietists when they marched with the morning and meridian years of life lead other men under like circumstances to be varietists in this year of grace and will lead still other men along the same broad highway in the generations to come. Man is said to be a reasoning animal, but I am afraid he does not always come up to the requirements of the definition. We should say that the man was foolish, who, having lost an arm, should declare that it was impossible for a person to hold a pen in one hand and a sheet of paper in the other. It is impossible for him, of course, in his present unfortunate state, but were his memory not so short he would know that once he could





# LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.  
European Representatives, George Bedborough, 127 East  
Street Buildings, London, England. William Gilmour, 73  
Cedar Street, Glasgow, Scotland.

## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition—
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of life, when character, for good or ill, for strength or weakness, for happiness or misery, for success or failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1204 W. Congress St., Chicago, Ill.

Dr. A. B. STOCKHAM, of this city, requests us to say that the book "Karezza" has not been excluded from the mail, as lately reported by a correspondent in Lucifer.

WANTED: This office needs, or will soon need an all-around assistant, one who can write letters, mail the paper, attend to book sales, keep office in order, etc., etc. A knowledge of type-setting would be desirable though not essential. Address this office.

CONSIDERABLE SPACE in this issue is devoted to reports of the late trial of the editors of the "Firebrand," in Oregon. It is sincerely to be regretted that there seems much dissension and some hard feeling in regard to the cause of defeat to freedom of press in this case. Wishing to give all a fair hearing the men whose conduct is criticised by Mr. Addis can now have the floor, if they wish to make a brief reply. It is earnestly to be hoped, however, that these personal matters will not be made the subject of endless controversy. If mistakes have been made it is much better to say as little about them as possible, but direct all the forces at our command towards building up a public conscience that will forever put a stop to such prosecutions as those against Abner J. Pope, Henry Addis and A. Isaak.

## Self-Condemed.

And now the men calling themselves the "grand jury" for the federal district known as the District of Wisconsin, have put themselves on record as being possessed of foul minds. They have gazzetted themselves, they have gibbeted themselves for all time as having obscene, lewd or lascivious thoughts. The term obscenity, as used in law, is a technical offense, a law-created offense. It is based upon matters of opinion, wholly, and not of fact. In the nature of the case there can be no obscenity outside the mind of him or her who perceives it as such. In the case of the kindred offense known as "blasphemy," none but a believer in and worshiper of a supernatural being called "God" can be shocked or hurt by words known as blasphemous, so also none but a believer in and worshiper of a mythical personage known as "Grundys"—artificial morality—can possibly be injured or shocked by words known as obscene. Hence it depends wholly upon what is in the mind of him or of her who reads a given book or other writing as to whether or not it is obscene. To the pure-minded all things are pure—that is, all things are fit subjects of investigation and of use, and none more so than is the subject of the right or wrong use of the various organs of the human body,—the organs of sight, of

hearing, of taste, of respiration, of digestion, and especially those of reproduction,—since upon the right use of these organs must depend the happiness, nay the very existence of future generations of the human race, to say nothing of the happiness or misery of the present possessors of these reproductive organs.

To make plainer the reference to the Wisconsin jury we herewith insert part of a private letter recently received from Emil F. Ruedebsch, author and publisher of the book, "The Old and the New Ideal." Under date, Milwaukee, Jan. 25, Mr. Ruedebsch says:

"The grand jury found an indictment against me last week (secret session, do not know the day). Yesterday I pleaded not guilty before Judge Seaman, and the trial was set for Thursday, February 3. The indictment contains eighty-four counts. On eighty-four pages they found lewdness, lasciviousness and obscenity! That certainly should be sufficient for five years' imprisonment! And yet we hope for victory."

Many of Lucifer's readers have bought and read the "Old and the New Ideal," and, so far as we have heard, none of them have discovered obscenity in its pages. The natural inference is that Lucifer's readers are not worshipers at Grundy's shrine and hence are neither shocked nor disgusted at plain talk concerning the most important of all functions or relations,—those that bring into life new human beings.

Looking for causes there is nothing to cause surprise in the news that Mr. Ruedebsch and his book have been put under the ban of the law. The law itself appears to have been enacted—like most other laws—to give employment and salary to men who prefer meddling with other people's business instead of earning an honest living by hard productive labor. Among these people thus provided for by law is the postal inspector. In order to make a show of earning the salary and perquisites of office the inspector must occasionally give "information" that the postal laws have been violated. Then the prosecuting attorney must lay the information before the secret tribunal called the grand jury and try to secure indictments against alleged offenders, else the tax-payers will get tired of paying his salary and then the prosecutor would soon become that most pitiable of all forlorn mortals, a "politician out of a job." Then the jurors aforesaid must do their part—the twelve or twenty-four "good men and true," who while at home may be very commonplace men, very ignorant and very narrow-minded individuals, have now suddenly blossomed out into Solons of almost superhuman wisdom,—men so far above the sway of human bias and human passion that they are now able to decide impartially the most difficult, the most abstruse moral questions, to decide upon the goodness or badness of books and papers that have cost the labor, the best thought, of the best years in the lives of women and men who are by nature and by education incomparably better prepared to decide upon what is right and good for general circulation than are the "chance-drawn" members of the secret tribunal known as the grand jury.

Back of the postal censor, back of the prosecuting attorney, back of the grand jurors, back of the trial jurors and the trial judge, back of all these stands the priest, stands the clergyman, stands the Sunday School teacher, stand the "Salvation" armies, the Christian Endeavorers, Christian Amendment agitators, the women of the W. C. T. U., the White Ribboners and all the thousand and one organizations of similar character and purpose—all, all demanding suppression and punishment for the heretics who dare to question the truth and righteousness of their mythologic standards of morals, or the laws and customs regulating the sex-life, the reproductive instinct, of women and men.

Looking for causes, then, we have not far to go to find adequate explanation for what seems a mysterious phenomenon, a most flagrant violation of the basic principles upon which our government is supposed to be founded. What the remedy is or must be, let each thinker decide for him or herself!

## Another Letter from Portland Jail.

Under date of December 30, Abner J. Pope writes us as follows:

"DEAR LUCIFER AND READERS:—This my fifth letter is written in the jail and in the same corridor that I was placed in when first put in jail. My last letter gave account up to Dec. 14. 'Loma' received and read with delight. I can recommend it as a good thing.

"On the 21st, Henry McGinn, the lawyer appointed by Judge Charles B. Bellinger, to have our case in charge, Addis and Isaak came into my cell and had a short interview with me. Just before leaving, McGinn said he had all the evidence he wanted and was now sure of an acquittal for us. Our trial was set for the 22nd, was then put off to the 27th, and again to the 30th, and once more to the third of January, 1898. The Prosecuting Attorney, John H. Hall (not Hill as I wrote) has engaged another lawyer to aid him, and the jailer told me that he heard Hall say he would rather lose one thousand dollars than lose this case. They are going to make a big thing of it.

"On the evening of the 21st I was taken out of the cell with Barret, who is indicted for murder, and placed in here, but not one now in here was here when I was in before. Twice have I been carried out of my cell to hear the rules read to new prisoners. I refusing to admit they have any right to control me they carried me out carefully and set me down easily and did not hurt me. I think I am sowing seed in the minds of some in this corridor.

"Christmas, the Salvationists gave all the prisoners a piece of chicken and cake, and the sheriff gave a goose dinner. The day was dark and rainy. Have had no freezing weather. All Lucifers up to and including 689 received, and I am so well pleased with 'Hilda's Home' that I want a copy in paper when published. I am well and happy, and with love to all I am your Pantarchian friend,

A. J. POPE.

"Friday 31st; fifteen weeks in jail. Yesterday the 'Kangaroo Court' was called and I did not go out, as I never do, and although I had been carried out twice, they did not carry me out this time, and after the rules were read to the new inmates my cell comrade moved I be excused from attending court and be deprived of all benefits of said court, and with the exception of one vote I was excused—one more gain for truth and liberty.

"Third of January, 1898. Just come back from court and after a severe fight we were convicted on one count,—charged with four. I was called to the stand to testify, but because I could not affirm to tell 'the truth, the whole truth, and nothing but the truth'—I said I was willing to tell the truth and nothing but the truth—they refused to take my evidence, and it made our lawyer so mad, that when he was speaking to the jury he called me an old fool that wanted to be jailed and consigned a martyr for conscience' sake. The judge gave a very fair charge to the jury, which of course will be printed, and I hope to get a copy to send to you. He apologized for not taking my testimony and not recognizing my long imprisonment and old age. We go and get our sentence on the fifth inst. I felt confident that no lawyer could conduct my case, because it is contrary to all their views, and his talking about me confirms that view. He did not treat me quite as mean as the lawyer appointed for you. We were convicted on one count, Kate Austin's and 'A. E. K.'s' letters and W. Whitman's 'A Woman Waits For Me,' did not specify which one. I was so weak and sick I could scarcely sit up and I did not 'switch off' as printed.

"If I should ask for a new trial I should admit the government's right to govern me. So I cannot ask for a trial. I am not a citizen of these United States—have never voted and would not consent to be a citizen.

A. J. P.

Henry Addis adds that he does "not think Comrade Pope will be sentenced until our motion for a new trial is disposed of."

## An Object Lesson in Economics.

The following private letter from one who has for many years contributed very freely to help Lucifer, and other similar publications, is here introduced as a realistic lesson, showing how, in order to pile up millions for the law-favored few, the many are driven to bankruptcy and financial ruin. On last Christmas day our friend seems to have taken something of a retrospect of the year and of his past life, and, among other things he thus writes us:

"I have felt much interest in your papers and have desired to do all that I could to help them along, but now conditions have changed and I am reduced to the condition of a day laborer. My property has been swept away from me so that it became necessary for me to seek work to earn my daily bread. I was fortunate in getting work when there are so many who are suffering for the necessities of life, which they could earn if they had a chance. My property is gone and I am left about fifty thousand dollars in debt which it is doubtful whether I can ever pay. I had enough if it had been well applied to have paid every dollar and left me from seventy to one hundred thousand dollars. My property was sold by the sheriff and did not bring twenty cents on the dollar of its value. Those responsible for the sale will not get fifty cents on the dollar, when if they had done as they agreed they would have received full pay, and every one that I owed, and I would have saved the sum before mentioned.

"It would require too much writing to explain all the particulars. I would say that my workmen were the cause. For over twenty-five years I did not miss paying them once a week. Some of them had worked for me for thirty-one years, some thirty, others from fifteen to twenty-five. If I had discharged them so that I had just enough to do what work there was, I would not have been busted. Making up a large stock that had to be sacrificed for little or nothing swamped me. I have had the name of paying my men better wages than any other shop in town. I had made a bargain to sell my shop and business with stock for \$135,000, and the papers were all made out and would have been all right if the men had not taken the course they did. During the last fifteen months three or four of the men had quit and sued me and a friend for whom I am at work paid them to save their getting a judgment and the men probably thought that he would step in and pay them up. In either of the other cases the amount didn't amount to over two hundred dollars. When it came to seven thousand dollars at once it was another matter.

"It was pretty hard at first to go back where I was over fifty years ago, that is, to work by the day. If I had been as close fist as some others I might have saved funds to be independent today. I think I can speak within bounds and say that for the last fifty years nine-tenths of my earnings have been used for the benefit of others. Few men of my age have done as much hard work as I have done. I am in my seventy-fifth year and in fair health and can live on less cost than any man that I know of. I have eaten scores of meals during the past year that did not exceed one cent cost for the meal. I eat much fruit, which is dearer this season, which more than doubles the cost of my living. If I were to dispense with fruit I could live well on an average of one cent a meal. I have made it a study and practice of how to live well and cheaply. I have to dispense with all condiments, tea, coffee, flesh meat, etc. I have not drunk a cup of tea for over sixty-three years and never two cents' worth of coffee in my life. I never used tobacco. I will stop, as I think I have written as much in this strain as you will care to spend time to read. Fraternally yours,

"A. H. FRANK.

"Buffalo, N. Y., Dec. 25, 1897."

Comment on this letter would seem quite superfluous. It will probably be said that "overproduction" was the cause of the disaster. Mr. Frank was an inventor and manufacturer of handmills and other labor-saving machinery. Has there ever been overproduction of useful machinery? For the interest of

benefit of the protected monopolist of gold-standard money, and of land and labor, perhaps, but not under a system of equal rights for all and special privileges for none.

### RARE BACK NUMBERS.

#### The Number that Can be Supplied is Limited. First Come First Served.

Many persons have written to this office for back numbers of *Lucifer* covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of *Lucifer*. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.
  2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.
  3. Enforcement of Morality, by "Diana."
  4. A Branch Road, by Hamlin Garland.
  5. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.
  6. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.
  7. The Girl of the Future, by Ruth B. Havens.
  8. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman. What Do the Sex Cranks Want? by M. Harman.
  9. Release of the Editor from Prison; A Story of One Hour, by May Huntley.
  10. Account of the Editor's Release from Prison; The Nude in Art, by C. L. Swartz.
  11. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.
  12. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of *Lucifer*. Our Name and Purpose—Editorial.
  13. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.
  14. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.
  15. "His Confession," a poem by Voltairine de Cleyre.
  16. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.
  17. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.
- Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for \$1.75. This offer is necessarily limited by the number of papers we have on hand.

A preacher in San Francisco, Rev. John Wilson, wants to establish a home for girls where they can live economically, and yet not be subject to the red tape rules and meddlesome espionage of the managers, which renders the average so-called "home" in reality a prison. "Good women are not interested in needy women unless the latter are naughty," says Mr. Wilson; and he might have added that only then are "good" women interested when the "naughty" women are sunk so low in self-deprecation, self-abnegation, that they are willing to let their self-vaunted "good" sisters regulate their lives in every particular.

L. H.

### Comstockism Again.

Comstock has been rebuffed again. It will be remembered that he some months ago caused the arrest of Meyer Chinsky, a book-seller on the East Side in New York for handling a work in Jewish entitled "Massa Solo" or "Masso Tolo." It is the same book that D. M. Bennett brought out a number of years ago under the title of "Sepher Toldoth Jesu," and which no one ever suspected of containing anything obscene until the censor found it necessary to again attract attention to himself for contributory purposes. For many years, Comstock has been anxious to make the obscenity law cover religious heresy, and in this instance he alleged that the incriminated book was "sacrilegious." He insisted that a certain clause should be translated "The Crucified One," and that therefore it was a blasphemous reference to Jesus. The defense maintained that the correct translation was "The Hanged One," and that as the passage was written some hundreds of years before the time in which the Nazarene is said to have lived, it could not refer to him, and therefore, as a consequence, is not "sacrilegious." When the case came up the other day for trial it was dismissed, but on what grounds is not clear from all the newspaper accounts I have seen. If the court held that the contention of the defense was correct and dismissed the cause for the reason that the passage did not have reference to Jesus, it establishes a very dangerous precedent, and carries Comstock one step nearer to his goal, for it says by implication that if the clause had been "The Crucified One," it would have been "sacrilegious" and hence amenable to the law against obscenity, a most monstrous stretching of the statute. The court should have ruled that as neither translation was obscene the passage could not come within the purview of the law against obscenity, and that "sacrilege" had no standing in a suit brought under that law.

W.

### Claudio the Respectable.

Claudio, you say, has got no vices—True!  
But then he's destitute of virtues too.

—Bertram Dobell's Catalogue.

### The "Firebrand" Case to Date.

BY HENRY ADAMS.

In order that the readers of *Lucifer* may know the facts in the case of the United States vs. H. Addis, A. J. Pope and A. Isaak, I take this means of informing them.

We had a farce trial on the 3d of January. At the time of Comrade Pope's and my arraignment, none of the defense fund was on hand, or at least only a few dollars, and Comrade Isaak was not present. Comrade Pope stated that he did not want a lawyer, and I stated that I had no means to employ one. The court offered to appoint one for me and H. E. McGinn, a noted criminal lawyer of this city got me to request the court to appoint him. The court appointed him, and when Comrade Isaak came up from San Francisco he declared himself satisfied with McGinn. McGinn seemed to take an interest in the case until we had a talk with Comrade Pope in his cell in jail, at which time he showed McGinn a letter from one Baylor, a copy of which had been sent to Judge Bellenger. This letter was very "A. P. A."ish in its character, and McGinn, a Catholic by the way, seems to have taken offense at it.

On the day of trial McGinn did not question the jurors, simply excusing two without reason, thus giving the district attorney the idea that, as he expressed it, he "had a man on the jury," and the district attorney conducted the case with greater care and vigor, if possible, than he otherwise would have done.

McGinn constantly refused to cross examine the witnesses, conceding point after point, and making no defense until W. A. Robinson, the Postal Inspector who got the evidence leading to our arrest by a decoy letter, was put on the stand. McGinn made the inspector admit using a decoy letter to get evidence against us, and then McGinn made a fight to have the case dis-



"round that evidence gained in that manner could not be used in prosecuting persons. The district attorney referred the case to the United States vs. Grimm, in which Judge Sawyer of the Supreme Court ruled that a decoy letter used to discover a person engaged in an unlawful business was lawful, and McGinn did not point out that the publication of a paper could not be, in itself, an unlawful business, and that as everyone is presumed innocent until proven guilty, and as we have not been proven guilty of publishing obscene matter, the publication of the "Firebrand" could not be ruled as an unlawful business, thus making the case of the United States vs. Grimm not applicable to our case. Consequently the court overruled McGinn's motion to instruct the jury to acquit.

From that on McGinn seemed out at sea, and when Comrade Pope was called to take the witness stand and refused to either swear or affirm he got boiling mad and from that on everything he did tended to prejudice the jury against us. His speech had better been left unspoken.

The instructions of the court were fair. He told the jury that if they did not acquit on the second count he would be under the necessity of setting their verdict aside. He further instructed the jury to acquit on the Whitman poem, "A Woman Waits for Me," and stated that the evidence showed that I should be acquitted and that there did not appear to be evidence enough to convict Comrade Isaak; that unless it could be shown who had mailed the roll of papers indicted, then either one or all of us should have the benefit of the doubt.

The jury, however, was so rattled by the harangues of McGinn and the district attorney that in less than one half hour they brought in a verdict of guilty on the first count and not guilty on the second count.

When the verdict was read the judge said we might go, but McGinn moved that we be sentenced immediately, but the district attorney was gentleman enough to propose that we be given two days to file a motion for new trial, and the judge granted three days. On the day set I moved for more time and the court granted four days more. Owing to two important cases the hearing of the motion was postponed until this morning, and then on a technical defect the judge refused to grant it, but gave us thirty days in which to file a new motion. The judge stated that he had no desire to sentence us, but wished the records of the court to be clear and correct.

On looking over the issue of "Free Society" of Jan. 16, I note a statement of the "Firebrand" Relief and Publication Fund. I found that \$369.78 had been received by G. E. Miller for our defense, in response to a call sent out by him in which he stated that "we intend to make a fight, and now [not?] have the comrades throw themselves on the mercy of the court, and then come on bended knee pleading for mercy."

In looking over the expenditures of the fund gathered in response to that plea, I find that Comrade Isaak has had \$48.45, myself \$15.40, and Comrade Pope not one cent!

Can any one see how it comes that we stand condemned today? By appropriating these funds otherwise we were forced to throw ourselves "on the mercy of the court," by calling on him for legal help, and free press has received a hard blow.

Furthermore, not one cent of the \$15.40 charged to me came into my hands by Miller's consent, although I was constantly busy, looking after Comrade Pope, corresponding with interested comrades, running after editors and reporters and doing such other things as seemed expedient, ever since my release from jail, until time of trial.

We have until the 15th of February to file motion for new trial, but unless we can get a juror to admit that he was prejudiced so that he did not take the evidence and instructions of the court sufficiently into account, or some similar reason for new trial, I guess we will have to serve a term in prison.

Comrade Pope does not move for new trial, preferring to "take his medicine." I do not object to serving a term in

prison so much as I do to the verdict of guilty. I am not guilty. The "Firebrand" was not indecent or obscene.

Comrade Pope did get Comrade James' letter, and our attorney read it, pronouncing it sensible.

NOTE: As Lucifer has been receiving money for the benefit of the "Firebrand" and its prosecuted editors I deem this a suitable place to make report of stewardship. As per published statement Lucifer has received fifteen dollars and twenty-five cents on "Firebrand" account. This includes the five dollar contribution from this office, and does not include the four dollars and fifty cents collected at "Lucifer Circle" by Miss Goldman, for this purpose. This sum, (\$15.25) has been sent to Portland; ten dollars to A. J. Pope and five dollars and twenty-five cents to Henry Addis. Five dollars of this was forwarded in October and the rest in January. Had I known that money would be needed in employing counsel it would have been sent on as fast as received here, but having been informed that no counsel would be employed I waited the orders of the editors of the paper for whose revival I understood the money was contributed. If in this I labored under a misapprehension I regret the fact. My own experience teaches me that it is a mistake to pay money to lawyers. Freedom of speech and of press must be gained, if at all, through an appeal to the people at large, not to a class of men whose training and whose interests all uphold the present invasive legal system.

M. HARMAN.

### Monogamic Connubialism.

Oswald Dawson, in January "Adult."

I denounce monogamic connubialism as a prolific generator of deceit and lies. The moral standard of a nation must be low indeed when a large moiety of its citizens are concerned with questionable situations involving adulteries. If we are adulterers, and must be, or are better so, let us say so.

Monogamic connubialism I despise. It is carnal; and if the sexual embrace is a vehicle for high emotional development, let it not be performed like a penance of Ave Marias, till the meaning and charm has died away. If it is not, then let us rather take the ascetic stand and not salve conscience by the mental juggle of labelling as love that which is merely the result of continuous proximity in Connubialism. But the marriage service of the Book of Common Prayer, with its basis on the Pauline epistles, will have more to do to hold it own than the most advanced American Free Love teaching.

Monogamic connubialism I despair of. It is the mother of the meanest emotion, jealousy. Jealousy asphyxiates love and devours the virtue it professes to preserve. In its place, like unto a quiet child at table, it is a fit factor in life, but it seemingly cannot, in a large number of cases, desist from becoming a chronic nuisance, exhibiting uncontrollable paroxysms, often to the ruin of homes, sometimes of business, and to the blighting of much social life.

I discard monogamic connubialism as the parent of Prostitution. I know that nine-tenths of the evils are due to legislative interference, and will not here contest the statement that the remaining tenth is indirectly due to the same cause. I know that there is much to be said in favor of the theory that married women are, as it were, a trades-union, and that prostitutes are the blacklegs. I realize that the dreams of some of us: that the monetary recompense or its equivalent, for the amatory functions of women, may cease, is very Utopian; and I say that as an alternative to the herculean task of removing the legislative impediments, the course might be to, at one and the same time, dispense with the blacklegs and pulverize the union. At any rate, one road or another, the evils of Prostitution must go.

### Letter to a Prospective Bride.

BY IDA C. GRADDOCK.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 6.

CHICAGO, ILLINOIS, FEBRUARY 9, E. M. 298. [C. E. 1898.]

WHOLE No. 697.

### Tradition.

In the world dwelt a giant,  
His name was Tradition,  
All men bowed before him.

Lo, one day came a man,  
And defied the giant,  
Who crushed him with quick, huge hands,  
Till red blood spattered the green grass;  
While all the slaves shrieked "Fool!"

Years passed, and men  
Looking on his white life, said,  
"There lived a hero!"

But the man was dead.

—Ernest Neal Lyon in "Munsey's."

### Plumb-Line Penographs.

BY E. C. WALKER.

"God reigns and the Republican party still lives."—*Mark Hanna to President McKinley.*

Granting the truth of both assertions and the implied connection of cause and effect, my opinion of the first power named is not at all improved. By the way, that telegram is a bold plagiarism, in spirit, and partly in words.

If the fool-killer is half earning his wages, he must be terribly overworked these days. But I have a strong suspicion that, like most other public officials, he is a confirmed shirk. For instance, I have not heard of the death of that member of the Virginia House of Burgesses who introduced the bill for the suppression of flirting.

A newspaper says that in Delaware within a certain length of time the legislature granted four hundred divorces to "unhappy or alleged unhappy couples." Why the word "alleged"? Why does the writer assume that some or all of these people were happy in wedlock at the time they sued for divorce? Or why does he seem to assume that? Is it reasonable to suppose that these persons would have gone to the trouble and expense of applying for divorces if they had been happy as they were? Was that word "alleged" interjected for any other reason than the desire of the paper to throw a sop to the enemies of divorce? I think not.

Anent the alleged Schenk discovery, Dr. John Gardner, of the Academy of Medicine, New York, says:

I don't believe a word of it. In my opinion, God in his wisdom has made the determination of the sex of unborn children by artificial means a matter of impossibility.

If Dr. Gardner declares that the reporter has totally misrepresented him, we must accept his denial as conclusive, for the physician who, in this age of science, utters such balderdash as it attributed to Dr. Gardner should at once take sacerdotal vows and thereafter devote himself to the work of the church. The study of nature is not for those who affirm that her processes are "unknowable."

Henry Carl Frederick Froelich married three, and possibly four, women in Utica and the greater New York within a very short time. Now he is gone, they know not whither, and all they have is a partnership right in a long name, and of which they are trying to dispose in the divorce courts. Under free love all this deception and disappointment could have been avoided, and the women would have had precisely as much "protection" as they have now. In all likelihood, they would have been much more careful in their associations, for all careful observers know that the "marrying man" can make three "conquests" of that kind to the sincere radical's one. "Marriage" is a magic word to conjure a maiden with, and the records of our courts show that the risk the conjurer runs is comparatively slight.

The Rev. J. Howard Hand, Methodist, of Riverhead, affirms that dancing is wrong. "If this is not so," he asks, "why are the round dances more popular than the square dances, and why do not women dance together?" Pshaw! those are not posers, Reverend Sir. To show the sophistry of your argument, I will ask—If religion is not wrong, why are there more Methodists than Universalists? As to the second conundrum, let us parallel it with this—If marriage is not wrong, why do not women marry women? The obvious answer is, as to your question about women dancing together, that there is more happiness in the other arrangement. You may think that establishes your proposition that dancing is wrong, but it doesn't; it merely shows that you are a modern victim of the ancient delusion that pleasure is sinful and pain virtuous.

If the mutual desire to associate sexually did not (through legal marriage) give the man any part of, or right to inherit, the property of the woman, and if it did not give the woman any part of, or right to inherit, the property of the man, the number of marital fights and divorce scandals would be reduced probably at least fifty per cent. A North Dakota court has just granted the Brazilian millionaire, Don Teixeira, a divorce from the Spanish woman, Carmen Domingo, who had conspired with her mother, father and brother to inveigle Teixeira into matrimony. As soon as the marriage was consummated, the girl and her family threw off all disguise and set to work to get hold of the property. The stake for which the girl played, the sum for which she sold herself, was an unusually large one, but so far as her intentions are concerned, she is on a level with tens of thousands of other women and with tens of thousands of men who prostitute themselves in marriage. And they are all on a level with the women of the street, who do the same thing outside of marriage, and with the men who are their partners. Of course it can be said in excuse, that, like the illegal offenders, they are the victims of their necessities, and in addition that they have been brought up to think that "marrying for a home" is honorable, which is all true in a way, but it does not dispose of the fact that the associations into which



they enter have been bought, just as have the associations of the others, whom they so hate and despise.

In these days of paternalism, and its concomitants, invasion and spoliation, the path of promotion of the policeman is over the wrecked business, peace and happiness of men and women. To illustrate, Policeman Buckridge of the Eldridge Street station in New York was one morning recently called into the presence of his superior, Captain Stephenson, who said to him: "I think you have the making of a good detective in you. I will give you a chance." "I am ready, sir," answered Buckridge. "Put on plain clothes and go out and see what you can do," ordered the Captain. This was on Sunday, and the account is found in the "Evening Sun" of Monday, January 24. Detective Buckridge kept the patrol wagon on the run that day. The next morning he appeared before Magistrate Crane with thirty-one prisoners. And what were their crimes? Well, there were two boys arrested for playing shinny in Allen Street, four for playing craps on the roof of a house on Forsyth Street, four pushcart peddlers taken in Hester Street, two decrepit old women who had been trying to sell cigars on the Bowery, while the others were boys caught playing craps in various streets. It will be seen that there had not been a single invasion of equal rights except those of which the detective was guilty, and he, strangely enough, was the only one of the thirty-two persons who stood before the magistrate who was not in the grip of the law. Boys engaged in sport, and the poorest of the poor people of a great city, trying to gain a few cents for subsistence, even on the priests' day, were those whose scalps adorned the belt of the ambitious patrolman. "These people have been locked up all night, have they not?" asked the magistrate. Buckridge answered, "Most of them have." "Well, I will discharge them with a warning," said Mr. Crane. In the next homily on the "Terrible Increase of Crime Due to Immigration," these thirty-one arrests by Detective Buckridge will help make up the inflated total, and may also give Max Nordau the statistical pretext for another dissertation on "degeneration." They are sure to count as so many credit marks for Buckridge on the station-house blotter, and will play no mean part in giving him the chevrons of a sergeant in the not distant future. Am I not justified in affirming my belief, based on multitudes of outrages of this sort, that there must be something wrong in the make-up of a man, who, unless driven by some grievous necessity, applies for a place on the police force? How can a man respect himself when he deliberately chooses a vocation that makes him the persecutor of starving working-people, of unfortunate women, of children?

#### The Walks of Life.

Bolton Hall, in "Even as You and I."

Sunday's text was, "Ye cannot serve God and Mammon." At the time I said it was a very good sermon; but today, in my walk in the everyday world, I said to myself that, like a great deal else in the New Testament, it was meant only for the Jews; the times have changed all that. For I passed by, and saw a footman standing in the bitter cold, coughing; so I asked the lady who came out of the great house if it was needful to have him out on such a day? She said gently, "Do I not pay him for it? Others would be glad to do it for less; and I give him and the coachman employment—waiting. I hope my horses have not got cold while I was inside doing sewing for the unemployed—which would sell for eighteen cents." Then I told her if the horses got pneumonia, that would give more work still to the veterinary, and the footman could go to the hospital free. But she said that was cruelty to animals, and had nothing to do with her men; so I passed on.

Then I saw two little children playing marbles, only they had no marbles, nothing but little round stones which they had searched out; and their father sat gloomily on the doorstep. He is a stone-cutter, a steady man, and would work for twelve dollars a week—the rent is four—but he has no work. It is hard to get work in the winter, so he must stay and mind the

two younger children while his wife goes out washing at a dollar and a quarter a day. But she cannot get enough to do. On the next block I could see the office of the "Aid to Employment Society," so I said to myself, "This is not very sad after all, because if he is worthy—that is, in danger of starving—he can get food at the 'Down Town Relief Bureau' or the 'Leak Dole of Bread,'" so I passed on.

Then the wind blew my hat off, and a gentle-looking man caught it and handed it to me, and looked so pleased, as though I had done him a favor, that I, who am a garrulous old fellow, talked to him too. He was a copyist—an elderly man—and he was looking for work. I do not think he can have been very capable; he said that the Young Men's Christian Association taught a great many stenographers at their free evening classes; and that girls were doing the work too, and that makes it hard. He never had been able to save anything, and sickness had brought him in debt; he would work for eight dollars a week. "But," said I, "life for you and your wife is not worth having on so little as that; I would rather starve at once." "Well," said he patiently, "I go to the reading-room of the Cooper Union, and that is pleasant, only they will not let me smoke my pipe, and my daughter (she is only a factory girl now), belongs to the 'Girls' Friendly,' while my wife gets a little help (not charity, you know) at the Mothers' Meeting." So I said to myself that this was all very good; and I passed on.

I went into Nineteenth Street. Near Sixth Avenue there is a dark alley, ill-smelling, foul. I thought to myself, this is very strange that there should be such a place so close to the rich lady's great house; so I went in. In the front is a tumble-down tenement, and in the rear is another. I climbed up a crooked little stair covered with ashes, thrown there for lack of a worse place, and knocked at the door of the top story. It was a room a little higher than my head, and about as big as your butler's pantry. There were three other "rooms" opening into it, for all of which the mother pays nine dollars a month. The three "rooms" are dark closets, one of which, however, has a little window. They were not very clean, because in each of them the bed fills the whole space; there our sister lives with nine children. Nevertheless she had a guest, a stranger whom she took in from the streets the night before. The place was not very healthful, for in the yard between it and the front house were the closets used for both buildings. I talked with her, and found, sure enough, she did drink sometimes, which I thought to myself was very unnecessary when she could amuse herself and her children so well in her home. Downstairs they told me all about her. I fear she was not a nice woman, but perhaps refinement does not grow in such a place.

Downstairs they took me for a health officer, and owned up that there were two families on every floor (which probably meant four). And I saw two vacant lots in the next block; so I supposed they could go and live there, or at least they could be industrious and save money and buy the lots. So I said to myself that this misery was the will of God; and I passed on. As I went out a girl hissed at me from behind the shutter, and I stopped to speak even to her. She said that she took to that way of life because she loved nice clothes (that seemed to me natural; all good women love these), and drudgery was hard, and she had no friends or amusement. I supposed that she could have got a place as a trained servant, and that she richly deserved all that she suffered; so I passed on. Then I said to myself, I could get her a place, or at least, one for her little sister. But no one would take the child. One said she did not look strong, another that she was not energetic, another that she was ignorant. So I asked the great ladies how many of their friends were not delicate, or lazy, or ignorant, and if they knew any of them who would make good waitresses? But they said no, that they were the upper classes, and did not need to be so good as common people. So I said to myself, these are not really our sisters; only the upper classes were made in His image, and each will find her proper place; so I passed on. The scrubbing woman went out as I did. She said, "Good-evening, your honor," which was very respectful, so I talked with her.

She is seventy-five years old, does not drink; her husband is sober too; he is seventy, quite a young man, she said; he was a watchman, and got the rheumatism; now he could only watch in houses; he could give good references, so when they had a house to take care of in the summer, they did nicely, but they had never been able to save anything. She did not look as though she spent money on dress, but I suppose she could not have been economical, otherwise they would have been rich. Then I said to myself that this also must be as it should be, because—because—but you will have to think that out for yourself. So I passed on.

I saw that there was no real scarcity of money, because in the basement there was an embroiderer filling in an elaborate blanket for a baby's cradle. It was to be raffled for at the church fair; and I suppose that the old bachelor who gets it (we manage such things at bazars) will give it back again; and the young ladies will laugh and kiss the roses and sell them to him at a dollar apiece, and there will be a great deal of fun and jollity, and the good Lord will get money thereby to carry on the work of His church.

Then I said to myself, we have also the Charity Ball, where there is dancing, and harmless mirth, and ladies expose their innocent breasts, and get lots of champagne, and behold, the hospital coffers are filled with money, yet no one misses it. And I supposed that I saw the decrees of Providence even in that; so I passed on.

### A Warning Voice.

BY J. G. TRUMAN.

As my short criticism of "Hilda's Home" was found to be worthy of replies both from the editor and the writer of the story I wish to explain farther. But first I will say that I am well pleased with the reply of Rosa Graul and her explanation. I have no fault to find with her logic nor her method. It is excellent in its way. I did not write from the standpoint of an idealist or sentimentalist, but as one who had tried to practice and failed, and wish to warn others, who may be allured by bright ideals, not to rush in unprepared and meet like results.

To write of charming ideals is good, for it sets people to thinking that way, but to try to materialize those dreams and fail is quite another thing, for it sets people to thinking the other way. For persons without preparation to attempt to reconstruct society is like an unskilled laborer attempting to construct a steamboat to sail the ocean. It looks easy but is very discouraging when tried. What makes socialism so unpopular in this country is the many failures in that direction. When Robert Owen first introduced his ideas they were well received and Mr. Owen was given the use of the Representative hall in the capital at Washington, in which to explain his ideal. But its failure to materialize threw a damper on the cause. But to the present generation these things are again new and they are liable to make the same mistakes as before.

I have studied the social problems for half a century and have had nearly ten years' experience in different associations, but am now living all alone, yet I am confident that success will come when the right method is found. But to find those principles on which this method is founded requires a deep study of Nature, not mere dreams. All questions have two sides, all bodies two opposite halves and all living organisms two opposite principles united in one. So all societies, in order to have sufficient vitality to exist, must unite and harmonize two opposite principles, viz.: the individuality of each person as a distinct being, and the unity of the whole as one body without separation. Any scheme founded upon one of these and ignoring the other must fail. Thus socialists and anarchists are both right in principle and should recognize each others' claims.

As for the relations of the sexes two ways are possible and but two. One has been tried in convents and by the Shakers, and is the separation of the sexes. This has been successful in a small way but is not likely to be tried on a large scale. The

other is exactly the opposite and has not been fairly tried. It consists in freedom and variety under the direction of the Golden Rule: "Do unto others as you would have others do unto you." Give without asking any return, for he that gives his life shall receive, but he that saves it shall lose all. Whether we call this Christianity are something else, or whether it was given by Jesus or not, it must be recognized in social life or society is a failure. That spontaneity which regards only our own personal inclinations, without regard for the feelings of others, becomes intolerable in society. But Christian ethics and Christian practice are quite contradictory and inconsistent, hence the failure.

In an article headed "Some Questions Answered," by A. Warren, I see that Mr. Warren does not recognize the difference between love and the sexual desire common to the lower animals. The difference is love has for its object the good of others and thinks of them while the sexual desire of brutes merely regards self-gratification, it may be at their expense. But as Mr. Warren does not know what love is, it is useless to argue with him as words cannot convey the sense. He thinks that the love of one may fill the whole soul. Well, it can if that soul is a very small one. But I believe with Rosa Graul that love, the genuine article, grows from the little to the big, and from the few to the many. We must commence by loving one, but that love will grow to take in others if it is given a chance. To circumscribe it is death. But the addition of others does not make the love for the one any the less.

### Sociologic Lesson. No. LVIII.

BY HENRY M. PARKHURST.

THE TRANSITION. We have reached a stage foreshadowing the beginning of the end. Multitudes of men who have been working for others with the hope that that work would be continued indefinitely, have learned their mistake. Instead of laying aside a portion of their earnings while they had work, they have spent it all, and perhaps by years of labor in one occupation have become unfitted for another. Usually they have acquired habits of wastefulness, spending upon drink, or tobacco, or luxuries, or amusements, which they continue while complaining of their misfortunes. The advance in co-operation and labor saving invention every year strikes down more and more of the classes who have depended upon the continuance of isolated labor without machinery. At last it is reaching the agriculturists, who have corn to burn, because they can not afford to sell it for the price for which it can be produced by co-operative labor. Borrowing money on mortgages, with the delusive expectation that evolution will turn backward and the old time will come back again, they are falling behind every year and many of them losing their homes. When they learn that the progress they are fighting against cannot be stayed, and when they learn the necessity of co-operating with it in order to receive its benefits, when they reach a point so low that they become willing to take an advance step instead of vainly attempting to go on in the old ways, the demand for co-operation will become so universal among the working classes that they will accept it and adopt it as soon as they can be made to understand how it can be brought about. They have already reached the stage of clamoring for help from others while they violently oppose the forces which alone can aid them; they will soon reach the stage of coming into harmony with those forces, aiding in developing them, and sharing in the results.

What right have you to make your manner of looking at things the standard by which to judge all other ways of looking at things? When will you learn that if you don't like something, it is not necessarily because it is it, but because you are you?—Ernest Newman, in "University Magazine."

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# LUCIFER, THE LIGHT-BEARER

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Street Buildings, London, England. William Gilmour, 73  
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DR. JULIET H. SEVERANCE is now in Milwaukee. She is  
nearly recovered from her injuries and gave the English oration  
at the Paine celebration. Her address is 661 Milwaukee St.

LUCIFER CIRCLE met Tuesday eve, February 1. The subject  
of discussion was "The Prodigal Daughter; or The Price of Vir-  
tue." Jonathan Mayo Crane read and commented upon the  
famous essay of Rachel Campbell with this title. The reading  
was remarkably well done and the comments appreciative and  
appropriate. Owing to severity of weather the attendance  
was smaller than usual. On Tuesday evening, Feb. 9, the sub-  
ject will be "The Double Standard of Virtue." Moses Harman  
will make the opening address.

## What it Means.

At this writing, Feb. 3, the snow lies deep on the side walks  
and vacant lots in Chicago, and the thermometer has been  
oscillating for some days just above and just below the zero  
point. To one who has eyes to see and ears to hear and heart  
to feel, this fact is most painfully suggestive. With hundreds  
of thousands of working people out of work—in this city alone  
—it means short rations of food. It means scanty clothing.  
It means empty coal bins. It means daily calls from the land-  
lord or his agent with threats of eviction. It means sleepless  
nights and endless, hopeless search by day, seeking, begging,  
praying for the poor privilege of selling body, brain or soul, or  
all together, for just enough food, clothing, fuel and shelter to  
keep soul and body together.

Near the window at which these lines are written the  
foundations have been laid for a new house. For days and  
weeks last past, unemployed workmen by the dozen have  
stood, hour after hour, tools in hand, waiting, waiting for  
some vacancy to occur, so that a few hours work can be had.  
Conversing with one of the more intelligent of these he gave it  
as his opinion that for each day-laborer in Chicago who has  
constant work this winter, there are at least ten who either  
have no work at all or who do not get enough work to keep  
self and family from absolute want.

To say nothing of the effect upon the immediate sufferers

from this state of things,—the crime, the despair, the suicides,  
etc., etc., everywhere prevalent,—the thoughtful observer can  
not overlook the inevitable effect of such conditions upon the  
oncoming generations. If only the now-living men and women  
were affected by these depraving environments, and if there  
were reasonable grounds of hope that their children would  
fare better, the outlook would not be destitute of a silver lining.  
But it is not hard to see that these conditions are self-perpetu-  
ating. Degeneracy becomes chronic.

Thus: The low vitality engendered in the parents by want  
and perpetual anxiety is reproduced in the offspring. Hence  
the children now being gestated and born will necessarily be  
inferior in ability to make present conditions better. And—  
worst of all—according to a well known principle in nature, the  
lower the vitality of the organism the greater the tendency to  
reproduce its kind. When the poor herd together, thick as  
rabbits in a warren to keep from freezing, the natural result  
is the practicalization of the proverb in regard to the "phenom-  
enal fecundity of low organisms." It seems an effort of nature  
to keep the species from dying out. What is lost in quality is  
made up in quantity.

Who will suggest a remedy? Where and when will this  
race-degeneracy reach its limit?

## A Few Minutes with the Critics.

BY JAMES S. DENSON.

My old friend, D. W. Hull, seems to deprecate what he calls  
the "bellicose" character of my notes, and asks for less of  
"wrangle." He admits, however, that he is likely to become a  
"wrangler" himself, and I am glad it is not in the nature of the  
Hulls to be humble and apologetic in the face of pretense and  
invasion. My "Frauds and Follies" are intended to be bel-  
licose, to be sharp, to be denunciatory, to shock and to exas-  
perate. They also will contain as much reasoning as can be  
crowded into their brief compass without interfering with their  
main function, which is to challenge attention, to focus thought  
on popular absurdities and outrages. The average invader  
doesn't care a penny for labored argument, but he does  
mortally fear satire, ridicule, burlesque. This was demon-  
strated by Voltaire, the king of satirists, the man who more  
than any other one person made thought free and undermined  
the thrones of tyrants.

The mythical Jesus is credited with saying that the tree is  
to be known by its fruits. So do I judge Christianity. It is  
utterly impossible to dissociate Christianity from "churchlan-  
ity," so-called. Mr. Hull reads his own social conceptions into  
the teachings attributed to a wandering preacher of the East,  
who, if he existed, had, according to the record, no thought of  
the continued abiding of the human race upon this earth. So I  
repeat: Socialism is a theory of human relations on earth.  
Christianity is a theory of human, angelic, diabolic and divine  
relations in asserted trans-earthly worlds.

In my opinion it is not worth while to devote much space  
to the discussion of what "Christ" is asserted to have taught.  
It will be time enough for that when some one has brought for-  
ward a tangible and trustworthy record of "his" utterances.  
So far, we have gathered nothing of the kind from the dust  
heaps of tradition and history. "Jesus" remains, what "he"  
probably always was, a mere idealization of human hopes and  
aspirations.

The veteran Francis Barry protests against the discussion  
of the question of variety vs. exclusiveness, against the advo-  
cacy of the first-named form of association and at the same  
time devotes a good part of his article to a defense of said  
variety. As to the merits of his plea, taken in connection with  
his argument, there is this to be said: If, as he affirms, the  
great mass of man- and womankind are naturally non-exclu-  
sive, will Mr. Barry not find it somewhat difficult to prove that  
we who "urge the propriety of non-exclusive relations" are  
"standing in their [our] own light"? If the soil is naturally  
so fertile and receptive, why should not we sow in it the seed of



intellectual truth? In fact, the reason he gives why we ought not to urge the merits of variety at this time is the strongest reason why we should do so. If, on the contrary, human nature were generally and bitterly opposed to variety, we probably would not be varietyists, and so Mr. Barry would have no occasion to warn us to beware of the folly of fighting the irresistible. Admittedly having unpoisoned nature on our side and only prejudice and arbitrariness against us, it seems indisputable that we are wise to push the attacking columns up to the very citadel of the enemy, to do all we can to rescue ourselves from the captivity of cant and hypocrisy. In my opinion, we cannot be too definite in our exposition of principles. I have often met men who declared that they were in favor of the separation of church and state, and yet they were in favor also of Sunday laws, postal statutes, and other relics of the union of the ecclesiastical and civil. The trouble was that they had never analyzed the principle which they imagined they accepted. So of so many persons who think they are Free-thinkers, but who are only infidels, rejecting certain dogmas of religion but clinging to the central affirmation of authority. They lack in the ability to analyze, to carry the fundamental concept of Free thought to its logical conclusion in all directions. The consequence is that we find this aborted Free thought building on every side new orthodox fences of custom and law. The danger of such reaction is always imminent. As Social Radicals, we must continually insist that sexual freedom will result in the wide practice of variety. Then, we can hold the liberty we gain. But if we get away from the law without getting away from the spirit behind the law, if we escape from the state by keeping quiet about variety, it is certain that we shall have the whole ground to go over again, for it is already clear that the "free monogamist" is as strongly inclined, in many instances, to be as supercilious, contemptuous and intolerant toward the varietyist as is his kinsman, the legal monogamist.

To Mrs. De Maupassant it is necessary to say that her objection to the Free Propaganda because it may interfere with Lucifer's work has been fully answered by Mr. Walker in his reply to the very criticisms of Mr. Lloyd which she again advances. There is no "division of forces"; there is only the inevitable and useful differentiation of function. The Free Propaganda will help Lucifer and Lucifer will help the Free Propaganda, just as the National Defense Association, which has done so much to antagonize the nefarious work of Comstock, helped the "Truth Seeker" and other Free thought papers, and was in turn helped by those papers. It would be just as absurd to say that a political party's committee injure the journals of that party as it is for Mrs. De Maupassant to say what she has about Lucifer and the Free Propaganda. The committee and paper has each its place.

### "The Adult" for February.

A box of the February number of the most radical and most revolutionary of all the English magazines, has just reached this office. The table of contents is as follows:

Editorial: "Music, Religion and Sex," by Orford Northcote; "Malthus," by Lady Cook; "Love's Coming of Age," by Saggiarius; "The Sex Philosophy of Exeter Hall," by W. F. Dunton; "The Divine Woman," by William Platt; "Two Gifts," by Edward Carpenter; "Wonderland," a poem, by Amy C. Morant; "The Home and the Family," by Robert Braithwaite; "Controversial Correspondence," William Platt and "The Adult."

There are twenty-four pages in this number; price, ten cents by single copy, sent direct from this office. Yearly subscription, postage paid, one dollar. The January double number, eighty pages, illustrated cover, and with three full-page portraits of officers of the Legitimation League, is included in this offer—of one dollar per year. Price of single number of the January "Adult," twenty cents. Those wanting the entire year—'98—need to apply soon, as our supply is not large, and the publishers say no more can be had.

### Progress of the Movement in Favor of Ignorance.

BY C. L. JAMES.

The two great victories of the Movement in Favor of Ignorance during the last seven years are that it has brought the bourgeois pretty generally to favor discouraging further education of the proletaires; and that, through the bourgeois, it has engaged the government in this holy work. Of these remarkable statements I have collected the following proofs.

In every city of which I have been able to obtain any statistics, the school population is outgrowing the school facilities. But it is very difficult to find out how much. In Eau Claire, by a recent report, fifteen per cent of the children do not attend school full legal time, though education is nominally compulsory. In New York it has been fully shown, and it is no doubt true everywhere, that the authorities instead of seeking a remedy, disguise the facts as much as possible. The census of 1890, being the first not above suspicion of doctoring for this and similar purpose, makes a memorable era in the history of the Movement in Favor of Ignorance.

It is needless to say that the Roman Catholic church does her full share in promoting the Movement in Favor of Ignorance, but it is of some consequence to remark that she is no worse than her Protestant daughters. Since Pius IX issued his pronunciamento against secular education, the Catholic wing of the Movement in Favor of Ignorance in America, has had two definite tactical schemes—to keep as many Catholic children as possible out of the public schools, and to get as many Catholic teachers as possible into them. Since Archbishop Ireland's Fairbault compromise, most people, I suppose, have imagined the former aim to be discontinued. But in truth it is only masked. Theological schools for priests and teachers, no schools at all for the *profanum vulgus*, [the common herd.] is still, as it always was, the Catholic ideal. I could name no distant city, where mysterious fires destroying and limiting school facilities to the utmost, were immediately observed to follow that complete Catholic control of the school boards which made affecting zeal for general education unnecessary. In Eau Claire, however, and where else the Catholics are comparatively weak, they keep up that appearance, with the result of sufficiently disclosing the other denominations' faults. Evangelical rings control the appointments, and are blameable for the defects. The Catholics make common cause against them with the liberals.

A new phase of attack on general education is seen in that Illinois legislation which aims to substitute unexamined graduates of Rockefeller's university for regular teachers. That great and good man, Seth Low, was incubating, at the time of his decapitation, a similar project in New York. Unless this movement is vigorously withstood we may expect that examination will become a thing of the past, and the common schools be taught by graduates whose real qualification is devotion to some such creator as Carnegie or the Standard Oil Company.

Having got the public libraries wholly or partially purged of fiction sufficiently original to be instructive, the promoters of the Movement in Favor of Ignorance are now seeking to suppress them altogether, a desideratum much simplified by having previously made them useless. In Eau Claire, this year, the City Library came very near being left without an appropriation. Five aldermen out of less than fifteen present voted against that proposal. One said outright that education was a bad thing and made criminals. All, I believe, were Catholics. The circumstance was judiciously utilized that the library, like everything governmental, had been made something of a job, and cost too much. At last two recalcitrants were brought over, and the requisite majority secured, after many meetings, by that familiar argument, that failure would be a bad advertisement for the city. But when the libraries have been purified till nobody cares for them, that argument may not count.

I see by the Minnesota papers that similar opening skirmishes have occurred in the great towns of that state. In that

part of Carnegie's "Triumphant Democracy" which refers to college graduates, you may find the true inwardness of all this. A poor man, liberally educated, is unfit for a proletarian and unlikely to become a bourgeois. He has no place under our system but as an agitator. Naturally it seeks to suppress him.

In recent prosecutions under our old acquaintance, the Comstock law, ignorance appears to have scored two very important points. The "Firebrand" has not been sent by mail since the arrest of its editors, because, as I understand, the postal officials have declared it unmailable. This appears to be something new. In all previous cases the alleged obscenity of one issue of a paper was not deemed to exclude from the mails any number but the one considered obscene. The other Comstockian victory of the Movement in Favor of Ignorance appears in the prosecution of Meyer Chinsky. If the name of his book "Massa Solo" is in ancient Hebrew, a dead language, as "Sepher Toldeth Jeshu" is—a point which I do not know enough Hebrew to decide—then, this is the first case of any such publication's being presented as obscene. The garb of a "learned language," concealing Truth from the young, has always been considered enough to make that Lydia Thompson among goddesses pass for decent. These are important technical points, which our Defense Association, if we still have one, might advantageously be looking after.

The majority of "secularist" editors have practically encouraged Comstock in his war against study of sexual philosophy; and yet have the gall to play ill-will because those whom they assist to persecute will not fraternize with them. The truth is there is nothing about unbelief in an universal Spirit and an eternal life which tends to enlarge the sympathies or liberate the reason. The arguments for such unbelief are purely speculative, pursuing the methods of the dogmatical schools, though arriving at other conclusions. The practical ethics of Secularism are usually Utilitarian, and run very readily to coalesce with the gospel of Things as they Are. The most renowned heresiarchs and infidels—Socinus, Hobbes, Hume, Gibbon, La Mettrie, D'Holbach, Helvetius, were conservative in social matters. Their only service to intellectual freedom was weakening that one intellectual tyrant Theology.

The association of infidelity and liberty in the French Revolutionary period was accidental. The real emancipator of thought is the inductive philosophy, which proposes as its end, not that undefinable thing called Happiness, but power over material nature. The real emancipator of will is the consciousness of a subjective law which makes any objective standard impertinent. And this is also the tap root of religion—as making an objective standard from the words or acts of some one who himself obeyed such inspiration is the beginning of priestcraft and dogmatism; which, as to religion as the shell to the crustacean—a self-made prison it must periodically shed or it will die.

I should not be surprised if the Movement in Favor of Ignorance made a dismal failure of purifying away our public libraries by putting all the best books into an "Inferno" reserved for the exclusive use of the bald-headed fraternity. If anything will make a boy or girl want to read a book, it is knowing that to do so ranks among the bald-headed fraternity's exclusive privileges. I might illustrate this grand natural craving for forbidden fruit by my own experience. I was never so young but I wanted to read whatever I knew the bald-headed fraternity kept for themselves. Those books sometimes described as "really obscene"—those which the B. H. F. despise as trash—I never read and very seldom saw till I was twenty-seven. Mr. Comstock's assiduous advertising then put me up to read a few of them. It was very hard work, and convinced me that Miss Fanny Hill's autobiography would never have reached a second edition but for some Comstock's assiduous advertising. Now that all the best books are being puffed in the same manner, I expect the boys and girls to read them much more than ever—which will certainly be a great improvement on their present devotion to "Yellow Asters" and the "Heavenly Twins."

When change begins at one point, it rolls, like a rattling peal of thunder, all along the line. This induction, familiar to all special students of history, like myself, has received, for me, a new illustration from reading of "Munsey's Magazine" for November, 1897. In October, 1897, the reactionary movement, represented by McKinley, Hawaiian annexation, Parkhurstism, Jingo, etc., was at its height. The November "Munsey" was made up then. Its leader is an eulogy on our organized murderers, vulgarly called the National Guard. There, whoever cares to look into the musty crypts of yesterday in point of time, last century in point of thought, may read how the National Guard did yeoman's service by shooting a little boy who was going to school with his books under his arm, an old man who was feeding his chickens, and two unarmed youths, at Bay View, Milwaukee, in 1887. How the same body of organized murderers shot some women during the conductors' and motormen's strike at Brooklyn in 1895; and at Chicago in 1894. Of course, "Munsey" puts it rather differently. Munsey's phrase is that the organized murderers were just in time "to defend the city of Milwaukee against a dangerous outbreak of anarchy," that they "were of inestimable service particularly at Brooklyn in 1895," and that they "saved two million dollars' worth of railroad property during the Pullman strike." Mingled with all which, are some regrets that the organization of States has not yet permitted the Federal government to take the National Guard into its system. The second of November came. The reactionary movement represented by McKinley, Hawaiian annexation, Parkhurstism, Jingo, etc. fell, like Humpty Dumpty, never to hope again.

Just before that, an old fogey named Miles (*subaudi* General) proposed that the Federal government should take the National Guard into its system by fortifying the Chicago post office, sub-treasury, etc. He was in time to be too late. The elections of November 2 had been heard from; and the old fogey was mercilessly ridiculed (unkindest cut of all) in the Chicago bourgeois papers! By bye, organized murderers, vulgarly called the National Guard! Another year, and you will no longer have guns enough to earn the name of Lady Killers, as you did in 1894-5. (P. S. I observe today that, in Illinois, several companies have been disbanded already for want of interest in their pious work.)

Mrs. Slenker thinks the greatest boon humanity now needs is divorce as cheap as marriage. So think I. For twenty-seven years I have worked to unite all liberals on that point. But now all who can pass for liberal are united upon it; and I advocate a further advance. There can be no more done to promote facility of divorce till the prejudice against variety is made the mark of a fogey.

#### RARE BACK NUMBERS.

The Number that Can be Supplied is Limited.  
First Come First Served.

Many persons have written to this office for back numbers of Lucifer covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of Lucifer. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.
2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.
3. Enforcement of Morality, by "Diana."
4. A Branch Road, by Hamlin Garland.
5. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.
6. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.
7. The Girl of the Future, by Ruth B. Havens.

11. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman, What Do the Sex Cranks Want? by M. Harman.
  12. Release of the Editor from Prison; A Story of One Hour, by May Huntley.
  13. Account of the Editor's Release from Prison; The Nude in Artists, by C. L. Swartz.
  14. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.
  15. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of Lucifer. Our Name and Purpose—Editorial.
  16. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.
  17. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.
  18. "His Confession," a poem by Voltairine de Cleyre.
  19. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.
  21. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.
- Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for \$1.75. This offer is necessarily limited by the number of papers we have on hand.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter. Price, 25 cents.

## VARIOUS VOICES.

Matthew Nelson, Minneapolis, Minn.:—Your sample copy of Lucifer to hand. Thanks. Enclosed find fifty cents on subscription and for Combination Offer. I would be pleased if you would furnish me with further information as to literature on the subject.

H. Bernegger, Bridgeport, Conn.:—When my trial subscription expires, please book me as a subscriber for the following six months. Enclosed therefor fifty cents. A number of the articles contained in these trial numbers have excited my interest and partly my approbation; but I will not allow myself to form a definite opinion on the sexual question until I have studied it closer.

J. F. Miles, Ashland, Wis.:—Find enclosed one dollar, for which please send Lucifer one year. I have "The Prodigal Daughter or The Price of Virtue" in Vol. I, No. 2 of "Our New Humanity" which I picked out of the exchanges of the "Grander Age" at Co-opolis, Miss., two years since, but cannot get too many of such lectures. That magazine taught me that I had been a free lover for years without knowing it, and even despising the very name believing it to be the synonym of promiscuity and nastiness.

H. Bauer, 73 Spring Garden Ave., Allegheny, Pa.:—While in

prison, Berkmann, Nold and I made different kinds of fine tissue paper work, also hair chains and other pretty and useful things and we now have agreed to raffle these things off for my benefit, that I may be able to buy badly needed clothing, etc. I will send you fifty tickets, fifteen cents a piece, and beg you to try and sell them, or have some of your friends sell them—among the readers of Lucifer. One half of those you sell shall go to the fund, "To Extend Lucifer's Work," and for the other one half you may send me some of your books and brochures which you have on hand.

J. M. Clarke, Henryville, Tenn.:—I am so rejoiced to know that Lucifer is growing!

Lucifer, Lucifer, champion of light!  
Unfolding forever the true and the right.  
Courageously bear the banner we love—  
Inspire us to rise all our weakness above.  
Fearless for freedom, the fullest to man;  
Ever heroic to do what we can.  
Hend we all chains that would place under ban.

Elmina D. Slenker, Snowville, Vt.:—DEAR FRIENDS: I have a treat for you again. I've just read a book every one should read, "Hypnotism up to Date" by Sydney Flower. It's the plainest exposition of theism I've yet seen. It proves plainly and irrefutably the fact that hypnotism is a grand and beneficent power, and something so helpful mentally and physically, that just as soon as it is well understood it will become universal. It builds up all that is good and true in humanity, and thus pushes out the evil and the false. It is health, happiness and morality, a trinity every one craves. Price, 25 cents. Published by C. H. Kerr & Co. It will be sent to any address on receipt of price by M. Harman.

Chas. Gano Baylor, Providence, R. I.:—In the issue of Lucifer of the 26th of January occur two statements of such tremendous and transcendent importance that I believe they should occupy a permanent place at the head of the editorial column of Lucifer. One is in your reply to Comrade Beeson of Alabama. Here are your words:

"Behind the state is the mass of ignorance, credulity and superstition that make the state possible. To abolish the State while its causes remain would be fruitless labor." (Overthrow capitalism and leave religious authority untouched and the church would speedily reconstruct the capitalistic edifice with the soldier, sword in hand standing guard over the New Infernalism.) "The 'God' idea, as taught by the church creates the conditions for, and the necessity for the institution called the state."

Enforcing this pregnant truth, allow me to ask, what is it that keeps universal humanity in abject servile slavery under the heel of capitalistic oppression? I answer, Religious Authority. Many so-called reformers are constantly bellowing about capitalism. "Abolish capitalism," they shout. Capitalism is an effect, not a cause. Here is the law of despotic development: Superstition and ignorance bred God—fear and the God-fetich in the human mind. God, fear and superstition bred priestcraft; superstition and priestcraft bred government by force. Government by force produces religious authority. Religious authority, priestcraft and the soldier (for somebody must be enslaved and robbed to support the tyranny and produce capitalism.) It is the priest who is the secret political ally of the capitalist who is really enslaving these wage-slaves of New England.

Your other remark to which I wish to call attention is this: "Man cannot save woman; man cannot save himself, nor the race of which he is a part. Woman must do this." Woman is the cult, the soul of the human movement.

In those two propositions of yours,—first, that religious authority and superstition is the primal source of all forms of tyranny and government by force, and second, that woman must save the race, is to be found the solution and the only solution of the universal human problem.



697.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Great Combination Offer No. 2.

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ALL FOR ONLY TWENTY-FIVE CENTS.

## The Adult for January—Double Number.

Contains the Second Biennial Proceedings of the Legitimation League. Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of Lillian Harman, president, George Bedborough, secretary, and Louis Bedborough, treasurer of the League.

Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteen-pence or Half-a-crown? 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Cleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autobiographical Marriage. 14. Marriage Made in Russia. 15. Cast of the Shell. 16. The "Firebrand" in the Flames. 17. The New Martyrdom. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Powder Magazine and Lighted Lucifers. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.



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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 7.

CHICAGO, ILLINOIS, FEBRUARY 16, E. M. 298. [C. E. 1898.]

WHOLE No. 698.

### Heloise to Abelard.

BY EMMA PLATT GUYTON.

I must become your wife? Oh, no! Oh, no!  
My Abelard, my own, ah, say no! so!  
Mock not the union that kind nature made,  
With human customs that in chains are laid.

There is no term that mortal ear hath heard,  
There is no word my sympathy hath stirred,  
Lies that my being echoes o'er and o'er,  
The sweet word, lover! it to me is more.

Far holier and nobler, too, than wife;  
Unbound, thou canst but love me all thy life;  
Unwed, he tenderness alone the chain,  
By which thee and thy love I may retain.

Some wives believe their husbands good and true,  
Thy lover, Heloise, knows this of you;  
Beware, that simple trust to e'er efface  
By matrimony's searching commonplace.

What is my father's will to love's just claim?  
I'll shield thy honor and thy priestly fame;  
Ne'er shall the marriage bonds thy life enslave,  
Since love unfettered has the power to save!

Grand Rapids, Mich.

### Popular Follies and Crimes.

BY JAMES S. DENSON.

Rev. Dr. Kerr Boyce Tupper speaks of "the vast vile system of divorce as existing at present, the constant shameful and shameless rending of the marriage tie." It is a shameful system, in so far as purblind orthodoxy makes it so by compelling resort to trickery and lying in order to secure release from painful and shameful bonds. Legal divorce is the antidote for legal marriage. Cease to meddle and enslave on one side and you will not have to meddle on the other. But so long as you do meddle and enslave, just so long will there be a demand for legal relief from the results of your meddling and enslaving. The "underground railroad" of divorce will be used by fugitives so long as you maintain the "peculiar institution."

Bjornstjerne Bjornson, writing to Emile Zola in commendation of the latter's action in the Dryfus case, says:

I also have proved by experience that it is much more perilous to want to eradicate hatred than love from the minds of men.

This is why the social radical is so much misrepresented, assailed and persecuted. If, like the legalist, he preached the gospel of hate, he would be acclaimed a paragon of virtue. But it is his fatal fault that he insists there is now too much hate in the world, that we could get along with a great deal less. No, say his enemies, we will forgive anything except love. We detest murder, but we will idolize the murderer if he slaughters in the name of hate and to punish love. We will send him to prison or to death if he kills for money, but if he kills to crush out love we will acquit him and then prate of how he has "avenged his honor."

A person who received from his parents the name of Ellsworth and from a number of biped voting machines the title of Senator, has introduced and is aggressively pushing in the legislature at Albany, New York, a bill intended to muzzle the press, in both the matters of letter-press and illustration. It provides very severe pains and penalties for any newspaper which "corrupts, degrades, or injures the minds or morals of the public or of its readers or of the people among whom it circulates." As will be seen at once, it is a veritable omnibus bill—it will take in anything. No specific injury has to be alleged—all that is required is somebody mean enough or simple enough to charge an undefinable injury to "mind or morals" and a grand jury without sense enough to sit down very hard on the said somebody. Of course such an alleged offense is unprovable—who, for instance, could truthfully swear that in his opinion the mind of Senator Ellsworth could be injured by anything he might read in any publication it was desired to suppress? The measure is of a piece with the iniquitous Comstock law. Any conviction obtained under an enactment of this kind would be the result of pure speculation, just as every conviction obtained under the Comstock statutes is the result of speculation as to the imagined effects of a certain book or picture on the mind or morals of a person or of persons unnamed and unknown. Legislation and jurisprudence of this nature travesty common sense, burlesque law, and make a mockery of justice.

We are told that it is intended to restrict by law the practice of hypnotism to the licensed physicians. It is said in apology for this proposed granting of monopolistic privileges that "a number of instances have been collected to prove that the use of this power by irresponsible persons is dangerous and opposed to the public good." "Public good"? What is that? And "irresponsible persons"? Who are they, if not the individuals whose licenses, like charity, cover a multitude of sins? The really responsible person is he whose successes and failures are the tests of his ability, while the really irresponsible person is he whose "license" forestalls investigation, no matter how greatly his failures outnumber his successes. I knew a young physician in the West whose patients, during the first years of his practice, died off like sheep with the foot-rot, while the persons who put their trust in an old "herb woman" rarely had cause to regret their choice of a doctor. Yet she was without the pale of the law, and he was within it; she was "irresponsible," but he was "responsible." Words, words, words. Of what avail was his "responsibility"? To his victims, I mean; of course we understand that it was good for him, for, spelled differently, it read "license," and license means immunity. In the present instance, it is reported that the "medical societies of the state" are supporting the proposed law. That goes without saying, just as it goes without saying that the ministerial associations of the state support every proposed restrictive Sunday law. In each case, it is a

matter of trade-union interests, and the physician, like the clergyman, who does not support the demand for special privileges for his guild, is a rare and noble exception. But he is wise beyond his hour and class, for some day we, the people, are going to knock out these privileged gentlemen and with no velvet-clad hands.

The secretary of the Law and Order League in Philadelphia and seventy-five clergymen of that city have inaugurated a crusade on the lines laid down by Parkhurst in New York. They are conducting what they call a "still hunt" through the ball rooms and the places of ill-repute. As usual, they are exaggerating fearfully, making wild assertions that are discredited by the cool-headed men of the world who are in the best position to know whereof they affirm. They are adding nothing to the present store of information concerning the darker aspects of city life, but they are advertising themselves and the disreputable haunts at the same time and in the same columns. As a writer in the Philadelphia "Press" aptly shows, they are doing the work of the "Police Gazette" and other papers of that class, and I doubt not that their denunciations of the offenders are as scathing as those which one never fails to find in the reports of the journals named. These ministers promise a series of public meetings, "for men only," to arouse indignation and get the existing laws enforced and new ones enacted. As the writer from whom I have just quoted caustically remarks, "It is needless to say that tickets will be at a premium for these meetings." As for a serious, patient and kindly search for the ethical, social and economic causes of the evils which prevail, it is perfectly safe to affirm that these "slumming" preachers will no more engage in it than will the sensational sheets which the men of their order are so eager to have suppressed, while their mercy for the poor victims of anti-social conditions is the mercy of the self-righteously righteous, and this mercy, as all the world knows, is the mercy of the Inquisitor. There are ministers who are really sincere and painstaking students of sociology, but they are not found among the slummers and sensation-mongers whose delight it is to get their names into the papers by driving unfortunate fellow-creatures into still deeper degradation and more intense suffering.

The closing session of the Christian Principles of Civil Government (God-in-the-Constitution) Convention was devoted largely to the discussion of the "Responsibility of Government Concerning Marriage and Social Purity." Addresses were made, so the report says, "by eminent social reformers, the most prominent of whom was Anthony Comstock." May Truth save the mark! Bishop O. W. Whitaker presided, and in opening said:

In the Catholic communion divorce is impossible, although there is a method by which marriages are sometimes annulled, but in the Catholic church you will find fewer divorces than in any other body.

Rev. Dr. Kerr Boyce Tupper, in his paper against divorce, also praised the Catholic church for "the firmness and truthfulness with which it has stood up and out against the intruding tides of base and baseless divorce and divorce laws which, actually today threaten not only the family but the state." Both Bishop Whitaker and Mr. Tupper called upon Protestants to stand with Rome "by the law of Christ." As Protestant Sunday worshippers have accepted the Sabbath of the Roman See, so must they go to the Canossa of the popes and make submission to their ideal of indissoluble marriage. It is most fitting that the church which gives no quarter to protest against dogma should stand as a rock against divorce, which is a protest against lifelong misery and degradation. It is the shame and disgrace of modern formal Protestants that they have forgotten the meaning of their name, and make common cause with their ancient foe in defense of her fundamental dogma or unquestioning submission to authority. Yet Rome herself does not hesitate to decree divorce by wholesale when divorce can strengthen her hold on mankind. By such a measure she

welded her priesthood into a solid body devoted solely to the church, when Hildebrand forced all the married priests to join the ranks of the ostensible celibates by putting away their wives, incidentally making "bastards" of their children. Better illicit relations, it was then argued, which imposed on the priest no permanent responsibilities, than marriage, which would divide his allegiance between his family and the church.

### Spokes from the Hub.

I detest personal quarrels among reformers. Let us hit hard in debate, but always in good feeling. I do not know Caroline de Maupassant's (excuse lack of title, but I do not know which tag, "Miss" or "Mrs." is applicable) personal history; but I know that for years her name has been recorded among the advocates of sex reform. That is enough to know; she is a comrade, and should have full credit for all she has done, and any sacrifice she has made. Nevertheless, whatever her work in the past, she is not justified in attempting to discourage and tie the hands of those who wish to accomplish something in the present. If anything betrays "haste and superficiality," it is the eagerness to condemn a new line or method of work, merely because it is new. Nothing is easier than to sit back and find fault, unless it be to "endorse" the fault-finding of another.

The Propaganda is an attempt to unite the forces of sexual liberty in systematic and aggressive work, not to "divide" them in any manner. Its originators are all friends of Lucifer, and anxious to promote its circulation; but something more than subscribing to a paper is needed, to promote the growth of any movement. It is not fair to put the whole burden of the sex reform movement in America on Moses and Lillian Harman, expect them to carry on all lines of work at once, and consider our own duty fully done, if we furnish enough money to pay the bare expenses of printing and publication. It is certainly an unheard-of theory that the organization of the friends of any movement will interfere with the work of the publication adopted as the official organ of the movement. The success of the Propaganda will enlarge the demand for Lucifer, and increase its circulation. In England, the growth of the Legitimation League actually called "The Adult" into being, where no paper existed before. In this country, we have Lucifer; and the same influence will tend to extend its work.

Comrade Caroline de Maupassant, personation aside, it is not a question of who is more, and who is less "advanced in the ranks." I heartily endorse the last sentence of your reply to me. Give a word of cheer to all workers without telling them that their efforts are "useless and dangerous." We are fighting along the broad lines of sexual liberty, not for one hobby or another. The Propaganda means a long step forward, and should receive the active support of every sex reformer. Do not hold back, when every individual is needed.

Boston has been highly favored of late with visits from Captain Robert C. Adams of Canada, Emma Goldman and Anna Sterling of New York. Captain Adams spent a few days here on business, meeting most of the liberals, and attracting all by his whole-hearted sincerity, and delightful, magnetic personality. Emma Goldman addressed a crowded house on "Liberty versus Authority," and carried conviction to all thinking minds by her forceful, logical presentation of the fundamental principles of liberty. She never fails to speak a word for sex freedom in any public address. But those who have not met Emma in private life do not realize half her good qualities. She is a friend and comrade worth having. Mrs. Sterling, the secretary of the Propaganda, was with her. She is just such a woman, strong, sweet and magnetic, as Captain Adams is as a man. It was a rare treat to meet these comrades.

Will all please take notice of my change of address, as signified below? Any comrades in liberal thought or work, intending to visit Boston at any time, are cordially invited and earnestly entreated to notify me of the fact. Cut this out and



remember it, whether you expect to come soon or not. We do not make enough of the social side of our movement. I shall be glad to meet any comrade of either sex at any time, and lack of previous acquaintances or correspondence need make no difference. Our numbers are few in this city; but there are several persons here whom visiting liberals will be very glad to meet. I shall be glad to show what hospitality I can, and to make you acquainted with Boston comrades.

JAMES F. MORTON, JR.

35 Melrose St., Boston, Mass.

I did not chide him, though I knew  
That he was false to me.  
Chide the exhaling of the dew,  
The ebbing of the sea,  
The fading of a rosy hue—  
But not inconstancy.

Written by Christina Rossetti in her 17th year.

### Don't Spoil the Wagon.

BY N. C. MATHERS.

I took up *Lucifer* this evening to read the controversy between Mr. Harman and Mr. Beeson. And just as I finished reading the discussion I fell asleep and dreamed that I was standing in a narrow lane, by a heavily loaded wagon, the front wheels of which were bearing the hind wheels, as being of very little importance to the whole. Each one was engaged in a heated discussion regarding their relative merits. The front wheels declared that the hind wheels were of very little consequence; that they'd never accomplish anything, nor ever reach their destination, if they (the front wheels) did not go ahead and pull them along after. The hind wheels declared that they were vastly more important than the front wheels, as they had to follow behind and push, or the others would never reach their destination; and that they really ought to be the front wheels, as any one could see that they were the largest and most essential to success. The front wheels then requested me to sever them from the hind wheels and let each one go their way and that would decide their relative importance and strength.

I said, "No, if I cut you apart you will then be only two old, cumbersome, worthless carts. Neither of you could carry your present load, and neither of you could travel so well, as you would not be properly balanced, and even then, one of you would have to travel behind the other, as this lane is too narrow for you to travel side by side. But as you now are, you can travel through to your destination much easier than if divided and each one contending for the right of way." The hind wheels then said, "We are certainly of more importance than they; we would have been there by this time if they had not been in our way, holding us back. But as two carts can not travel this narrow lane, side by side, suppose you divide us lengthwise and make two bicycles of us; then we can travel side by side anywhere and both stand an equal chance to reach our destination on our merits."

I was again compelled to point out the difficulties of such a foolish proposition, by showing them that they could not be divided either lengthwise nor crosswise and proceed on their way with the immense load they must carry, as divided they would both fail and neither of them ever be able to reach their destination alone.

I showed them that each was absolutely necessary to the other. That neither could possibly succeed without the other. "As you are, you are a good wagon; but divided, you'll neither make carts nor bicycles—only a heap of rubbish." At this point I awoke and it didn't require a Daniel to interpret my dream.

I could see plainly that the free love and anarchist wagon is heavily loaded. That it is an indivisible vehicle. One or those parties is just as necessary as the other. Neither can ever reach their goal alone. The free love and anarchist wagon has a long, narrow, rocky, swampy and hilly road to travel before it reaches its destination. It is loaded with facts

gathered from nature and common sense. But the road it travels is hedged in on both sides by the thorny hedge of inherited custom. It has to pass through the dismal swamp of ignorance, and over many rough, rocky hills of prejudice. But the greatest obstacles on the road with which it has to contend are the mountains of selfishness. If any part of the wagon ever surmounts and passes through all these difficulties and succeeds in reaching its desired goal, the whole wagon will be found there intact. In my opinion it is impossible to separate free love and anarchism. Neither can exist, or survive any length of time without the other.

Both are just as necessary to permanent human happiness as heat and moisture are to vegetation. Free love will be the result of anarchy, and anarchy the result of free love. Neither can get there one day ahead of the other.

### REMARKS.

There is much of good sense in the letter of Brother Mathers. By no manner of means would I depreciate the work of those who are trying to educate people in the science of no government at all except individual self-government. The emancipation of womanhood and motherhood is one of the branches or departments of the science of individual self-government called anarchy. If time and space would permit, *Lucifer*, or its writers, would gladly give attention to every branch, every department of the science of anarchy, but because of lack of space and time this is simply impossible, and therefore we concentrate our efforts on that department of the work that to us seems most important—and that which seems most to need our aid because most neglected by anarchistic leaders, writers and speakers.

While it is true that all departments of reform work are mutually helpful, it is certainly true, also, that some departments are prior, or primary, in point of time. For illustration: The root of a tree, its trunk, its branches and its leaves are all necessary to the tree as a whole. It could not live and be a tree without all of these. But first in order of time, and first in importance, is the root. Without this there would never be any other part of the tree. And after all other parts are destroyed, if the root still lives a new trunk, new limbs and new leaves may grow from the same old root.

And just so with the tree called reform. Some departments of the work are primary in point of time and also in point of importance. Without free, self-reliant mothers we cannot have free, self-reliant men. Without free, self-reliant men no reform would be permanent, if even possible to be inaugurated or fully established. And hence the prime necessity of educating the public conscience up to the point of demanding freedom and self-ownership for woman, and also the necessity of educating the public conscience up to the point of demanding that woman shall make good use of her freedom and self-ownership when she gets them. Or what is much the same thing, educating the conscience of woman up to the point that she will see and realize the tremendous responsibility that rests upon her as the creator of new human beings.

When the conscience of woman and that of the general public have been thus educated there will be but little trouble, as some of us think, in securing a general recognition of the right, and the general practicalization of the right, of every human being to an equal share of nature's wealth, or nature's opportunities for gaining wealth.

First, then, free woman from sex-slavery and all other freedoms must follow, such as free land; free exchange, or free circulating medium; free speech; free press; free mails, and free males; that is, men free from the control of bosses, rulers—of all kinds and sorts—which means ANARCHY!

M. HARMAN.

"I assure you, Miss Dorothy, I have never known another woman's love."

"That settles it, Mr. Smith; I could never marry a man who is so unpopular."—*Truth*.

# LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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## Our Name.

"**LUCIFER**: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name **LUCIFER** means **LIGHT-BRINGING** or **LIGHT-BEARING** and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition;
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

**LUCIFER**'s specialty is Sexology, or Sexologic Science, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of life, when character, for good or ill, for strength or weakness, for happiness or misery, for success or failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

**LUCIFER CIRCLE** is hereby suspended till further notice.

At **LUCIFER CIRCLE**, Feb. 8, the opening address was made by M. Harman—subject, "The Double Standard of Virtue." The meaning of the word virtue, for man and woman, and the origin of the conventional discriminations against woman in this regard were dwelt upon at some length. Then the real or rational standard for each—or, more correctly speaking, the normal and scientific ideal for each, based upon difference of faculty and function, were outlined. The speaker insisting that the law or principle of use, coupled with liberty and responsibility to self and to the race, should alone determine in the matter of sex relations. The tendency to treat the subject of sex with levity and ridicule, with persiflage and badinage, was deprecated in unmistakable terms.

In their comments the auditors criticised the speaker's positions with some severity—all in good temper, however, the differences arising more from lack of definition than from real divergence of opinion. The attendance was good, considering state of the weather.

## Aphorismal.

Virtue—for man—means courage, valor, logic, wisdom.

Virtue—for woman—means gentleness, candor, aspiration, ideality, spirituality, intuition, sympathy, love.

"Know thyself," is an ancient proverb. "Revere thyself," is equally ancient, and supplementary to the first.

To know one's self—to know the almost infinite powers and capabilities of the human mind, and yet have no reverent feeling for one's self, is scarcely conceivable.

Reverence is nearly allied to aspiration. That which we revere (hold in high esteem, respect and honor) we naturally aspire to, assimilate with, become one with.

"The ascent of life is the ascent of ideals." This is how evolution evolves. To reach a high plane of life, then our ideals must be high. To have no lofty ideals, no aspirations for the purer, the nobler, the grander, the more refined, is to spend one's life in, or on, the primary, the provisional, the undeveloped, the sensuous planes of being.

The January number of the "Adult" was sold out in England in a very few days after its publication. We have twenty-seven copies yet on hand. "First come, first served." In ordering, please say what you want in place of the "Adult" if all are sold out before your order is received. See advertisement on eighth page.

## Who are the "Thugs"?

Some weeks ago a leading city daily told of an organization in Chicago resembling the famous "Vigilance Committee" in the early history of California. The article was headed "Death to the Thug," and began with these words:

The popularity of the West Side as the field of operations for the thugs is endangered by a movement started by citizens there, who have decided to take the law into their hands and deal out death to the hold-up man wherever he may happen to be found at his chosen work. Already half a hundred respectable West Side citizens have signed the compact and armed themselves with revolvers of large caliber, and it is expected that before many hours have passed the rolls of the West Side Citizens' Protective Association will contain the names of several hundred determined men, each of whom has bound himself to "Shoot to kill."

The same paper says the residents of the "South Side" are in even greater fear than those of the "West Side":

It is with a feeling of insecurity that residents in the vicinity of Indiana and Michigan avenues, from Twelfth to Sixteenth streets, venture from their homes, even in daylight, so daring has been the work of thugs, black and white.

Details of these "hold-ups," robberies, assaults and murders occupy a large part of the daily news of the city papers. Editorial writers sometimes come forward with opinions and advice in regard to the prevalence of crime, its causes, its prevention and cure. The clergy occasionally allude to the matter and prescribe the "all-atoning blood" as the only remedy. One of these, however, Rev. Frank Talmage, does not seem to think the blood of Jesus sufficient, in cases such as these. He calls for more blood, and joins the cry of "Death to the Thug!"—demanding that the death penalty be sternly meted out to all who hold up and rob the peaceful citizen. Like the famous Moody, in his sermon on "The Blood," Mr. Talmage evidently recognizes that Christianity is a bloody religion, that its text book, its Bible, is a bloody book. "A line of blood runs through it, from Genesis to Revelations; take out the passages that refer to blood and the book would not be worth carrying home," says Moody, or words to that effect. Hence, Talmage and other Christian ministers, are quite logical, quite consistent, in calling for blood, blood, and yet more blood, as a panacea for all the ills of life.

But if the lessons of history are worth anything bloodletting is a poor remedy for invasion, or for deeds of violence. The doctrine of retaliation—an eye for an eye, a tooth for a tooth, a life for a life—has never worked well in practice. The philosophic mind looks for underlying causes, root causes, of social ills, and tries to remove them.

In looking for the causes that produce the epidemic of crime in Chicago it is not hard to see that the social organization—the economic, or the industrial and financial system, has much to do with it. But who is it, or what is it, that is responsible for this system? Careful examination reveals the fact that our money system, our land system, our factory system, our commercial—including tariff-protection—system, have all been imported from Feudal Europe, and that the worst "hold-up" men—the real robber chieftains, are the men who have organized our national bonded debt system, our gold standard system, our monopoly-of-land, of mines, and our transportation systems, etc., etc. By their example, as well as by crowding to the wall their weaker brethren, these robber princes are the real authors of the crimes for the prevention or punishment of which the citizens of West Side Chicago are now arming themselves and pledging themselves "to shoot to kill."

The real thugs then, or at least the worst thugs that infest our land today, are the men who have conspired to "hold up" the farmer, the miner, the tradesman, and all productive industries, compelling them to deliver into the hand of the robbers about thirty per cent. each year, of the proceeds of all labor.

This statement, to many, may seem extravagant and unfounded but the data are at hand to prove that this estimate is too low, instead of too high.

"Ruled by the Tomb," Orford Northcote's masterly review of the Free Thought and Free Love discussion arising from the death of S. P. Putnam and May L. Collins will be found of great value in Propaganda work. Price, 10c.; three copies, 25c.

## "Parasitic Wealth."

From the publishing house of Charles H. Kerr & Co., Chicago, we are in receipt of a small volume entitled "Parasitic Wealth, or Money Reform—A Manifesto to the People of the United States and to the Workers of the World"—by John Brown.

From a somewhat hasty glance at the contents this book seems to be a very carefully prepared condensation, from the most authentic sources, of the present division or apportionment of wealth in the United States, together with reflections and comments upon the results of such apportionment, or distribution. Also there are deductions, inferences, conclusions, as to the remedies for the evils growing out of the inequitable distribution of wealth. The author shows that "The pauper and the criminal are to a great extent more sinned against than sinning. With one hand society robs the laborer of the means of subsistence and self support, and with the other punishes him for stealing bread to save his family from starvation. A social system based on injustice naturally breeds crime and moral depravity."

The following paragraphs, showing what paternalism does, are characteristic of the author's trend of thought:

"Our meddling paternalism is breeding a race of moral weaklings, lacking the stamina of manhood and self-restraint. As physical and mental excellence and supremacy are the result of persistent effort to overcome obstacles and difficulties, so character and moral fibre are the result of a constant struggle to overcome temptation. And yet forsooth, we must discourage self-restraint and bring up a race coddled into an artificial state of respectability and rectitude by restrictive measures prompted by a narrow puritanical religious paternalism! We must be our brother's keeper lest he go wrong!"

"We are presumably a nation of freemen and pride ourselves on our free institutions, and yet our personal liberties are curtailed to a degree that would not be tolerated in any monarchy in Europe. We dare not trust ourselves lest freedom for good become a license for evil! Let us be men, and prove ourselves worthy of the blessings of liberty. Let us forever and without revocation annul all blue-laws and other laws restrictive of personal freedom and give character a chance. Let manhood and personal responsibility assert themselves, and we shall bring up men worthy of self-government, a race of freemen, self-respecting, self-supporting, and self-reliant."

"Neither morality nor prosperity can be legislated into a nation, but they may be seriously hindered by restrictive laws. Family training and home influences determine the one and individual effort the other."

The book is well printed and bound. Price, one dollar. Address the publisher, C. H. Kerr & Co., or this office.

## Notes on the Fly.

BY C. L. JAMES.

Francis Barry seems to be badly afraid some one will accuse us varietists of wanting something "cheap." Don't worry. Anyone who says that now knows better, and must even be left to perform the proper falsifications before his property loss.

Caroline de Maupassant thinks Lucifer enough for the work of sexual emancipation, and fears that E. C. Walker's Call for Concerted Action will divide its forces. But Caroline can hardly have done and suffered as much for the cause as might be inferred from other parts of her communication, if she does not know that, while we all ought to do our utmost for Lucifer, there is much work incumbent on us which, from its very nature, cannot, in the smallest measure, be done by Lucifer, or any other periodical.

D. W. Hull thinks Jesus never spoke of any other than "human relations on earth." Jesus' only biographies state differently. They represent him as saying "He that believeth

and is baptised shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils, they shall speak with tongues, etc." "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." "The Son of Man shall send forth his angels; and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth,"—with a great deal more of the same sort. It's true Jesus very probably never said these things. But if you come to that, we know nothing about him from authentic sources.

Mrs. Waisbrooker's "grit" is a specimen of what we need at this crisis of a harder battle than has been fought since Moses Harman was arrested. I agree with her in "endorsing" Comrade Pope. But I advise her to give away pamphlets, etc., only when she has some positive assurance of doing good by it. I have done lots of that business myself; with the result of being humiliatingly in debt to other radicals, and seeing reason to fear the seed was sown on rock. Cost is a ploughshare which opens the soil of people's minds; or, to drop metaphor, my experience is they will pay for, and apply, contraband truth when they would not use it free. If our publications are prohibited, my advice is, sell them; advertise them as under ban; send them through post offices whose postmasters have not "got on to" what they are; or by express, go to prison, if need be, and make an advertisement out of that; but do not give them away, except in peculiar cases.

An use has been found for Congressman Loud of postal law celebrity. Until today I had vaguely imagined, with Artemus Ward, that he was created for some good purpose, like the measles and New England rum; but "allowed" it was mighty hard to tell what the purpose should be. "Whereas I was blind, now I see." Loud, true to his name, has kicked up a reverberating shindy in that sanctuary of despotism, blackmail and general rottenness, the United States Post Office. The officials were unfavorable to the Loud bill, because it threatened to cut down some of their perquisites. They accordingly stated, through one of their representatives, that Loud was mistaken in the data of his plea for the proposed legislation. Loud replied on the floor of the House that he did not believe them; openly charged them with embezzlement on an enormous scale; showed, as sensibly as if he had been an Anarchist, that the corruption alleged flowed naturally from that usurpation of power which postmasters have been encouraged in ever since the Comstock law was passed; warned the national legislature that it was about to lose the last shred of its constitutional functions, through executive encroachment along this very line; and, of course, undertook to verify his statements.

All this from a Liberal, would probably have fallen pretty flat; but, from a moral reformer it is promising indeed. Go ahead, Loud! Become louder. I know nothing about your proposed law, except that some radicals do not like it; so I suppose it is as bad as other laws. But in the character of a waker-up, you are a magnificent success. You are a Parkhurst among the Federal blackmailers. May you do for the Post Office what Rev. Dr. Leap-frog did for New York—clean out the Augasan agglomeration, and make such an abominable smell that people will set in earnest about removing its cause.

Some weeks ago, I mentioned, in Lucifer, the possibility that Spiritualism was about to be placed on a basis of scientific demonstration. S. S. Bailey then sent me a letter of inquiry, stating that he did not believe in Spiritualism, and, asking me to explain myself. I have written twice in reply to Mr. Bailey's letters; but it seems he did not get my first, and today my second came back from Washington. Hoping to satisfy him, and perhaps some others, I give the part of it which concerns that matter here.

"I do not positively believe in Spiritualism. I believe,



however, that the scepticism of scientific men—a wise and just one in its day,—has, as it were, retreated before the advance of experimental investigation. Dr. Franklin and his competers thought mesmerism a subject of no importance after finding out that the subject threw himself into the hypnotic state instead of being put into it by the operator. For the last fifty years, however, it has been fully acknowledged that hypnotism is a real and interesting phenomenon. All attempts to explain it by the duality of the brain or other known causes, have signally failed. It belongs to an unexplored region, with the phenomena of mesmerism, which convinced the famous Georget that the soul, or intelligent subject in man, is quite distinct from the brain. The matter seems now to halt at this question—Does a hypnotized person ever act under suggestions which could not have been made to him by any visible person present? The contrary has often been asserted; but, being a negative, it, of course, lacks proof: while many profess to know of such cases. To establish them fully would be to prove something explicable by no hypothesis except the presence of intelligences which are not visible. The existence of such intelligences is far from appearing to me absurd. In every direction—greatness, littleness, rarity, density, the plasma of Nature far exceeds the range of our senses. Why, in a whole infinity of space, superimposed on the infinities of divisibility, should life be found only within that very limited portion which our senses, unaided by inference, can perceive? Besides, the Materialistic philosophy always seemed to me very superficial and silly. I utterly reject it, without any reference to spiritualistic phenomena. Consciousness is a dual relation, requiring two poles—the subject, or self, and the object, or non-self. By no process can the known properties of the non-self-impenetrability, extension, figure, weight, color, taste, scent, etc.,—give rise to the properties of the subject—intelligence and will. But the latter can give rise to the former, as we see in every exercise of imagination. Hence I believe that the universe is essentially subject-spirit, and assumes the form of matter only through self-contemplation. It does not at all follow that the individualized spirit of a man continues to exist, as an individual, after the death of his body. But it does follow that this is quite possible, and might be believed on sufficient evidence."

### Is There a Law of Sex Control?

BY S. K. SHEPHERD.

theory and regime of sex control formulated by me some five years ago has been verified in eighty-four per cent of the experiments tried. This however does not justify me, not being a much degreed European Savant, in claiming that I have discovered the law of sex control. The results obtained may have been merely a coincidence. With a rabbit's foot in his left vest pocket a man may go in and strike a "run" that "busts the bank."

Possibly some psychic law of faith fulfilled the expectancy in complying with my regime. Dr. Schenk may have hit the bull's eye, but in view of past fizzes in the line of great discoveries by European M. D.s, it is not safe to wager any money on his "find."

I began searching for the law of sex control thirty-five years ago. Five years later I rushed into "Fowler's Phrenological Journal" with a "true and verified theory," but it turned out a failure. After running down several false clews and finally coming to the conclusion that Nature had forgotten to provide man with the means of controlling sex, I ran across the polarity clew and have followed it up with encouraging results. I had intended to fully verify it before sending up any sky rockets but the Schenk announcement has led me to give it publicity.

That I am not "dead sure" of its identity as the long sought law and that it is in direct conflict with Dr. Schenk's theory constitutes pretty good proof of its genuineness. This is my theory:

Germes are male and female when deposited hundreds of a

time by male in female organ. With medium conditions they have equal chances but the male germ, being positive and more persistent and hardy, is best adapted to thrive in the cold, sterile soil of negative, low vital conditions, produced by the female subsisting for a month, more or less, prior to conception, upon a low, weak, non-heat-producing diet, with habits tending to deplete.

Cast into such uncongenial environments the female germs fail to develop. But reverse the regime and produce extreme warmth, high tone, luxuriant, tropical and positive vital conditions, for which they with their opposite polarity have an affinity and they respond quickly, develop rapidly, get the start of and crowd out the male germs which perish, leaving the female germs to struggle among themselves, the fittest surviving.

To obtain the highest percentage of success, the same regime is to be applied to the male, since vital depletion is unfavorable to the inception and development of female germs, while vital repletion is equally unfavorable to male germs.

This not being an exact science like mathematics, the aim is to accomplish the nearest possible approximation to absolute certainty.

The male germ is slow and deliberate in beginning to develop but once started holds on with firm grasp. The female germ acts oppositely.

A like law of affinity or adaptation holds reign in the vegetable kingdom. A soil extreme in heat and richness is as inimical to some plant life as the opposite soil is to other.

Every action in the universe, from molecule to planet, is in obedience to the mysterious law of polarity, magnetism, attraction and repulsion.

I venture to say that if our morals were somewhat laxer, we should find less vice and less crime in our midst. There are a class of moralists who, while professing to worship a god, try to make out that he was altogether wrong when he created us.—Allen Laidlaw, in "University Magazine."

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Poe of Freedom," by Oscar Rottler Price, 25 cents.

### VARIOUS VOICES.

August Bosshammer, Cat Spring, Tex.:—Enclosed please find twenty-five cents for which send me Lucifer for three months. I used to take Lucifer before I went to Topolobampo in 1891, where we got wrecked, like all the rest, and from whence we returned, wife, two children and I, in 1896. Later I shall subscribe for a whole year.

I. W. Overton, Stamford, Conn.:—Please accept my thanks for the sample of Lucifer which was received from you last evening. It is a fine little paper and I enclose thirty cents for a thirteen weeks' subscription, and for a copy of "Isabel's Intuition" which I saw advertised therein. I would like to have a copy of the work entitled "Hilda's Home" if it is now in print and you will kindly inform me as to price of same.

[Price, fifty cents, paper cover, one dollar in cloth. The book is in press.]

J. A. W., Phila., Pa.:—From New York I learn that Lem Smith has registered a stinging complaint before Federal Judge Brown, and demanded to be called before the grand jury in

support; also that Dr. Levenson has in turn entered suit against Comstock for \$50,000 damages. And—what do you think—at last, after twenty-five years R. K. Fox and his "Police Gazette" have been complained of by Anthony Comstock! Fox waived a hearing February 2, before Commissioner Shields, and entered bail for court. In addition to Levenson's suit against Comstock several others are pending Josie Springer, Mr. Hurley, Lum Smith and others, showing that the life of a suppressor is not at all a rosy one.

E. E. Eads, M. D., Oakland City, Ind.:—Lucifer comes regularly and is anxiously read as soon as received, and highly appreciated. I am sorry I did not get acquainted with it sooner than I did. I believe there is more disappointment, more sorrow, crime of all kinds, even murder—more blighted lives—caused by the present marriage system than from all other causes combined. The Light-Bearer gets better all the time; hope it may live long and grow in usefulness until all mankind receives the light of reform. Enclosed find one dollar for my subscription for this year. Sorry that I am not able to do more for the cause of freedom. Almost forgot to say Combination Offer received, and greatly appreciated.

F. S. Harman, Shannon, Tex.:—I have watched with great interest your battles with the United States—that is what Father calls them and he says you have about whipped. I sometimes tell Father that there is no use for us to work for any reform. Free mothers are undoubtedly our only hope. If you had money to use freely you could accomplish what you have undertaken much faster than you can at present. The greatest wonder to me is that you are getting along as well as you are.

We need not expect the Populist Party nor anything else to do us any good under our present system of government. I would never go to the polls and vote again if it were not for the fact that I have a few friends that I want to see elected.

If we all live a few years longer I hope to be able to come to see you. I shall never forget the short time that I had the pleasure of going to school to you. I only wish it had been ten years instead of a few short weeks. With best wishes and kindest regards to you and cousin Lillian and little Virna, I am yours very affectionately. (Enclosed find five dollars for Lucifer one year ahead and back volumes.)

[We are very glad to hear from our Texas relatives and especially pleased to know that they take such interest in Lucifer and its work.]

C. B. Hoffman, Enterprise, Kan.:—Lucifer is doing good and much needed work. The emancipation of woman must go hand in hand with economic emancipation. Each helps the other. Enclosed find three dollars for which send one copy of Stockham's "Karezza" to me, and apply the balance to my subscription on Lucifer.

My son Walter, bright, radical, affectionate, passed to the great beyond two weeks ago. Consumption. He was ill nearly a year but was not confined to his bed. He went to sleep, as usual one evening and did not wake up again in this world. This was at San Antonio, Texas, where he was in care of a dear friend—Cheyenne—whom you may remember. Walter was a radical—Whitman was his favorite poet. "The Song of the Universal" his choice. Funeral from M. E. church (family connection caused them to tender the use of it and as it was impossible to accommodate the crowds elsewhere we accepted). Dr. Roberts delivered a most magnificent address, full of the most radical thought. It did much good.

[Most sincerely do we sympathize with our old and faithful friend in his sad bereavement. Of all the early friends of Lucifer none deserve more honorable mention or more grateful remembrance than does the writer of this letter. No man in Kansas has done more hard work in the cause of radical reform, or contributed more financial aid—according to his means—than has C. B. Hoffman. The letter from which the above extract is made was evidently not written for publica-

tion, but knowing that a large number of Brother Hoffman's personal friends who read Lucifer would be glad to hear from him, we take the liberty of making public the news of the untimely demise of his son.

M. H.]

## RARE BACK NUMBERS.

The Number that Can be Supplied is Limited.  
First Come First Served.

Many persons have written to this office for back numbers of Lucifer covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of Lucifer. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.
2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.
3. Enforcement of Morality, by "Diana."
4. A Branch Road, by Hamlin Garland.
5. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.
6. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.
7. The Girl of the Future, by Ruth B. Havens.
8. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman. What Do the Sex Cranks Want? by M. Harman.
9. Release of the Editor from Prison; A Story of One Hour, by May Huntley.
10. Account of the Editor's Release from Prison; The Nude in Artists, by C. L. Swartz.
11. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.
12. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of Lucifer. Our Name and Purpose—Editorial.
13. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.
14. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.
15. "His Confession," a poem by Voltairine de Cleyre.
16. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.
17. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.
18. Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for \$1.75. This offer is necessarily limited by the number of papers we have on hand.

## The Adult for February

Contains Music, Religion and Sex, (1) by Orford Northote; Malthus, by Lady Cook; "Love's Coming of Age," by Sagittarius; The Sex Philosophy of Exeter Hall, by W. F. Dunton; The Divine Woman, by William Platt; Two Gifts, by Edward Carpenter; Wonderland, (a poem,) by Amy C. Morant; The Home and the Family, by Robert Brathwaite; Controversial Correspondence William Platt and the Adult. Price, 10 cents. \$1 a year.

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### A Discussion of Free Thought and Free Love.

BY ORFORD NORTHGATE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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## The Adult for January—Double Number.

Contains the Second Biennial Proceedings of the Legitimation League. Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of William Harman, president, George Bedford, secretary, and Louis Bedford, treasurer of the League.

- Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteen years of Half-crown. 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Gleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autobiographic Marriage. 14. Marriage Made in Russia. 15. Cast off the Shell! 16. The "Firebrand" in the Flames. 17. The New Matrimony. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Foulard Magazine and Lighted Lucifer. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.

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**The Outcome of Legitimation.** By Oswald Dawson. This address the January "Adult," but the printer of that number played bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**Subsistence and Justice.** By Lucinda B. Chandler. An interesting exposition of the present industrial situation, and a strong appeal for a better. Contains important statistics, also quotations from well-known authors. Price, 5 cents.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 8.

CHICAGO, ILLINOIS, FEBRUARY 23, E. M. 298. [C. E. 1898.]

WHOLE No. 699.

### Galileo's Prison Song.

Though you fear me, though you doubt me,  
I shall win, what'er befall;  
Though you jeer me, though you flout me,  
Truth and I against you all!

Though you bend me, though you break me,  
Time and I against you all;  
Time and truth at last shall make me  
Lord of you who am your thrall.

Though you chain me, though you burn me,  
Yet the earth, though that befall,  
Moves, and though you daunt and turn me,  
It still moves in spite of all!

—Selected.

### Popular Follies and Crimes.

BY JAMES S. DENSON.

Justice Dunwell, of the Fourth judicial department, Albany, New York, decides that a person convicted of a felony can not traffic in liquor. It seems to me that this justice has not done well. As I have hitherto understood the law, the deprivation of citizen rights accompanying conviction of a felony, extends only to the denial of the right to vote and to hold office. If the law may say that an ex-felon shall not sell liquor it may also say that he shall not engage in farming nor become a conductor on a railway. If it can deny him the opportunity to engage in one vocation, it may deny him the right to engage in any vocation, and so reduce him to pauperism or starvation. It thus has the power to practically make a time sentence a life sentence or even a capital sentence. I submit that Justice Dunwell's decision is bad law, and bad policy, and that it reeks with injustice and inhumanity.

When waitresses in East Side cafes in New York smile at the passers-by, detectives in citizens' dress are detailed to walk slowly along the streets where the cafes are situated, invite smiles by their fine appearance, and then go in and arrest the girls who fall into the trap. The next morning the magistrate reads the girls a severe lecture and fines them ten dollars each. All this is done to protect the poor incapable men, for of course nobody supposes that the waitresses waste any sweet looks on the women who pass. A smile that has ten dollars worth of "kill" in it must be somewhat dangerous, I confess, and yet it would seem that the recipient of the shot would not suffer materially unless he went into the cafe, and perhaps not even then, while his going in is a matter in which he has the sole jurisdiction. In short, it is the business neither of the law nor of the magistrate to interfere with the smiles of the waitresses. The men who go along about their business will not be hurt, while those who go in will also be about their business, which is not the business of the legislator or of the magistrate.

Anthony Comstock said in the "Christian Principles" meeting in Philadelphia that "it is the stinging of our children,

the filling of young minds and hearts with secret evil thoughts, that will be the bane of the race in the future." Therefore, said he, give me more power and more earnest support, for repression alone can save you. He fails to see that it is repression that fills the minds with "secret evil thoughts." The sexual impulses are not evil in themselves, but they often work disaster through ignorance and the consequent misdirection. Repressive measures tend to make permanent the ignorance that causes all the trouble. There must be perfect confidence between parents and children, but this confidence is impossible while parents are under the domination of the idea that sex is inherently vile and knowledge concerning it dangerous. Comstock, as the sworn enemy of the Frank and the Nude, is therefore the active promoter of the very evils which he professes a desire to remove. If he will take down the bars and permit the friends of instruction to put into the hands of parents and other teachers the books and papers they need in order to fit themselves for their work as guides, he will do a thousand fold more for purity than can be done by all the conventional moralists in a century.

"Our doctor does not like Aunt Maria."

"Why not?"

"When the baby has croup she always cures it before the doctor gets here."—Chicago Record.

The clergy assert it is in seasons of calamity that they win the most souls for Jesus; when persons are prosperous here they are not so anxious about their hereafter. Similarly, if men and woman and children can enjoy themselves as they please on Sunday, they will not nearly so often please to go to church as they will when the church is the only place to which they can go. Hence, the great interest clergymen take in the enactment and enforcement of Sunday laws. This fact, this relation of cause and effect, has its bearing upon the little "skit" from the "Record." A large number of doctors are very insistent in their demands for medical monopoly laws, which would go to show that a good many cases of croup are cured by the Aunt Marias before the regularly licensed healer can get around.

### Imperialism.

BY CHAS. GANO BAYLOR.

I desire through Lucifer, to call general attention to the following brief paragraph, sent out semi-officially through the Associated Press, from the seat of National Federal Imperialism at Washington. In alluding to the De Lome incident the official imperialistic mouth-piece says:

The results of a rupture of "diplomatic relations" (please mark the italicized word) between the United States and "pain, at a time so critical as the present, may be imagined. It would then be well nigh impossible to prevent an outbreak of actual hostilities.

The question of peace or war dependent upon the mere "rupture of diplomatic relations"! And the irresponsible con-

trol of these delicate "diplomatic functions" in the hands of a presidential imperial executive who is also commander in chief of the army and navy and who may wish to perpetuate his presidential dynasty and divert public attention from the monopolistic parasites who are bleeding the people, by a foreign war.

Whether McKi. ley is a "low politician" or not; whether De Lome's caustic character-sketch of the champion demagogue of American politics coming swiftly as it does after the Lattimer massacre of helpless strikers by the bounty-enriched "protected" coal barons of Pennsylvania, is galling to our national pride or not, there remains back of it all, the terrible fact, that a "politician" whether "high" or "low," who can wriggle himself into presidential power, can, even with Congress in session, precipitate the American people into a bloody war, and that back of this one-man-war-power, are compulsory military service laws, both Federal and State with their grip on every able bodied man of the nation to carry forward the inhuman business.

In this connection I would ask the reader to consult the orations of Patrick Henry against the crime of all crimes in history, the fraud and crime of 1789. Patrick Henry demanded that greater safe-guards be thrown around liberty, and stronger checks placed on the spirit of imperialism, before the liberated colonies accepted the yoke of British Parliamentarism.

Here is the situation in America today, fully vindicating the prophetic sagacity of the great colonial revolutionary leader whose bugle call, "Give me liberty, or give me death," aroused the colonies in 1776 to revolutionary action. An imperial presidential executive, who can at any time precipitate the nation into war according to his sweet will. A subservient cabinet composed of official loafers to sanction the crime. An aristocratic senate, irresponsible to the people; an autocratic Federal judiciary which has finally become the government, and which by judicial decree in the "Income Tax" decision, nullified the liberty principles of the declaration of American independence as forming no part whatever of the constitutional structure of the nation and which has also by "judicial decree" elevated Jefferson Davis to an equality with Abraham Lincoln, (see oration of President Andrews of Brown University upon General Lee), placed "God" in the constitution and ordained a national religion.

As to the house of representatives in the national congress the prerogatives of which were supposed to constitute an effective check upon imperialism while reflecting the dominant sovereignty of the people in their government, it has become so abject and servile under the general corruption as to allow the senate, the executive and the Federal judiciary to usurp its prerogatives without a protest, to have its legislation dictated by one man—the speaker—while the imperial presidential executive can precipitate the nation into war over its head and even while it is in session. The De Lome letter should have been laid before the House and the President's duty was to await the action of the House.

If this is not imperialism, pray in what does imperialism consist? From the seat of this centralized Federal power packing the supreme court with its creatures and partisans to the suppression of the "Firebrand," the arrest of Emma Goldman and the massacre of the helpless strikers at Lattimer, Pennsylvania, this hydra-headed imperialism overshadows the land. In brief, the United States has finally become under the evolution of despotism a judicial military ecclesiastical capitalistic, plutocracy embodying the aristocratic principle of the Doges of Venice, with the imperialism of ancient Rome working through the Parliamentary machinery of monarchical England. Every avenue of the nation's life is fed and poisoned by a capitalistic corrupted and religion-by law-perverted public school system—perhaps the most vicious system of education on the face of the earth—the entire imperialistic edifice being crowned with Federal judicial absolutism under which the sole measure of an American's personal liberty is the autocratic

will of a Federal judge. And worst of all, the enslaved and degenerate American, thanks to the public school, loves his chains.

In the face of this imperialism (growing stronger and stronger and more and more arrogant day by day, in fact and naturally growing with what it feeds on, while the people become poorer and poorer and weaker and more servile) the land is filled with the howlings of "patriots" and "statesmen" who want "16 to 1," or the "gold standard," "government ownership of railroads" or "protection" or some other similar nostrum or palliative under the "divine constitution" for the national disease—Imperialism—for all the miseries of the American people can be clearly traced to one primal and prolific source, namely, the perverted and imperialized character of the American government itself.

Again let me urge upon all who take an interest in political action, as a remedy for our national ills, to read the protests of Patrick Henry, Thomas Jefferson, Thomas Paine, Samuel Adams, Luther Martin and the other social Democrats of that day, against the fraud and crime of 1789. That crime is now bringing forth its legitimate fruits, "after its kind." A government the corner stone of which was, for the first time in history, the formal recognition of the principle of the right of property in man; a government constructed by the Colonial Reactionary Aristocracy, the British-American Tories, the slave-lords and the Church of England priests (see Shinn, an American priest of the High or Ritualistic Anglican-Catholic church, in his work showing the part the church took in the framing of the Federal compact) and the slave-lords; a government which the believers in the sublime liberty ideals of the immortal declaration of the sacred and inalienable rights of man bitterly opposed, such a government could only end as the monarchical scheme of government of Alexander Hamilton with human slavery as its corner stone, has finally ended. Let Liberty turn away her eyes from the spectacle, in grief, shame and humiliation. Let Humanity in Europe take warning by the fate of Liberty in America.

Providence, R. I.

It is the rebels who extend the boundary of right little by little, narrowing the confines of the wrong, and crowding it out of existence.—Sarah Grand.

## A New Test of Truth.

BY A. A. WARREN.

The old adage, "Old men for counsel, young men for war," will have to be remodeled. A brilliant latter day philosopher has discovered that age has nothing to do with wisdom, after all; that people do not reason from facts, learned by experience and observation, but simply by their feelings, as these may happen to be, along the various stages of development. Thus, old men and women cannot reason at all, having lost their feelings, and having forgotten the feelings that formerly animated them. The inference is, that everybody ought to be guided by the feelings of the young and middle aged.

This is our philosopher's answer to the arguments of those who have ceased to bend the knee to Venus, as the sole arbiter of the relations of the sexes. To our facts he has little answer to make. All he can think of is, "Oh you have lost your virility. You have forgotten how you felt and acted, some years ago." Oneida is nothing. They acted under duress.

There are several objections to this method of reasoning. The premises are not true; and if they were true, the conclusion is not deducible from them. It is not true that we all base our judgment upon our feelings. Neither is it true that feeling is a reliable guide for conduct, especially during those periods of life in which feeling preponderates over the reflective faculties. That varietists thus reason is apparent; but people are not all alike, and emphatically, no person's feelings can be a sure guide for the conduct of another. What ails our varietist friends is, that they have not had sufficient time to learn by experience

The experience of others goes for naught, because it contradicts their desires. And these are the men, (always men,) who charge women who differ from them with being narrow and selfish.

Nor is it true, that those who renounced variety were superannuated. The Pattersons were not forty years old, when they backslid. Mrs. H. was not forty, when she made her celebrated remark about taking money. Mrs. — was still in the prime of life, and none of her lovers were old, when they all deserted her, on account of her promiscuity. I know you do not advocate promiscuity; but you have not defined clearly, the point where that begins and where variety ends. You yourselves hardly know either from the other, when you see them. These men were all varietists. Why should they object—how could they object to promiscuity among themselves, thirty or forty of them? Where is the line to be drawn? Please do not dodge this question.

It is not true that Onida acted under duress. There were parties working the legislature against them, and threats were made; but this was no new experience. The persecution was no more formidable than it had always been. The fact was, there had for many years been a division of sentiment in the community. The motto "All one in Christ" could not be lived up to. The majority were against it. Mr. Noyes, with a few followers, seceded and sought a new location. The balance reorganized as a joint-stock company, on a family basis. Does our philosopher believe that these tried veterans repudiated their honest convictions, at that late day, just from fear of the law? Or, are they still practicing variety, on the sly? Neither assumption would be more insulting than it is to charge all dualists with senility. Surely, this is your "Last ditch." You concede that you will be with us, bye and bye, after you have finished sowing your wild oats. That is what variety usually is. Let us hope that you will not go back to marriage, as the others have done.

Bear in mind, that I have not assailed variety, except as an ideal. If I wished to visit France, or make my home in Italy, I should expect to have to cross the ocean; but I would not abandon my destination, and sail forever at random, merely to enjoy the fascination of the sea. To indulge variety with no end in view beyond the pleasure to be found in itself, is to dissipate real love, and to jeopardize the cause of freedom; for the world will never be converted to that ideal.

[It seems to me that a reply to the above is scarcely necessary; there is so much of self-contradiction in it; but I will call attention to a few points.]

There is nothing whatever in Mr. Walker's article in No. 699 to justify the inference that everybody ought to be guided by the "feelings of the young and middle-aged." Everybody ought to be guided by his or her own feelings and judgment; should not try to regulate the feelings or conduct of others. When a "varietist" tells people that they must love more than one, he places himself on a level with the exclusivist who says that they must love only one. But this accusation has no application to any of Mr. Walker's arguments.

I know nothing about Mr. Warren's citation of personal examples, but if they are as wide of the mark as his statement concerning the "wild oats" sowing, they are scarcely to be considered seriously. I have enjoyed the intimate acquaintance and friendship of Mr. Walker for more than fifteen years; Mr. Warren is not personally acquainted with him. I know that no man could the accusation of "wild oats sowing," promiscuity, irresponsibility, be made more unjustly than of E. C. Walker. By the way, how do the "horrible examples" of women varietists harmonize with the last three sentences of the paragraph preceding them in Mr. Warren's article?

LILLIAN HARMAN.]

An author must remember that, while he is descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die.—  
Herbert Spencer.

## To James S. Denson.

BY FRANCIS BARRY.

You are neither dull or dishonest, and so you must have read my article hurriedly.

You say I protest against the advocacy of "variety." I have done no such thing. I never did any such thing. I have advocated variety all my life. At the age of fourteen, fifty-seven years ago, while my personal feeling was that of perfect devotion to the girl I loved, I made myself exquisitely happy by cherishing the feeling that she should be absolutely free to accept any manifestation that would make her happy, from any boy or man who was generous, and sweet, and clean, and select. I have, repeatedly, advocated "variety" in Lucifer's columns. I have even said, and now repeat, that "freedom and variety are one and the same thing." That is, in a condition of freedom, variety is inevitable.

But I do not mean by "variety" just what you and others seem to mean by it. The difference between us is this: While I use terms with perfect accuracy you, and many others, use them with a greater or less degree of looseness. If you and I, and all the rest, made it an arbitrary rule to have two lovers a piece, no more, no less, it would not be "variety." It would be sameness. But if one had one lover, another two or more, and another none at all, that would be "variety"—just what we shall have when marriage is abolished.

Lillian Harman, in Lucifer of Jan. 19, makes an absolutely correct statement. If I do not misunderstand her, she looks at the matter precisely as I do, namely: that no one has any business to meddle with other people's private affairs. I trust I do not misrepresent her when I say that she seems to regard it as bad taste to even suggest to anybody the propriety of sustaining this or that kind of relationship. If this is your platform I have no fault to find. If you only mean to contend that a woman who has two lovers, is, other characteristics being equal, just as pure and just as womanly as the woman who has only one, I have no fault to find. That is my contention. I deny that there is any such thing as a "free monogamist." I have, a thousand times, said there was no difference between monogamy and polygamy. But, while I do not know much about the latter phase of the greatest of all abominations, the marriage system, I think monogamy must be, practically, the worst, if one phase of slavery is worse than another. There is, without doubt, more rape and prostitution, and certainly more phariseism.

Now I may be wrong, but I believe it will be much easier to convert the world to the doctrine, and spirit, and practice of genuine toleration, than it will be to convert it to the theory of non-exclusive love. I advocate variety, but I do not advocate non-exclusive relations, nor do I advocate exclusive relations—not one more than the other. And while I am in favor of the free discussion of all questions, and the free expression of all opinions, I do think the able writers who are recognized as the leaders of the free love movement, will make their work count more for humanity by giving their best efforts to the abolition of slavery and the success of absolute and unconditional freedom.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter Price, 25 cents.

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# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—

For Reason against Superstition—

For Science against Tradition—

For Investigation and Enlightenment against Credulity and Ignorance—

For Liberty against Slavery—

For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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"WOMAN'S Place in Nature; or the New Ideal in Family Life," was the subject of an address by the editor of this paper, Sunday night, Feb. 13, before the Chicago Economic Educational Club, which association holds meetings every Sunday evening at the corner of Milwaukee and Armitage Avenues. The attendance, of both sexes, in spite of stormy weather, was good. A very interesting discussion followed the opening address, closing with the usual fifteen minutes for reply by the first speaker to criticisms and questions by the audience. This club is doing excellent educational work, and should be encouraged by all earnest seekers for the new and better way of living. For information as to future meetings, address Secretary Warmbold, 1515 Milwaukee Ave., Chicago.

WITH THIS ISSUE of *Lucifer* is begun the reproduction of a story, one of the best life-stories, heart-stories, yet written by one who is without reasonable doubt the most radical, as well as most able, of the transatlantic story-writers of the present day. Possessing all the artistic and creative genius of George Eliot, George Egerton has a clearer perception of "Woman's Place in Nature," and higher and better ideals of what woman's freedom from conventional standards of morality demands.

The story will run through perhaps a dozen issues, and as our supply of back numbers often runs short, those who wish to preserve copies of all the issues containing this exceptionally good story, and who wish to help *Lucifer* in its educational work, will do well to order an extra copy now—one for home use and one to give away to friends.

## The Outlook for Peace.

That the status of the people of the United States is now that of peace, or that it has been one of peace, in any proper sense of the word, for the past five or ten years, will hardly be maintained by those acquainted with the facts. With vast armies of unorganized and unemployed workers barred out from access to nature's supplies of coal and other useful minerals; denied their equal right to the results of labor-saving inventions—the product of past ages of labor,—mental and physical, of the race itself; denied their equal right to a share of the use of fertile or productive land—with these vast armies of disinherited, unprotected, unorganized laborers, on the one hand, and on the other the comparatively small army of organized, "protected," purse-proud, arrogant, aristocratic, unsympathetic, unfeeling plutocrats, with the state militia and the army and the navy of the United States at their command to defend their baronial rights and privileges,—and with occasional slaughter of unarmed, unorganized and inoffensive workers, as in the case of the Latimer massacre in Pennsylvania, and

with thousands of producers actually starving or freezing in sight of enormous unused accumulations of food, of clothing and of houses, of their own production—to say nothing of the perpetual warfare of the armies of police, of detectives, of constables, sheriffs, etc., etc., against the illegal, the amateur robbers and murderers that infest the cities and the highways and byways of the country—in view of all these things, and more of like nature, it would seem a mockery of language to say that we have been and are now living in an era of peace.

But now, in addition to the never-ceasing warfare waged by the law-protected classes against the non-protected, we are now threatened with the horrors of another kind of war; a war with another robber nation whose armies of trained murderers have for years carried on one of the most cruel and utterly inexcusable of all cruel and invasive wars known to modern history. That it is in the power of a few ambitious and unscrupulous politicians to precipitate the people of this country into the horrors of a national or foreign war, involving the loss of thousands of lives and many millions of money—all of which money must be paid by the enslaved and robbed working classes, is almost past belief; and yet, as stated by Charles Gano Baylor in his article entitled, "Imperialism," it is undoubtedly true.

That the politician class would welcome a foreign war there is little room for doubt, and that the leading political parties would vie with each other in proving their loyalty to "Old Glory," as the American flag is called, goes without saying. In all the past history of this nation the party that was most clamorous for war and least disposed to compromise, has been the winning party at general elections. Politicians will not be slow to remember this historical fact, but their chief reason for welcoming war is that it will divert the attention of the discontented masses from the real cause of their troubles and postpone indefinitely any real movement for radical change, or for abolition of government by classes, or by rulers.

That the plutocratic, the protected, the privileged classes would rejoice at the outbreak of war is only too natural. National war means more national debt; more debt means more interest-bearing bonds—more opportunities for profitable investment of their now idle millions of ill-gotten wealth. War means more opportunities for demanding still more rigorous laws securing rights of property—in the interest of which it may truthfully be said that all wars are waged, unless an exception be made in the case of religious wars.

Last of all, saddest of all, the working masses themselves, the voting masses and (when fighting must be done) the fighting masses, would all welcome war. The millions of the unemployed, as well as millions of the employed but poorly paid wage-earners would welcome a foreign war because it would bring activity to business of all kinds. Thousands who now hold down the labor market would then enlist as soldiers—would join the division of labor known as man-killing. Thousands more would find employment in furnishing these man-killers with needful weapons and other supplies. The cost of killing one man in actual war is said to be greater than the cost of keeping alive many men in times of peace, and all this extra cost gives life and activity to trade, to manufactures, to mining, to agriculture, to live-stock-raising—to every department of productive or non-productive human industry.

At this writing, Feb. 16, a new complication, the destruction of an American war-ship in the harbor of Havana, seems to have given a fresh impetus to the war spirit. This occurrence, most horrible as it is, will doubtless be secretly hailed with delight by those whose selfish interests would be served by war.

There is much in the doctrine of periodicity. Wars are the result often of causes that do not appear on the surface. Prenatal influences have doubtless much to do with the recurrence of wars. Men born during the period of the great civil war are now in the prime of life. They unconsciously act out the impressions then implanted in them. Hence the great need of the exercise of reason, of judgment and of fraternal forbearance.



look of delicate strength about them—round her knees, and looks at her own reflection in a mirror opposite. She is not unlike an illustration in a dainty magazine: she has an æsthetic appreciation of the effect of her black silken-clad ankles and the froth of white lace flounces on her petticoats; the cool tones of the broad lilac-and-white stripes of her muslin morning-gown, and the chic of the black rosette at the waist.

She is scarcely beautiful, but she is undeniably striking. There is a tantalizing irregularity about the face, with its bored expression. Her mouth is large, but no man would wish it smaller, with its firm tender curves and deep-set corners; her brows are delicately marked; the orbs of her wonderful eyes, with their changeable lights, are large; there are weary lines about them; the lids are heavy with bistre-stains; her skin has an anæmic tinge, and today it looks shrivelled, like a waxen flower with the first touch of wilting over it: the little touch of rouge, though it is artistically applied, only heightens this effect. As she leans back, her throat looks singularly strong for such a small head; her hair is curled loosely about her forehead; the moulding of her temples is fine. Taking her altogether, she is seductively attractive, a thing of piquant contrasts,—the attractive artificiality, physical lassitude, and irritable weariness of a disillusioned woman of the world, and the eyes of a spoiled child filled with frank petulant query. She yawns wearily as she rocks, and looks at the coquettish bows on her pretty shoes: she fancies they have a dejected look. A door opens; she calls irritably, "Jomfrue!" and a stout woman with quiet eyes and repressed mouth enters the room.

"Does Fruen want anything?" She speaks respectfully, yet there is the note in her voice that one uses to a child or an invalid,—indeed, she is on terms of companionship with her mistress.

"I'm awfully thirsty; I want something tart."

"Fruen had better have saft [fruit-juice] and seltzer."

She leaves the room, to return with a tray and a long glass. The seltzer rises in little silver pearls through the rose-colored liquid. She watches them idly for a moment, then drinks it greedily, with a sigh of satisfaction.

"Shall I rub Fruen's feet?" the woman asks, drawing forward a footstool. Without waiting for a reply she takes them on her lap and rubs gently, shaking her fingers after each time, as if she is scattering away something she has drawn out of them.

"Can't Fruen read?"

"No, my head aches; I feel much more as if I want to scream. Don't you ever?"

"Fruen isn't well." Then with a sort of hesitation: "At times, at night, I do feel as if I could just cry, without knowing why. I suspect all women do,—it's part of our nature. Fruen ought to do something. Frue Hohlsen, with whom I lived before, used to sew for poor children for the missionary fund, and I know English ladies have many interests—"

"Bah, bah! I don't believe in that, Aagot. What on earth's the good of sewing flannel petticoats for poor little niggers in Zanzibar? I am sure it's much nicer for them to roll their little brown bodies in the warm sand; I wouldn't mind doing it myself. It's," with a humorous twitch of mouth, "an æsthetic sin to send them out Christian fig-leaves in the shape of hideous—the patterns always are hideous—garments sewn by pious fingers at home here. I have too much respect for the poor little beggars' individual liberty. And then in such a climate, too! Phew!" She undoes her gown and draws a deep breath.

"But in Fruen's country I have read of ladies doing all sorts of things."

"Yes, so they do; they go in for suffrage, social reformation, politics, all sorts of fatiguing things. I thought of doing something of that kind myself,—of having a mission; but it would last as long as it was a new sensation. Besides, I didn't care much for any of the advanced women I met, they were so desperately in earnest; they took it out of me so. I am too selfish, I am afraid, Aagot! Do you know I think philanthropy

is a masculine attribute; you don't find woman as a rule lavishing her affections on man in the abstract. Love narrows rather than broadens her, unless she is 'crossed' in it; then she sometimes dispenses it in particles. I want something for myself!"

"Fruen could go into society; there is life in London,—theaters, balls—"

"Psha! There's more real life here, or at least you see it more plainly. It's too big, Aagot. Friendship in London costs a tremendous lot; you have to pay very dearly for your social whistle, and it's only a tin one when you get it. I used to have the feeling at an afternoon sometimes that I was one of a company of marionettes, and that some malicious demon was pulling a string in me, making me say things utterly unlike myself,—and it wasn't even amusing. The men have the best of it. If a man is bored he puts on his hat and goes out, and looks for a man or a woman to help him to get rid of himself. Why can't we do the same? I wish I knew what to do with myself!"

"Yet Fruen has much to be thankful for. She had a rich husband and—"

"Buried him," she interrupts, cynically; "yes, there is a measure of thankfulness in that."

The woman says nothing in reply, but her lips twitch and her lids drop.

"Yet Fruen likes gentlemen's society, likes to be admired, has many friends."

"Ugh! I like talking to them, Aagot, in a way, like them to admire me,—there's excitement in it; but when they want to come nearer, I get a kind of dislike to them, a sort of resentment. They interest me until they want to be more than a pastime; then, if they persist, I hate them. I am jealous of myself; one sees such a lot of animal in them when they are in love. Sometimes I get sorry for some one, and ask, 'Could I marry him?' Then I shudder. It's all horrid, unless one has what some one calls 'the white fire of love' to burn out the animalism, to consecrate it, in a way. You see, I know it, Aagot," with a serious air, "because I married without understanding anything about it; I never cared for the master. He just came when I was in one of my affectible moods, and I was too ignorant to understand why I felt like that. He was good to me, without understanding that I had anything more in me,—good in a 'man of the world's' way. You were there, Aagot, and it is a terrible thing to say," sinking her voice; "but the strongest feeling I had when he was dying or dead, though I was sorry in a way, and dreaded the loneliness, was a fierce inward whisper of exultant joy that I belonged to myself again. I fancy there must be many marriages like that, in which the woman feels a dull resentment against the man because her love does not go with herself. Were you ever in love, Aagot?"

The color mounts slowly to the other woman's dull fair hair.

"Yes, Frue,—at least, I think so. There was some one once, but there is very little to tell. I went a voyage with father. He used to take us girls in turns; that time it was to Spain. I always wanted to go to Spain."

"You Northerners always do; 'Spanish' seems to convey an idea of romance, of beauty, to you folk up here."

"Perhaps, Frue. Well, we went with a cargo of deals to Barcelona. Father had a mixed freight to bring back, and we stayed there three weeks. There was a big Swedish bark at anchor next us. The captain had died in hospital, and the first mate was going to take her home. I met him at a Norwegian ship-chandler's; it was a great house for all the Northern shippers to meet. I met him several times. Then one evening I was going down to the quay by myself, and there was a troop of asses, with panniers, trotting down one of the narrow streets, and there was a fearful row going on between some sailors and a woman; and when I saw knives flash, I got frightened, and ran down an alley. A fellow leaning against a doorway said something to me in Spanish, and caught hold of me, and I screamed; and he came up and sent him flying into



the gutter, and took my arm and led me away. I felt faint, and couldn't answer him; and it wasn't because I was frightened, but because there was something that came from him to me and paralyzed me and made my legs fail me. I often met him after that, and he was always just the same, laughing, joking, mischievous, never serious; and sometimes that hurt me. And one day I saw him leaning against a counter talking to a Spanish woman with just the same look as when he spoke to me, and I went on board and didn't go on shore for three days. Father thought it was the heat was too much for me; and one evening, when he had gone in to a dinner with a Danish captain, he rowed over and came on board and talked to me. He wasn't feeling well; he said he had missed me; asked me where I lived in Norway; if I was engaged. We sat and listened to the castanets ringing out from a dance house near the wharf, and I was very happy. He said, when he was going, that he would likely be skipper after the next voyage, and that he wanted to settle down, and that he would come and see mother after he got home— Two days later, he was dead,—a sort of cholera, they said. That is why I go out to service. The winter after that I stayed at home, and it nearly drove me mad. I like to work. When I am idle I can hear the castanets, and the air of the dance they played— Work is the best."

"But you are going to marry a cousin, aren't you?"

"Yes, Fruen,—that is to say, a cousin's widower. He is a cripple; he got a stroke, and he has three little children. I love the children; I went to school with her—and you see—he is quite helpless!"

"Hum! will that satisfy you?"

"I think so, Fruen. I don't want a husband; I should hate it. The one I wanted lies out there under the olive trees in the Catholic churchyard. I just want the children; little Henrik has a smile like his." There is a long silence; a bee buzzes in and fills the room with the drone of summer.

"Perhaps you are right," says her mistress; you have the melody of the air he played in you. No man ever played on me; I am like a harp that has lain away until the strings are frayed, and no one ever called out its deepest music."

"Fruen ought to go out!" she replies; and she slips on her shoes, and arises, with no touch of sentiment in her stolid face, and busies herself in the next room.

To be continued.

## VARIOUS VOICES.

B. J. Snyder, Grand Junction, Colo.:—Please let me know if the books "Loma" and "Hilda's Home" are in publication and if they can be sent to me now, and the price of each.

[We can now send "Loma," post paid, for \$1.50. "Hilda's Home" is in press, and when ready will be sent to all applicants for one dollar in cloth, or fifty cents in paper cover. M. H.]

Emily G. Taylor, Chicago, Ill.:—

Lucifer! Lucifer! Star of the Dawn!  
Foretelling that darkness from earth shall be gone;  
That the son of true science shall usher the day  
When man shall see clearly life's true and right way—  
That the dragons of night no longer be'll fear  
When the search-light of reason shines brightly and clear.

Misery and woe now encompass earth life;  
Error mees Truth in deadliest strife;  
Down the ages of time how close is their race  
As Error with Truth has held even pace.  
Truth sits on a steed transcendently white;  
A steed that is seen through the darkness of night.

Man's journey is long and the shadows lie deep,  
Yet slowly the dawn up the east now doth creep.  
Lucifer! Lucifer! thrice welcome thy light!  
The light that shall triumph o'er Error's dark night.

Geo. W. Argo, Sioux City, Iowa:—LILLIAN HARMAN: I call you friend because I consider you a most valued and true friend to the entire human family and especially so, to those of your

own sex. I endorse your thoughts and writings on the subject of marriage and divorce. Twenty-five years of active practice in the courts, during which time I have been attorney in three hundred divorce cases, and have been consulted in double that number of family or domestic quarrels growing out of unhappy marriages, where, after a few weeks' or months' experience in uncongenial married life it was discovered that the husband and wife were not sexually mated. In such cases if a legal separation could be quickly and conveniently accomplished, without expense and without notoriety, much of the misery, slavery and unhappiness of this world would be avoided. I am an advocate of the freedom of women in its fullest sense. I wish to continue my subscription to your paper and as soon as I can spare an hour from my court work will send you another order for several of your publications for free distribution among those of my acquaintances who are not familiar with their teachings.

Henry Addis, Portland, Ore.:—In reading my article in No. 696 of Lucifer I find that it carries the idea of ill-will or accusation with it. It reads quite different in print from what I expected, and for this reason I think I owe my readers an explanation or apology. I perhaps wrote hastily and while under nervous and mental strain.

I do not wish to charge that any one connected with the case acted viciously, or with the intent of causing our conviction, except McGinn, and it may be that he fully expected to win on the decoy letter plea, and was disarmed when that failed. I do think the money could have been expended so as to accomplish more for our case, and the cause of free press, but the others differed from me in this opinion.

At first I thought to conduct the case myself, but the honest advice of friends changed my determination on this point. Comrade Harman has had lots of experience with lawyers and his opinion is worthy of consideration, but I did not have it in time to influence me against having an attorney.

My view of the question as it now stands is this: The case is as much a live issue as ever, and it should be so considered. The fight is on now, and it behooves every lover of free press to carry on the agitation as vigorously as ever. If I have written anything that tended to discourage this view of it, it was unintentional.

I will take no part in factional disputes, and to that extent I am a non-resistant. Our war is with the enemy, and we have no time to fight each other.

## Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Hara H. Heywood, Moses Harman, Lillian Harman and Lois Walbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address: MOSES HARMAN, 1394 Congress St., Chicago.

## The Adult for February

Contains Music, Religion and Sex, (i.e.) by Orford Northcote; Malthus, by Lady Cook; "Love's Coming of Age," by Segurians; The Sex Philosophy of Exeter Hall, by W. F. Dunton; The Divine Woman, by William Platt; Two Gifts, by Edward Carpenter; Wonderland, (a poem,) by Amy C. Morant; The Home and the Family, by Robert Brathwaite; Controversial Correspondence William Platt and the Adult. Price, 10 cents. \$1 a year.

## The Sexual Enslavement of Woman.

BY E. C. WALKER.

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### A Discussion of Free Thought and Free Love.

BY OXFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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Contains the Second Biennial Proceedings of the Legitimation League, Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of Lillian Harman, president, George Bedborough, secretary, and Louis Bedborough, treasurer of the League.

- Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteen-pence or Half-a-crown? 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Cleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autobiographical Marriage. 14. Marriages Made in Russia. 15. Cast off the Shell! 16. The "Firebrand" in the Flaming. 17. The New Martyrdom. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Powder Magazines and Lighted Lucifer. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.

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**The Outcome of Legitimation.** By Oswald Dawson. This ad the January "Adult," but the printers of that dress was to have appeared in mail scale, and refused to print it, alleging that the matter which they on a print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 9.

CHICAGO, ILLINOIS, MARCH 2, E. M. 298. [C. E. 1898.]

WHOLE No. 700.

### Salvation by Blood.

BY JONATHAN MAYO CHASE.

The battle of creeds with the bigots it breeds  
Slays all that is best on earth.  
The faggot and stake a bonfire make  
For the zealots' murderous mirth.

The cross and the sword of fanatical horde  
Ever go hand in hand,  
And woe to the man, and woe to the clan  
That dares the assault to withstand.

In the sign of the cross what rock of the loss  
Of innocent human kind  
Is made by the knight in his merciless fight  
For the faith that enslaves the mind.

In the name of the Christ whose blood has sufficed,  
They say, for the whole world's sins,  
They continue to slay to hasten the day  
When the era of Love begins.

With pitiless ruth in the name of Truth  
They crucify Truth itself;  
While renouncing the world, their banner unfurled  
Are blazoned with Mammon and Self.

"All are depraved; oh, come and be saved!  
Ye are wretched and lost," they cry.  
"Ye grovel in sin. Your souls to win  
Made the Blessed Lord to die.

"Believe on His name, or die in your shame  
And burn in a lake of fire.  
Forsake your lust; in Jesus trust—  
Or we build your funeral pyre.

"Salvation is free and ye must accept  
To enter the Shepherd's fold,  
Or thimble and rack your bones shall crack,"  
Is the cry of the churchman bold.

"All vile and abased, with desires unchaste,  
You have wandered away from God.  
Turn and repent ere your lives are spent—  
Or feel the avenging rod."

This Gospel of Wrath with its aftermath  
Of heretic's bones and blood  
Has riven apart Humanity's heart  
In the name of Humanity's good.

Oh, children of men, why suffer it when  
By rising in Manhood's might  
And using your brains you could break the chains  
And put your oppressors to flight?

Come out of the shade Credulity's made!  
Be brave, independent and free.  
Let Truth's clear light put Error to flight  
That the eyes which are darkened may see.

Think not ye are vile; no longer rely  
Yourself as sinful and base;  
But understand ye are noble and grand,  
Whatever your color or race.

Stand not in awe of custom or law  
Which your reason tells you is wrong;  
To yourselves be true whatever you do,  
And then ye are always strong.

Then Priestcraft's sway shall be swept away  
With all of its curst effect.  
In its place we shall find the unfettered mind  
And the Gospel of Self Respect.

### Freethought and Retrogression.

BY R. C. WALKER.

The Secular Union is an organization composed of individuals who affirm that civil and political matters should not be mixed. The purpose of the Union is to secure the complete separation of church and state by the abrogation of every law and the discrediting of every custom which compels one citizen to conform to or to support the dogmas and rites of another citizen. It is perfectly clear, therefore, that if any secular union makes the acceptance of any belief regarding an alleged future life a test of membership it, in effect, is doing precisely the thing it was organized to prevent the state doing. In a word, it is stultifying itself, it is committing logical suicide. This is the unenviable position in which the Oregon Secular Union has placed itself by its rule excluding Spiritualists. It makes belief in a future life a bar to work on its platform for a state in which there shall be no such bars! Was there ever a sillier exhibition of short-sighted intolerance? I wish it distinctly understood that this criticism is not inspired by partisanship; I am not a Spiritualist—in fact, I am at the very antipodes from Spiritualism, but I would rather be the little finger of a sincere Spiritualist who stands for a free platform and unfettered fellowship than the whole body of a thousand Secularists of the Oregon Union type rolled into one.

"The Torch of Reason," the mouthpiece of the close-communication Oregon Secular Union, says:

It is amusing to us to see the desperate efforts made by some who claim to be Freethinkers, trying to keep the patronage of both the moral and immoral factions of what has heretofore been called the Freethought cause.

Can it be possible that this means the "Torch's" Chicago brother-in-morals who clamors for the ousting of free lovers from Liberal organizations and at the same time eagerly welcomes them as writers for his magazine that thereby it may be made more interesting and so sell better, and who takes pains to call the attention of said free lovers to the free and unsolicited advertisements he gives their societies? It does not seem possible that the custodians of inherited authoritative goody-goodness can thus jibe each other. But it may be.

"There are some [Freethinkers] who systematize their immorality and offer their 'principles' as an excuse for it.—Torch of Reason."

And there are some alleged Freethinkers who systematize their prejudice and intolerance, call the result morality, and offer it to the world as genuine science and Freethought.

It is certainly time that honest, moral men and women found out that there is Freethought and Freethought; and they should not only find it out, but they should stop supporting that which their best judgment teaches them is evil. It is not necessary, nor is it to be expected, that Freethinkers should agree on everything, but this question of what morality is a vital one and those having radically opposite ideas on this question never can affiliate, and failure will overtake us every time we try.—Torch of Reason.

I readily admit that "those having radically opposite ideas on this question never can affiliate" in advocacy of their side of it, but there is no good reason why they can not work together



for the reforms regarding which they do agree. Nothing but the intolerant narrow-mindedness of the ancestral moralists interferes with the uniting of all Freethinkers in support of the Demands of Liberalism. Marriageists and anti-marriageists can stand on the same platform in defense of Sunday liberty and secular education, and if they do not stand there shoulder to shoulder it will be because the marriageists choose to take themselves off in a huff—we are not going. You gentlemen who are dead sure you alone know what morality is and that we are "immoral" because we can not accept your definitions, might as well make up your minds first as last that Mohammed is coming to the mountain if the two are to be close together, for most certainly the mountain is not going to Mohammed. If you do not like Freethought, if you can not abide its traditions, its bed-rock principle of universal equal liberty, and are not prepared to follow its logic to the uttermost, you can trail your dishonored banner back to the caverns of Authority; the arms of Holy Mother Church are ever open to welcome her returning children; apostates may sit high in her councils and feast royally in their dotage at her board. You talk about "what morality is" as though you had had revelation from the gods. "What morality is" is a matter for history, for science, and for present need and experience to say, and we are as well qualified to interpret the oracles as are the traditionalists, to put our own claim most modestly. You and we are at one in the desire to resist certain encroachments of the church; if you have good sense you will not fly off at a tangent because we are not at one as regards some other questions. The choice for division or union is yours; our course is clearly marked, whatever you do; you can break away, if you do not know any better, but we shall continue to evolve in the Freethought orbit. And if you who are up there in the New Northwest persist in the folly and bigotry which now characterize the Oregon Secular Union it is only a question of a brief time when you will find yourselves confronted by a *real* Freethought society which will compete with you for the direction of Liberal affairs in that country.

The Oregon State Secular Union stands for the only kind of Freethought that can win and the only kind that can do the world any good when it does win. In fact, it stands for the only *real* Freethought that there is, for it is neither bound to an orthodox creed nor to the creeds of the other extreme, but its guide is the highest scientific authority of the world and it stands ready and willing to change, adopt, reject and amend in order to be in perfect harmony with truth and right.—*Torch of Reason*.

Brave words, truly! But they are words *only*, "sound and fury, signifying nothing." If there were any heart in them we should not find their utterers setting up a creed which must be professed by whoever would enter the sacred portals of their church. "Its guide is the highest scientific authority of the world." Paraphrasing Madame Roland, we may well exclaim, "O Science, what false priests speak in thy name." Not only is it not true that the Oregon Secular Union is *not* bound to a creed but it is bound to the orthodox moral creed, one of the creeds which its mouthpiece repudiates in terms. Instead of standing "ready and willing to change, adopt, reject and amend in order to be in perfect harmony with truth and right," the Oregon Union positively refuses to admit to membership any one who is pledged by the constitution of his mind to such action, and it is logically bound to incontinentally kick out any one of its present adherents who develops this independence and fairness. The profession of scientific dispassionateness by a society of this kind is terribly wearying. Real men of science form themselves into societies for the study of matter and phenomena, and they do not ask intending members whether they are or are not committed in advance of that study to a certain conclusion. It is assumed that they wish to find facts and that they will give those facts due and fair consideration, regardless of any prepossessions they may have. On the contrary, the Oregon Secular Union, supposedly formed to secure justice for all citizens of the state, no matter what the ethical or theological views of any of those citizens, sets up standards of belief and of personal, self-regarding, conduct and declares that whoever does not accept and act in accordance with these

standards can not teach from its platforms and in its schools. Instead of waiting, as it falsely says it will, for the progressive revelations of science, it dogmatically asserts that certain questions are forever closed and that those who do not accept its dictum are worthy only of the penalty of excommunication, which it proceeds to inflict with all the self-praise, all the arrogance, all the bitterness, all the vindictiveness, and all the implacableness of its spiritual mother, the Roman Catholic Church. For such an organization to vaunt the alleged possession of the open-mindedness of science is at once ludicrous and disgusting. How it can refuse to let Social Radicals and Spiritualists work in its ranks for the religious liberty of men and yet call itself creedless almost passes human comprehension.

The majority may make a mistake, but its decision is the highest standard we have—the best guide that can be found—the best and nearest to an infallible regulator of our actions toward others, and without whose aid we are this regulator, which the world has been so long in learning to obey, we can have no free men and women.

No, Johnny, that was written neither by a Methodist bishop nor a Covenanter editor; your mistake is a natural one, but you will have to guess again. Its author is the editor of "The Torch of Reason," a paper which some persons suppose is a Freethought journal, and which itself says its kind of Freethought is the "only real Freethought that there is." The "poor fellow"—to use the designation he applies to my friend, Cyrus W. Coolidge—refuses to accept the standard formulated by the Christian majority, while at the same time declaring that it "is the highest standard we have—the best guide that can be found," and "that without obedience to this regulator" "we can have no free men and women." That is a fair example of the consistency of the worshipers of the fetish of majoritarianism—the standard of the majority is for other persons, never for themselves. In another part of the same editorial, he says:

If, in actions affecting others, your reason leads you to do what is contrary to the reason of the majority of those with whom you associate, and they consider your actions wrong or detrimental to the society, then the majority should decide.

To illustrate: The reason of the abolitionists led them to help escaping slaves. This was "contrary to the reason of the majority," it was an action "affecting others," and the majority thought "it detrimental to the society." In that case, therefore, the majority should have decided (as it did) and its decision should have been respected in letter and in spirit (which it was not). And yet, despite this irreverent, criminal, conduct of the abolitionists, we of today,—the "we" doubtless including even Mr. Hosmer,—look upon the abolitionists as the truly clear-sighted, the really heroic, men and women of that stormy epoch. Again: The reason of the Christian majority leads it to exempt its property from taxation. The reason of Mr. Hosmer leads him to oppose this exemption. As the Christians hold that the abrogation of the exemption laws would be detrimental to society, the editor of the "Torch" should not challenge this almost "infallible regulator," for his expressed disaffection might induce some belligerent Freethinker to refuse to pay his increased tax, and as this would be an act "affecting others," it would be a criminal interference with the majority's right to decide. If the decrees of the majority, from the monad to man, had not been continually evaded or defied, there never would have been a man, there never would have been any organism more complex or thoughtful than a monad. The Oregon Secular Union would have had the entire sea to itself.

### Variety Scientifically Considered.

BY ALBERT CHAVANNES.

The interesting article by E. C. Walker in No. 696 of *Locifer*, entitled "When Men and Women are and When they are not Varietists," is a praiseworthy attempt to place the discussion of that subject on a scientific basis, in marked contrast to the efforts of other correspondents, who seem to reason more from their feelings and desires. I believe that really useful

work can only be done through the scientific method, and that the question of society will eventually have to be scientifically considered, and as a help in that direction I will briefly state what I consider the facts in its relation.

I hold that scientifically we must greatly extend the definition of varietism from that which is now usually accepted. Varietists are now supposed to be only those persons who have intimate sexual relations with more than one person of the other sex, within a short period of time. Scientifically considered, I believe that any person who, during his or her life time, establishes such relations with more than one person is a varietist, and that the term can be applied to those persons who marry the second time, whether the first marriage ended through death or divorce. And I believe the same is true of the degree of relations established, and that the most strict monogamist, who finds pleasure in dancing, driving, or even conversing, with a person of the other sex, besides his or her married partner, if the pleasure is derived entirely or in part from the sex of that person, must scientifically be considered as a varietist.

If what I state here is correct, then it must follow that all persons who have reached the age of puberty are varietists, the difference being one of kind and not of degree, and that there is really no such thing as entire exclusiveness.

What is then this exclusiveness which is the object of so much solicitude from the moralists of the day? It is not a natural force, but it is altogether a social virtue, evolved by society, to meet certain conditions needed for the progress of civilization, and the contest now going on between two opinions, represented in Lucifer by E. C. Walker and Dr. Berrier, is a contest between those who believe that exclusiveness is no longer—if it ever has been—needed for the progress of civilization, and that it is a barrier to the pursuit of individual happiness, and those who believe that exclusiveness still serves a good purpose, and that it tends to the increase of happiness of mankind.

This question, like all others, while helped along by arguments, will finally be decided by practical experience. All that can be said at this time, is that today the whole social fabric of the most developed countries, is based upon exclusiveness, which is one of the props of monogamic marriage, and that if ever varietism becomes the accepted rule of social conduct, it will affect the organization of the social organism, much more than most varietists contemplate. But it is also true that exclusiveness being a social restraint of a natural force, has been privately resented and evaded from the earliest time of its introduction, and that varietism, in some of its many forms, is steadily gaining ground, till today it is practiced to an extent never attained before.

We have in the present contest between exclusiveness and varietism, the same old contest which has been going on for ages between the conservative and the progressive forces of society. The new woman is a varietist of a very marked type, so is the summer girl, and so are all those persons of independent spirit, who think more of the gratification of their desires than of the restraint of society. On the other hand, all persons of timid character, and those who support these old institutions of ours, which are fast outliving their usefulness, support exclusiveness in its resistance to the encroachments of variety.

The trouble in the scientific discussion of this question is the same which for a long time existed in the discussion of the religious beliefs. Religionists of all beliefs used to divide the people into saints and sinners, the saints being those who people into saints and sinners, the saints being those who believed as they did, and the sinners those who had other beliefs. Scientific knowledge showed that there was no truth in such a distinction, and it is now well understood by all intelligent people that no such division is possible, for all persons are actuated by the same motives and obey the same natural laws. We have now in the realm of sexual conduct the same attempt at arbitrary division, and authoritative moralists attempt to divide individuals into exclusivists—saints—and

varietists—sinners—but scientific investigation shows that no such distinction is possible, for we are by nature all varietists, and besides that the extent of our exclusiveness depends upon what is called "surrounding conditions," and that as in all social virtues, it is mostly influenced by our social education.

### The Movement in England.

BY H. B. KERR.

On the evening of Sunday, Feb. 7, we went for the first time to a meeting of the Legitimation League. It was held in the French room of St. James' Hall, while down below in the same building the Rev. John McNeill held forth on the salvation of souls.

We were just in time to get the two last of the 240 chairs, and many who came after us could not gain admittance.

One glance around was enough to convince me that the sex battle is no longer doubtful, so far as England is concerned. It was the most select audience we had ever seen. Every person present belonged to the educated classes. About one-third of the people were women,—chiefly, I think, teachers, journalists, artists and musicians.

The proceedings began with a letter of apology from Richard Le Gallienne, now one of the recognized poets of England, who deeply regretted that he could not be present to take the chair.

The business of the evening was a lecture by George Bedborough. Subject—"How to be Happy Though Married." Mr. Bedborough is a very witty lecturer, who knows how to keep the attention of his audience. If he has any fault, it is that he is a little too humorous; for the public have been so much accustomed to jest about sex, that it is well to show them that there are people who consider the problems of sex as serious as any others.

The lecture was followed by much discussion, in which many well known people joined. The style of the speeches was scholarly, rather than oratorical; but that was perhaps the best style for an audience so intellectual.

There was no rowdy element at all in the meeting. Every one had a fair hearing, and everyone seemed to have come to learn.

After the lecture a case of persecution by some petty magistrates in Yorkshire was mentioned, and it was announced that the League would take steps to deal with the magistrates. In England the officers of the law are glad to leave the League alone; but the League will not leave them alone, and is always ready to worry them.

Everyone is astonished at the ease with which the League has established its position. Other new movements have begun with violent popular opposition, but the League seems to have had plain sailing from the first. Nearly every one we meet has either been to its meetings, or wants to go. No one seems to be violently opposed to it. For many years, the poets and novelists of England have dealt so freely with sex, that all thinking people clearly perceive the existence of a sex question, and are inclined to discuss it.

Much, however, is due to the consummate tact of the Leaguers, and to the fact that they stick exclusively to the sex question. The platform of the League and the columns of the "Adult" are not open to people who wish to air their views on religion, economics and government; but they are for the exclusive use of those who have good ideas about sex reform.

Such specialization is very characteristic of the English, who can change their views on one subject without having other parts of their faith affected. In a few years, the pulpits of the various churches will be filled with apostles of sex freedom, and, as we now have Christian socialists, so we shall also have lots of Christian free lovers. At first the bishops will frown, but soon they will gracefully give way, and quote old treatises of their own to prove that they knew it all fifty years ago. St. Gladys and St. Louie will be added to the calendar of saints; learned commentators will find new readings to prove that St. Paul was prominent in the free love movement; and Christian apologists will cite the fact as one more irrefragable proof of the divinity of Christ and the inspiration of Scripture.

# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition—
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's speciality is SEXOLOGY, or SEXOLOGICAL SCIENCE, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of life, when character, for good or ill, for strength or weakness, for happiness or misery, for success or failure, is stamped upon each individual.

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THE WAR-CLOUD increases in size and density. Will the working people of the United States allow their falsely called servants to drive them into a national war in order to divert attention from the real causes of the distress and demoralization everywhere now prevailing? We shall see.

THE NATIONAL ASSOCIATION of Spiritualists has just closed a very successful three days' convention in this city. The editor of this paper attended part of the sessions and expected to make some report thereof, as an index of the trend of thought along humanitarian lines, but temporary illness prevented the carrying out of this design.

## Condemned, but Not Crushed.

Emil F. Ruedebusch has been found guilty of corrupting the morals of Anthony Comstock's mail bags by depositing "The Old and the New Ideal" in the post office. He writes:

"This was my punishment:

"I. A speech by Judge Seeman.

"II. Imprisonment in the county jail for one day.

"III. A fine of \$1,200.

"I did not appeal, because I am thoroughly disgusted with courts, lawyers, etc."

Yet, though the author has suffered, the *new ideal* is not crushed, and can not be crushed by court decision. Even though the sale of the book may be stopped for the present, nearly two thousand copies are now in circulation, and these the censors cannot touch. The prosecution has given them an added value, in demonstrating how freedom is crushed by the Old, and the vital necessity of the New, Ideal.

L. H.

## A Criticism Criticized.

We cheerfully publish the following communication from William Platt:

TO THE EDITOR OF LUCIFER: I take advantage of the known fairness of your paper to ask you to insert this emphatic protest against one point raised in your issue of Jan. 26 while criticising my book, "Women, Love and Life."

Your critic's initial error is of a kind unfortunately only too frequent. It is that of assuming that all the words in the mouths of the characters drawn by an artist are expressions of the artist's own opinion. This is absurd on the face of it. Yet no error in art-criticism is more frequent. Every one must have seen extracts quoting as the sentiments of Shakespeare almost any saying from any of his creations; including for certain those sententious speeches upon Honor which for dramatic purposes he put into the mouth of that arch-villain

Iago! The transference of this bombast from Iago to Shakespeare is a poor compliment to the misused bard; and one might have imagined that a grain of common sense would have rendered it impossible.

To return to my own case. Your critic quotes a passage from a story entitled "Love is Blind" that is found on page 40 of the collection entitled "Women, Love and Life." In that story I draw a character—a passionate artist who swears that if his wife deceives him he will kill her. The speech that I put into this artist's mouth when he defends his point of view is quoted in Lucifer just as if the words were written by me as my own sentiments; and the quotation is coupled with complimentary remarks, comparing me to my brother-monogamist, the Sultan of Turkey! This proceeding, I protest, is critically unjustifiable—it would strike at the basis of all artistic character-drawing.

To be quite fair to Lucifer's critic, I will admit that there might logically be held to be a very large affinity between my drawing of a passionate artist, and my own character and opinions. But, having said that much, I must in self-defense point out that the whole course of my story shows how emphatically I contradict the words that have been quoted by Lucifer as my point of view. Positively, the climax of my tale is made by the fact that when the artist does come face to face with his wife's deceit, he prevaricates with his own oath and will take anything rather than carry it out; in this contradiction between his words and his act lies the whole point, purpose and strength of the story; I am utterly at a loss to understand by what mental process your critic could have mistaken the moral that is thus hammered out by no less than the whole tragic action of the piece—the moral that a great mind will sacrifice itself, but not others, to the fervor of the grand ideal.

Sincerely yours,

WILLIAM PLATT.

Perhaps, in my criticism in No. 695, I misapprehended Mr. Platt's meaning. I should be very glad to know that I did. If the words he puts into the mouth of his artist-hero were not, in spirit, so closely related to so many other expressions running through his books, I would feel more inclined to blame my own stupidity than I feel at present. How are we to know the real sentiments of authors if we are not to judge from their apparent sympathy with certain of their creations? They should indicate their own opinions in some way—a la Artemus Ward when he labeled his productions: "This is a goak."

In the case in point, the story is of a musician who was mated with a woman whose love for him grew cold. They were not adapted emotionally or intellectually. She asked him what he would do if she proved "faithless" to him.

"I would wait first to see with my eyes," he replied; "but if I saw with my eyes then I swear to you that as I love you you should die!"

Finally she loved another man; and the despair of the husband is vividly pictured. He heard "voices in her room. . . . Then he thought of his vow 'If I saw with my eyes,' then took his penknife and smote out those eyes of his, then staggered into the room a bleeding horror crying out 'Gertrude, Gertrude; you shall live, I have seen nothing!'"

Mr. Platt says that his moral is that a great mind will sacrifice itself, but not others. Did his musician not sacrifice her when she "asked for reconciliation and was refused," when she "asked to serve him like a dog, and was refused?"

Authors often claim that such and such an outcome is necessary to the artistic perfection of their work. In real life, there are certainly open to a man who has made a foolish vow, other alternatives than that of mutilating himself. Years ago John Ruskin discovered that his wife loved the artist, Millais. He did not destroy his eyesight when he made this discovery—the world would have been the loser had he done so. He quietly obtained a divorce on one of the very few grounds possible in England, being willing that it should go on record that he was impotent, in order that she might be free; and when



she and Millais were married Ruskin stood beside them as their best friend. And Nature has witnessed, in their singularly happy union, and in their lovely children, that Ruskin acted wisely. Instead of ruining three lives he made them happy and useful not alone to themselves but to the world.

If Lucifer's space were not so limited the story would be reproduced. But it is necessary to condense my comments; and other points of difference must be permitted to pass unnoticed. Those interested in the question would do well to buy a copy of "Women, Love, and Life," the book in which the story appears. Mr. Platt deals with social questions in a very interesting and distinctly original style. LILLIAN HARMAN.

### A Rationale. No. 1.

BY J. MADISON HOOK.

Desires and emotions are the results of molecular activity in brain cells. Though the primary cause of this brain activity is peripheral excitation, we may inherit certain aptitudes or tendencies which are great factors in determining the direction of the activity. The will power, also, depends on heredity and bodily conditions. Conscience, which prompts us to do what is right, as we see it, is a faculty of heredity and education. Human conduct is largely the result of conditions over which the individual has no control. As a matter of fact man is not and never was a "free moral agent." The ever occurring chain of circumstances drives one to a line of conduct undesired and unchosen.

The only argument, in favor of statutory prohibition, worth serious consideration, is the fact that man is not a "free moral agent." This argument should not be ignored, as it is founded on a fact known to every student of physiological psychology. A friend of mine argues, that every act that has been demonstrated by science to be injurious to mankind should be prohibited by law. Here is where he would draw the line between restraint and freedom. I have been making consent the sole factor in determining invasions of natural rights. I admit the force of the above argument, but the only compromise I have made with it is in the case of children, idiots and insane persons. I made this reservation in my little pamphlet on "Human Rights." I am still compelled to assert that it is a crime to wrong children against the consent of the parents.

I hold to the idea of paternal responsibility. I do not wish to deprive any woman of the right to assume the whole of it, if she chooses; but claim that mutual or "autonomous" marriage with equal parental responsibility is not slavery for man or woman, and will be the result of the elimination of all invasive force from our present system. I believe that mutualism in marriage will be conducive to more lasting love unions. I doubt that woman will desire to assume all the responsibility for care of children. To contend for mutual marriage and paternal responsibility is not retrogression as assumed by some reformers.

### THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond

(Continued from last week.)

The woman in the chair gets slowly up, and goes into her bedroom; there is a delicate smell of violets about it. She takes off her loose gown and begins to dress. She is far above the average height, and as she lifts her rather long, bare arms to reach down a gown, every action is full of grace. She has sloping shoulders and a long deep chest; she looks slight of hips, and yet her frailness is more apparent than real; her

muscles show under her delicate skin as she moves. She dresses slowly and stamps her foot impatiently when she lets anything drop out of her hand, which she seems to do often in her nervous irritability. She looks at herself in the long glass with a kind of satisfaction, rubs off a final dab of powder with a soft piece of chamois, lifts up her gown and looks at her feet in the glass, turns slowly round to get a back view, and then gives a pleased nod over her shoulder at her own image.

Quarter of an hour later she is on her way to the landing-stage; for she has decided to go to Bygdø, that prettiest of Christiania surroundings.

The city is almost given over to tourists. A party of Cockney "Cookies" are standing outside Torstrup the jeweller's window. She smiles as she passes them, for they have evidently anticipated a polar temperature. "What guys!" she laughs, hurrying on, for they are making unflattering remarks at the top of their voices on some of the idiosyncrasies of national costume, with a characteristic disregard of the fact that every second Norwegian understands them. She turns with relief to look at a group of pretty girls and students,—town residents, probably. Their fresh laughter touches her in some way; she is affected today by every change in the world about her.

She finds a comfortable seat on the little steamer, and settles down to languid enjoyment of the scene. It is too early for a crowd, and she is aware of a strange feeling, of a presentiment of coming change, as they steam out. The fanciful idea strikes her that all the flags fluttering from the different poles are flying gayly in honor of some special event in her life. The very breeze blowing freshly from the sea seems to whisper of a vague change. The mountains lie blue in the distance, and she watches idly the water drip off the oars of the rowing-boats as they pass,—looks as if they scattered a shoal of little silvery fish at each dip, she thinks. Students' and girls' and children's laughter, and the murmur of voices about her, reach her, without conveying any sense to her; she feels inclined to close her eyes and just sleep.

When they reach Bygdø, she hurries past the tables, the waiters with scidels of beer, and what an Irish acquaintance wittily calls "bread and butter and trimmings," bends round the cove and up to the wood. The witchery of the surroundings begins to affect her. The resinous smell of the pines does her head good. The fir-trees stand sturdily, as if listening to the graceful silver-birches bending their delicate branches in airy *petisillage*. A wren alights for an instant on a blossom of dwarf honeysuckle, then darts under a tuft of wild thyme. The lace of her parasol throws patterns on the grass, and the quick tramps of horses coming round the bend of the road startles her, and she slips quickly aside. An officer, a civilian, and two ladies, ride by. She recognizes one of them, the young wife of a painter; scandal connects her name with the man at her side. How whitely her teeth gleamed through the crimson curve of her lips as she laughed, thinks the woman, and a story she heard lately about her flashes through her memory. Someway the meeting jarred on her; she wants to get away by herself, away from the memory of town scandals and town people; she almost regrets she did not take a drosche out to the country. She turns down a side path towards the water. She sits down under a tree on the slope. The cove forms a horseshoe to the right; in the centre lies the landing-stage and bathing-house; she can see heads bobbing in the water from where she is seated. To the left the fiord stretches, dotted with islands and boats, and further still she can see a villa, and a flag fluttering from a white staff against a background of pines. Groups of people are scattered about. Two Hallelujah lasses in neat uniform pass her, with Norsk versions of the "War-Cry" under their arms. A soldier, with a hat like a forester's, with the addition of a horse's tail, is chaffing them. A little below her, two lovers are sitting, oblivious of passers-by; his arm is around her waist, and her head is on his shoulder. The expression on his otherwise stupid face disgusts her, and she hurries

\*From "Discards." Copyrighted by Roberts Brothers, Boston, Mass.

farther round the cove, and seats herself again. She is tired, flushed with the exertion, and she sits watching lazily the dip of the sails, and the midgets as they whirl before her against the background of blue sky in ever-recurring giddy circles, always two,—an aerial wooing.

There is no one to be seen, yet she is not at ease; she experiences the odd feeling one has sometimes of not being alone, and her heart throbs with quick thuds that seem to dominate over the little whispering, flute-like prattle of the water against the rock. She looks round as if expecting to see eyes peering down through the firs at her back. The conviction grows upon her of the nearness of some one. She has felt eyes on her back before; she felt strange presences, with some sense that lies outside her ordinary senses. She gets up and walks down towards a blue-gray boulder with a clump of dried bracken next it, to look behind it; and as she reaches it she is stopped by a yawning whine that ends in an unmistakable growl. A dog, *genus* cur, a rough, yellow-coated dog, crouched on the grass a yard ahead, is looking up at her; she has honest, tawny eyes, and a ragged ear torn in some old fight, and she is studying her attentively. She looks back at her bravely enough, although she draws a quick breath, and the lace on her bodice flutters as her breast heaves. Something else, too, is working in her,—a hypnotized sensation, making her limbs heavy; it isn't fear, it is purely physical. She snaps her fingers, and pats her knee coaxingly, and is answered by a yawn that reassures her; she walks on. This time the growl is only feigned, and she becomes aware of a man lying on the bracken in the hollow below the boulder. She stops at once, and the blood rushes to her face in a hot flood. She looks down at him, and a kind of wondering, interested look succeeds her surprise. The man at her feet is not a tramp, and there is something in the unconscious helplessness of his attitude that appeals to all that is womanly in her; perhaps it is just the unconsciousness. It reminds her, too, with the thrown-up arm and hand loosely clenched, of a little brother, dead so many years that he is barely a memory. Besides, the fellow's head is striking, and he sleeps with his mouth shut. It isn't given to every man to look beautiful in his sleep, even though he may pass for a handsome chap enough in his waking hours. Faces tell tales in sleep; one's subliminal consciousness is apt to play mean tricks with one's expression. This man's face has a sorrow-worn, spiritualized look, a sternness about the mouth; he is clean-shaven, and his hair is longer than the men of her set wear it, but it is dark and soft and silky. She wonders vaguely what color his eyes are. He looks, she thinks, as if he has gone through some of God's mills, and got hurt in the grinding. She is conscious of a wonderful sudden change in herself; her depression is melting away; she only feels a ridiculous kind of buoyant reaction against it, a sense of rest after disturbance, the quiet after a rain-gust. She hardly knows why she remains standing there, looking down at the sleeping man; she tells herself the proper thing to do is to go. She is about to do so,—not, she recognizes, with some astonishment, without reluctance,—when the dog, perhaps awakened to a sense of having failed somewhat in her duty, protests by catching her dress in her teeth, letting it go, growling and frisking round her. Now, fear is not exactly a part of her nature, but regard for a pretty growl is. She stands still and whispers soothingly to the beast. It has a certain effect. She lets go, but seizes her again every time she takes a step forward. The ludicrous aspect of the matter strikes her, and she laughs softly. She stands still, doggie likewise a little distance away. Finally, the latter lies down, with her forepaws stretched out, keeping her quizzical eyes fixed on the woman. This grows monotonous. She says to herself, "I wonder if I may venture to sit down." She bends slowly, keeping her eyes on the dog; the latter growls softly. She sinks on one knee: it is not an easy manoeuvre, encumbered as she is with a parasol and a book; however, she accomplishes it successfully, with one foot under her. Doggie is satisfied with the compromise, so she gets into a better position. She

has a side-view of the sleeping man, and she examines him with a woman's attention to details. His clothes are rough blue serge; the unstarched collar of his linen shirt is scrupulously clean; a soft felt hat is lying on the grass near him, and a canvas knapsack. His shoes are worn; one of them is patched. She speculates on his calling,—a painter, a poet, a Bohemian of some sort—likely. A "pillar of the state," a church-warden,—unlikely. Meanwhile, the sun creeps round, and slants through a tree right on to his face. How tired he looks! There is a weary droop about his mouth. She flushes, hesitates, looks at the dog,—she is asleep, with her black snout on her paws. She moves very softly, and contrives, by leaning back, to stand her open sunshade so that it shades his face. Its lace and knots of ribbon flutter and throw fantastic shadows over him, and she laughs, for it reminds her of a furbelowed bassinet. The little dog creeps up to her, gives her wrist a lick, trots down to the water's edge and laps eagerly, comes back, and nestles down at her knee. She takes off her glove and scratches her behind her ears, and rubs her head. "You are a bit of a vagabond, I think," she whispers. There are many old scars, and one ear is split; and when she cocks it, the half of it flaps in a comical way. So she sits, with an unwonted sense of drowsy well-being, the mingled smell of pine-trees and brackish water, the lap and sparkle of the waves that wash gently in the sunshine, the rustle of foliage and the trickle of runlets finding their way to the ford, act soothingly. She is affectable today, stirred in the depths of her nature in the underlying wholesome woman that is there uncalled to life, for the warp is only external.

How long she sits there she heeds not; a little breeze rises, and a shrill whistle sounds in the distance. She looks at her watch,—almost five o'clock. Chiff, chiff, chuff, chuff, and the steamer by which she has intended to return passes by, with its freight of gladsome people, towards the landing-stage. She is loath to go; it is so good to sit thus bathed in silken air. Besides, she feels as if she is infused with some mystical elixir that is filtering down to the underlying strata of her being. Let chance decide! She unloosens a penknife from her chate-laine, and spins it smartly on a flat stone in the moss beside her. "Points to me, I go!" She catches her breath and sets her teeth in her lip as the silver and pearl glisten as it revolves slower, slower—a-ah! she closes her lids involuntarily—opens them—one little turn more; the point rests forwardwards. She feels inclined to clap her hands. She recalls having experienced precisely the same relief once years ago, when, in a fit of childish passion, she had thrown a stone at a playmate and it just missed her temple. Why should she feel so now? she asks herself. Well, why analyze? She has two hours more until the next steamer. She feels unreasonably glad,—as glad as when, a little child, she sat in the meadows and wove daisy-chains, twenty golden years ago. The steamer has left again; and up in the sky above its track two clouds are meeting: now they fuse, and turn into a chariot tipped with silver, and soar upwards. "Why can't," she says softly, "his soul and my soul and the doggie's soul loosen ourselves and float away in soul communion out of the barren loneliness of this old earth here?" The band up in "the umbrella" strikes up the opening bar of a "Huldretanz," a weird, witching thing with a want in it, and somehow it brings her back to earth again. She laughs at herself, and pats the dog's head, and says, "No, I wouldn't sail over the clouds if I could; I'd rather be you, doggie, and curl up under the caress of some one's hand."

She considers herself as she sits there: her patent shoes are made by the best man in London; her muslin gown with all its apparent simplicity, is fitted by Parisian fingers; and her hat is an inspiration of blossoms and lace from the Rue de la Paix. Her gloves are delicate to sight and smell and touch; and yet she would give all she possesses for one hour's real happiness.

Suddenly the quiet is broken; a troop of boys and girls playing "hide-and-seek" come rushing round the slope, and one of them holds a handful of pine-cones. She throws them with uncertain aim at the lad following her, and darts up



through the trees with a giggling scream; the tan cones pelted with a rattle on to the sunshade and over the sleeper. He wakes, not drowsily, but all at once wide-awake, with eyes black on awakening, gray as the pupils close with the light, steel-gray as a lake without sunlight.

To be continued.

## VARIOUS VOICES.

M. L. Studebaker, Port Hunter, Pa.:—I enclose twenty cents; send "Personal Rights and Sexual Wrongs." If it were not for the bigotry of the people here I might get some subscribers, but the masses don't want the truth. They don't like the priests but I can't make them understand the Bible is only a mass of heathen literature, etc., but while the feeling is strong against priests, and what they call the abuse of government they are afraid they will be murdered in the absence of government.

H—S. S.—, London, Ky.:—I see you offer to give a thirteen weeks trial subscription and twenty-five cents' worth of literature, all for twenty-five cents. I enclose sixty cents and a list of the literature I want at present. Mrs. Josephine K. Henry, my friend, sent me a copy of the paper. I am very much interested in the subject of sexology. I am fully convinced of the unrighteousness and injustice of the present enslavement of women by laws of church, state and society. Am not just decided what is the best thing to be done, but I do want to learn. The gratitude of all women is due to you for the noble blow you are striking for the emancipation of their sex, and I tender mine with unstinted measure.

J. A. Wilson, Phila., Pa.:—A large and appreciative audience filled the hall of the Ladies' Liberal League last evening to hear Emma Goldman's address on "The New Woman." Miss Goldman does not believe in a new woman but rather in an emancipated woman freed from the shackles of law, church and society; the equal, and the equal only, of man. She pictured the false education of the sex taught from infancy. That her mission was to marry, and thus have a claim for support on a man, and yet totally unfit, because of lack of knowledge of her sexual functions and rights, to become a mother. The duty of a wife is treated as a subject too impure and immoral to be even hinted at before a priest or magistrate has banded her over, it may be, to some reformed rake for a husband. Instead of aping man as is the fashion of the would-be new woman Miss Goldman contends that both sexes are equal even under present social and economic conditions, and that a new man must first be had if he is to be worthy of imitation by the other sex. As at present conditioned no man is worthy of the labor bestowed on him by woman, who, in her household cares spends, on the average, more hours of toil than does the man, and who at a correct financial valuation on her services as housekeeper, cook and drudge, as well as nurse and trainer of her family, never can be repaid. She does not believe in angels, either masculine or feminine on earth. With most men woman is an angel before marriage and a devil after marriage. The whole address was a masterly arraignment of the double standard of morality of the sexes, and was listened to with close attention. A number of speakers took exception, in ten minutes addresses, to some of her points, but in her rejoinder Miss Goldman showed herself fully capable of upholding her end of the argument, and possessed of the courage to announce boldly and plainly her views and opinions on any given subject. She delivers several other addresses here before starting further west. Those who miss hearing her miss a treat.

Sophie M. Rivers, San Jose, Calif.:—Enclosed find fifty cents for three months trial subscription and for the books named. I am very much delighted with your dear paper, only I wish you had a different title. I am sure the paper, with a smoother

name, would work its way into more families. "Lucifer" is so startling—not a suitable heading for a paper for a lady to read. We must of necessity be careful what the world thinks of us, so long as we have to make our own living.

[The objection to the name Lucifer, urged by Mrs. Rivers, is an old one, and has been many times answered at length in these columns. It is true that the name chosen to represent the weekly paper devoted mainly to emancipation of woman from sex-slavery is "startling" to the average reader. Most people have been told, from early youth, that Lucifer means the "devil," and to the average mind the word devil is the personification of all that is bad, wicked, sinful and destructive to human happiness, "in this world and in the next." That the name of our paper repels many people who would otherwise become readers and helpers is doubtless true. But there is another side to the question. The word Lucifer challenges attention. Women as well as men are everywhere learning to think for themselves, and one of the first things that an independent thinker learns is that his theological teachers are not to be trusted. That they deliberately teach what they know to be false, in order that they may obtain and retain power over the people. (I speak of the priestly hierarchy as a class, as organizations, rather than as individuals.) A very conspicuous example of their false teaching is the perversion of the meaning of the word Lucifer. This name, as all scholars know, belongs to astronomy, and not to theology. It means "light-bringing," and, very naturally, was anciently synonymous with "Morning Star." And so it has continued to mean, in the minds of all except the ignorant and superstitious priesthood and those who pin their faith to priestly dogmas. But now that modern science, with her "starry eyes," has shown the fallacy of the old myths and fables even the clergy are getting ashamed of their own perversions, as witness the rebuke administered by the Biblical Commentator Henderson—See Webster's Unabridged Dictionary, edition 1886, page 792, under the head "Lucifer":

"The application of this passage [in Isaiah—'How art thou fallen from heaven, Lucifer, son of the morning,' etc.] to Satan and to the fall of the apostate angels is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

The worst of all the enemies to woman's emancipation is priestly domination, and until woman herself finds out this fact but little can be done for her deliverance. The history of the word Lucifer is an excellent educator to show how utterly untrustworthy are the theologic guides upon whom woman has been taught to depend as her best friends. M. H.

## Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Ida Waldrooper, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in covers. Price, 20 cents. Address: Moses Harman, 1204 Congress st., Chicago.

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BY ORFORD NORTHGATE.

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Contains the Second Biennial Proceedings of the Legitimation League. Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of Lillian Harman, president, George Bedford secretary, and Louis Reddick, treasurer of the League.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 10.

CHICAGO, ILLINOIS, MARCH 9, E. M. 298. [C. E. 1898.]

WHOLE No. 701.

### Homes for the Homeless.

Homes for the homeless!  
Our prayers still arise!  
Justice is faithful,  
And truth never dies.  
Homes for the needy,  
And plenty for dearth;  
Homes for the homeless,  
On Nature's free earth.

Homes for the orphan—  
The widow forlorn;  
Homes for the exile—  
Where'er he was born.  
Give us, O country!  
Our right to the soil;  
Earth shall be gladness  
With generous toil.

Homes for the homeless  
Who famish for bread—  
Earth for the living,  
And not for the dead.  
Give us our birthright,  
O tyrannous god!  
The land is our charter—  
It shall not be sold.

—Selected.

### Nudity and Purity.

BY CYRUS W. COOLIDGE.

"Daniluich, I axed her about them actions of theirs. Says I, 'Do you live with your old man?' She laughed. 'Why, yes,' says she, 'of course I do.' 'Then,' says I, 'what makes you act as you do? You never see him without his clo'es on, as though you wan't his wife.' And says she 'It's because I don't want him to see me in dishabillity, so as to keep love in the house and git rid of quarrels.'"—Tchernyshevsky's "What is to be Done?"

Tchernyshevsky, the Russian apostle of sex freedom, was not entirely free from prejudice, if the above quotation from his famous novel expresses his own views. Why did he make Lopouschoff and Vera Pavlovna "act as they did," if he was not under the impression that men and women who see each other in "Nature's garb" cannot love and respect each other? But is it true that love is a matter of clothing? Is it true that the face only is fit to be seen? With due respect to those who think that clothes make the man, I wish to say that the man who cannot love and respect a woman in a state of nudity is not a real man, but a poor apology of a man.

It is claimed by Mrs. Grundy that nudity is immodest, that it tends to excite the "base" passions of man, etc. Well, it may be true that the majority of men cannot stand the sight of a nude body, but does it prove that a nude body is in itself indecent? If men and women have perverted minds, it is perhaps not as much the fault of nature as that of our false education. What can you expect of a man to whom the female body is a *terra incognita*? He may naturally be a man of pure mind, but he cannot help wishing to know how the female body looks, and if he cannot satisfy his curiosity, he may in the course of time become a sex maniac. There is no reason why sex should

be kept a secret; there is no reason why men and women should be ashamed of their bodies. Speaking for myself, I am of the opinion that nudity, far from being indecent, is the very essence of purity and refinement, and that the really pure man is not he who protects his purity by the aid of rags, but he who can see and touch every part of the human body, the female as well as the male, and keep his mind pure.

Let us get rid of Mrs. Grundy's notions of purity; let us understand that man consists of flesh, bone and blood, not of rags, and that the sex organs are in themselves no more "vile" or "nasty" than are other parts of the body; let us teach our children to hold the body in esteem; let us tell them the truth about the uses of the various organs of the body. Above all, let us know that if we want our children to be pure, we must commence with ourselves. Let us then learn to mingle in nudity and purity; let us get accustomed to see each other in a state of nature; let us impress upon our minds the truth that free love does not mean free indulgence in the sex act at every opportunity, that men and women can love and caress each other and yet keep themselves under perfect control and that if we desire to indulge in the sex act, we should be ready to meet and welcome the consequences. Let us do all this and the most of sex abuses will disappear.

### Plans to Practicalize "Hilda's Home."

[Believing that the times are ripe, or rapidly ripening for the practicalization of such homes, such co-operative homes, as that outlined in the story "Hilda's Home," and in the book, "Cityless and Countryless World," and in other similar publications, a place is freely given to the following correspondence. With the writer of the first letter I have been acquainted, personally and by correspondence for several years, and believe him to be a man upon whose word all may rely. With Mr. Jameson I have no personal acquaintance, but have no reason to doubt his reliability. As will be seen he refers all interested to the governor of Washington, and to the cashier of a bank in Seattle, for his "reliability." M. H.]

Mr. Isaac Jameson, Brinnon, Wash.: DEAR SIR: Your letter in Lucifer of 1st inst. interests me, and your suggestion that a truly liberal community be founded in Washington has my unqualified approval, and I will give the project my support if it assumes a definite practical form.

Rosa Gravil furnishes an ideal, and inspiration as well, in "Hilda's Home." I do not anticipate that an "Owen Hunter" can be found to endow so munificently our real practical home as was the case in Rosa's ideal, but I do believe her other characters exist in the real world around us. If we can succeed in assembling a goodly number of them in a community in such a place as you describe we will have accomplished much, and will have laid the foundation for a home, or perhaps many homes in which all of us can enjoy a much larger measure of freedom than is possible for us in our present isolation. I believe the readers of Lucifer contain in their ranks the very

salt of the earth; the most liberal constituency, as a whole, that can be found in the world. Most of them that I have met really believe in, and would gladly practicalize the law of equal freedom. If gradually we can bring together a community of Lucifer readers we can leaven a very large lump of "Religion, Rascality and Respectability." Our light can be made to illuminate a large neighborhood. Enlightened co-operation will give us wealth—and the possession of wealth will enable us to enjoy a wider freedom, and shed more and ever more light into the surrounding darkness.

I have long desired to become a member of such a community. By bitter experience I am impelled to reverse the order in which you range the powers of darkness, and to write them instead—"Grundy," "Government" and "God"—these three, and the meanest of these is "Grundy." I have found that God can be placated, Government very largely evaded, or, as a nuisance, abated, but Grundy is omnipresent, omniscient, (in hunting out your private affairs), and almost omnipotent.

Now to the practical.—I am willing to make financial sacrifices, quit present business, and move to the Pacific Coast if by so doing I can live in a liberal neighborhood, and at the same time be able to make an honest living. I have investigated many Co-operative Colonies, helped in organization of two, and have been a member and victim of one—the ill-fated Topolobampo Colony. Despite all the failures of colony efforts I have lost none of my faith in co-operation. In the beginning, however, care must be exercised in the admission of members. I would suggest in our Lucifer Colony the principal requirement of the applicant shall be that she or he is a reader of Lucifer, and believes in equal freedom, and is willing to try to live up to that ideal. A community of such people can co-operate and will succeed socially and financially if they can secure control of natural resources with which to build. You are favorably situated in this respect I believe. I have lived in California and in Oregon, but am not acquainted with the "Sound Country." Will you please inform me at what price good improved and also unimproved agricultural land can be bought for per acre in your section. Also cost of timber land, that is accessible, per acre, or stumpage per thousand. What is the population of Brinnon? How far are you from a good harbor? How far from mineral country? What are transportation facilities, and where market for produce. Can lumbering, salmon-fishing and canning, and agriculture be made to return a living and a surplus for permanent improvements? Will horticulture pay? What of temperature and rainfall? I assume that irrigation is not needed. Is it a healthy locality? What is average labor, cost of clearing unimproved land and getting it ready for cultivation?

How many Luciferian Liberals have you in your neighborhood as a nucleus for our association? I am not sure that it is either wise or necessary to form a legally organized association in the beginning of such an enterprise. I would rather simply show up the advantages and resources of the section, and induce liberals to come there in large numbers and locate on individual holdings and in individual homes. Once such a neighborhood is formed and we become acquainted with each other we will voluntarily and naturally form ourselves into mutually helpful and interdependent co-operative groups. As we become known abroad through Lucifer and such other liberal publications as will advertise us, and friends are assured of the financial success that can be achieved, our community will become the Mecca to which will come hundreds of desirable broad-minded liberal friends. I am satisfied there are thousands of people in these states both willing and able and also desirous to make a home among genuine freethinkers and actors. And hundreds of them, like myself, are willing to sacrifice present business to attain this much desired condition. As it is now, in outside barbarism, we are forced to live in the crowded cities to be permitted by Madame Grundy to enjoy any liberty of action whatever. To many of us it would be delightful to enjoy the pleasure of rural life with most of the advantages of the city, and at the same time by force of num-

bers, intelligence and material prosperity be able to ignore Grundy, honor God, (as Good,) and largely "stand off" Government; defy the priest, scorn the politician and shock the prude so hard that the reaction will precipitate a little common sense.

I shall be very much pleased to hear from you. I have known Moses Harman personally several years and refer you to him if you desire to inquire about me. With best wishes I remain, my dear sir, very truly yours,

W. A. WOTHERSPOON.

P. O. Box 920, Denver, Colo.

#### REPLY.

Partly in response to the questions of Mr. Wotherspoon, and partly to answer other inquirers, Mr. Jameson writes a long letter—too long for insertion entire, but the main points thereof are as follow:

DEAR LUCIFER: As you have been so kind as to publish to the world my proposition to plant a miniature "Hood's Home," (or Lucifer Colony) on the shores of Puget Sound, I will come once more to see if you will help me to answer the many correspondents that said proposition, in Lucifer 687, has brought me.

I have no time to answer all these separately, so will ask you to print Comrade Wotherspoon's letter and my answer, and will ask all who have written me for information to accept this as reply to their questions.

First, then: We want to build a permanent home. We don't want to run off after any more Topolobampo-Sinaloa Investments, Credit Fonciers, "L. Cs.," "T. Cs.," etc., etc., as you and I have done. For, though my zeal, like yours, is unabated my experience tends to make me more careful in future moves. Then, on the other hand, I don't want to deceive any body else, hence, would suggest to all who wish to help found such a colony on these shores, who can do so without too much sacrifice, that they come and see us and see the locality for themselves.

I have a homestead of fifty acres, on which, I can "prove up" any time during next two years. It is mostly upland, with more or less stone on it. It is good grass and fruit land, and when we get a little rain in June and July it brings fine potatoes and other vegetables. We have about ninety rods of water front.

We are located on the west side of Hood's Canal, forty miles south of Port Townsend, and sixty miles from Seattle, by steamer, which makes three round trips a week, landing at our front once every day except Monday. We are one and one-half miles from the best harbor I know of on Puget Sound; in fact, I never saw a finer harbor, and I've sailed in both hemispheres.

Now, in regard to our colony: I propose, in order to make all parties who join it, secure in their rights, to divide up into lots, of a few acres each, and sell to members at the current price, assisting each family to erect a comfortable house of modest dimensions thereon, according to available means; also, to build a boarding and lodging house for all single members, or others, who might prefer living in that way.

But before going farther I will say that we want to organize a branch of the "Labor Exchange" as soon as possible, in order to use labor checks to make up for the deficiency in our circulating medium. We should do most of our business among ourselves with "labor checks," giving them in exchange for cash invested, or, any goods or chattels turned in, or, labor performed, by members. We will need a store to supply members, also to supply the public, receiving cash or barter for goods; the cash we will need to buy outside, pay freights, etc.

As soon as we can get means enough, we must establish some kind of manufacturing, for the employment of members. But, in my estimation, one of the first conditions to insure success, is to keep out every appearance of superstition,—have no gods to interfere with perfect freedom,—equal freedom; that is, the inalienable right of each to do whatsoever he or she chooses to do, that does not interfere with the like right of another.



I think we all—readers and patrons of Lucifer—are fully aware that only by excluding all gods, especially Grundy—also Ego, (self-worship or jealousy) can we hope to succeed. So, we want first to get a few true blue comrades, of both sexes, together in a co-operative venture as above described; then we can develop closer unions as we become better acquainted, in accord with the above self-evident truth, or axiom of equal freedom.

I would not advise any one to leave a good business in which there is a fair living in such times as these, until we get established permanently. But if any of our comrades of Lucifer's Circle feel sufficient interest in our proposition and have any means to spare, that they feel willing to invest in a home where any meritorious person, though ever so poor, may find a shelter from "man's inhumanity to man"—and to woman—a home in the fullest sense of the term, wherein they can earn and enjoy all of the comforts, if not the luxuries, of life, we would be glad to hear from them. We know that it will take a big dowry, or a great many small ones, and also much time and labor added, to intelligent, patient, persevering self-denial to do what we are proposing to do. So we should begin without delay in order to enjoy it in our day and generation.

And now, friends all. I am a stranger to you, personally. Although we are all members of our great and growing Lucifer Circle, and ought to be able to trust each other, our little savings have cost too much sweat and blood, and are too precious to part with lightly. So, as it would not be good business to entrust me with your hard earned money, in these days of raids and swindles, without some satisfactory evidence of my integrity, I will refer you to our governor, John R. Rogers, Olympia, Wash., my old-time neighbor, both in Kansas and in this state. He and I were Brother Knights of Labor. Any one writing to him, enclosing a stamped and self-addressed envelope, asking about my honesty and integrity will probably get a satisfactory reply. I can also give, as reference, F. R. Van Tuyl, cashier Dexter Horton's Bank, Seattle, Wash., who will vouch for my reliability.

I will now proceed to answer the questions asked by Comrade Wetherpoon, and this will cover most questions asked by other comrades.

First. Improved bottom land. I don't know any for sale. Think it would approximate one hundred dollars per acre. Second. Unimproved bottom land—fifteen to twenty-five dollars per acre. Ditto upland, five to ten dollars. Third. Stumpage—fifty to seventy-five cents per thousand, for cedar and fir. Fourth. Population of Brinnon will not exceed two hundred; being a settlement of ranchers. There are three stores of general merchandise; one paper, "The Olympic Miner." Some few mining claims are being developed near by. One logging camp here, and a few more not far distant. Fifth. Harbor one and one-half miles distant. Sixth. Mineral country. We are on the east edge of the Olympics, which are so full of mineral that the government surveyors have to use a solar transit. These mountains have been full of prospectors the past year, who have struck numerous good silver, gold and copper quartz leads. Hundreds of claims have been located, but as no placer has been struck yet the recent Alaska and Klondike developments have knocked our mining interests in the head for a few years at least; the golden calf devotees having flown northward on the track of the wild geese. Seventh. Transportation—by steamer three times a week to Seattle, which is our principal market; yet there are several considerable cities on the sound.

Eighth. Will lumbering, etc., etc., pay? Yes, if we can use "labor checks" to expand our currency, in order to reach those who need our product but have no money to buy with. Then our market would be with the Eastern Washington farmers; wherever a live labor exchange exists. Ninth. Will horticulture pay? Yes; that is one of the best kinds of business when we get well started at it. This is one of the best countries I ever saw for berries, both wild and tame, and I've raved in thirty states.

Tenth. Temperature and rainfall? Have never seen it at zero. Sixteen above is the lowest I've seen it on this coast. Following is a table showing highest and lowest temperature at 8 A. M. and 3 P. M., number of frosts, etc., each month of last year. [Table omitted.] Seventy-two inches rainfall during the year. There were five inches snow, which melted, was measured as rain. Upland sometimes needs a little irrigation in summer, but we did not need it last year.

Eleventh. Yes; this is quite a healthy climate. Twelfth. Average labor—one dollar and fifty cents per day, without board. Thirteenth. Cost of clearing—heavy fir land, timber, stumps and stones, about two hundred dollars per acre; but there is some first class bottom land, timbered with alder, soft maple, vine maple, etc., which may be cleared for twenty-five dollars to fifty dollars per acre, and the stumps will rot in a few years. Fourteenth. How many Luciferian Liberals—well, our family numbers six, all Freethinkers, though I am the most radical of all. We have many liberal friends in the country round about, and a few social radicals who are anxious to help build a free colony, with God, Government and Grundy left out.

We had for guests, a couple of weeks ago, Brother and Sister Dow, who were on their way from Indian Territory, having joined "Equality Colony," a branch of the Co-operative Commonwealth, now starting at Edison, Wash. They are staunch liberals. Brother Dow is a grand nephew of old Lorenzo Dow, and appears to possess a good deal of his uncle's enthusiasm, though it doesn't run to God as his did. I have a letter from them since they arrived at the colony saying they like the situation, and prospect better than they had expected. There were one hundred members there when they arrived; the finest set of people they ever met; altogether I feel warranted in predicting success for their colony if all are as good stuff as are Comrades Dow. I am glad to learn that colonies are springing up all over the country.

I now propose to start two funds. The first I will call the "Home" fund. All comrades who have from time to time a little spare change that they wish to invest in our Lucifer Home, and feel willing to intrust it to our care, will please send it any time they feel they can do so without discommoding themselves. All donations to this fund will be used to make permanent improvements on our homestead, such as clearing and fencing, sowing meadows, planting fruit trees, berries, etc., and in building additions to house, barn and other buildings that will be needed from time to time. Also to establish some kind of manufacturing industries for the employment of our members.

The second I will call the Schooner fund, which is to enable us to complete our boat, if possible, in time to catch the spring rush to Alaska. We have means to build the hull, but will need three hundred dollars to rig and fit her out. All who invest in this latter fund will be entitled to their share, pro rata, of the vessel's net earnings.

Any comrade having two, five, or ten dollars, or any larger amount to invest in this enterprise, please write soon for conditions, etc., stating the amount you wish to invest in the schooner fund.

All who invest in the Home fund will have the amount credited on their membership fee, which fee will be determined, as soon as we get properly organized, which, in turn, will be greatly expedited by sending in the donations, or rather, investments, as a guarantee of their aid in our home enterprise and to encourage us to push the work forward. Be sure to state which fund you wish to invest in. Our schooner is to be forty feet long by fourteen feet beam by five to six feet deep. Will be about fifteen tons.

We are busy as bees on our shop, which will be completed this week. We have our model carved out and will be ready to draft our boat next week. I will report progress from time to time on our colony, and, also on the boat. Will also publish all amounts received on either project. I furthermore propose to devote five per cent of all money received on the Home fund,

(Concluded on page 77.)

# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

- For Light against Darkness—
- For Reason against Superstition—
- For Science against Tradition—
- For Investigation and Enlightenment against Credulity and Ignorance—
- For Liberty against Slavery—
- For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of life, when character, for good or ill, for strength or weakness, for happiness or misery, for success or failure, is stamped upon each individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

Word has reached us from Minneapolis that LeRoy Berrier has again been arrested "for sending obscene matter through the mails," and that he was released on giving bail in the sum of five hundred dollars. But few particulars are yet given. Hope to get more before our next issue goes to press.

MUCH of the space of this issue of Lucifer is taken up with correspondence relating to a proposed colony in Washington in what is known as the "Sound Country." Notwithstanding the failure, in part or in whole, of most ventures of this kind there are probably more people now looking for suitable locations for experimenting in this way than ever before. Keeping in mind and profiting by the failures of the past there seems no good reason why this new venture should not be crowned with complete success. The time and the place are alike propitious.

## The Family and the Nation.

That home life, and especially prenatal home life, has more to do with the building of human character than has any other condition or factor, will probably not be seriously questioned by the intelligent observer of human life, or of human affairs.

Therefore, it would seem reasonable that to make human life better, to make existence on our planet more enjoyable, more really worth having, it would seem that the first thing to do is to make the home-life better, the family life better, than it now is.

To make the home life better we must first ascertain what it is that is now wrong—what it is that is lacking, in order to make home influences what they should be, to secure the highest and best development of individual character.

To judge of the merits or demerits of things—of persons or of institutions—it is only necessary that we observe the results of the working—the fruits, of such persons or such institutions. "By their fruits ye shall know them," is a true saying, no matter to whom the saying is attributed. What then are the fruits of our modern home-life? Let the present political, the religious, the economic or the industrial conditions of the people in this country and in Europe give answer.

Home life means family life. All students of sociology admit that the family is the unit of the state or nation; that the ethics, the morals, of the state, the nation, will be but the reflex of the ethics, the morals, of the family. What then do we find as the fruits of family life, of home life, as incarnated in the state and nation? Do we find the state to be the embodiment, the personification, of justice, of fairness, of generosity, of brotherly love; of helpful sympathy with and for the unfortunate and the suffering? Do we here find the ethics of humanity, or of savagery?

For answer to these questions, read the daily papers.

For answer, look into the faces of the great masses of the working people of this country and of Europe, and more especially in the great cities.

For answer, compare the splendor and extravagance of "good society," with the squalor, the pinching poverty of the poor.

For answer, visit the prisons, the reformatories, the asylums, the hospitals, etc., etc., where justice and charity are supposed to be administered to the erring, to the insane, or to those who have hopelessly failed, or fallen, in the race of life, and who yet cannot die, or who will not commit suicide.

For answer, observe the legislators and the judiciary of this country,—honors and privileges for those who have, and robbery and death for those who have not.

For answer, observe the steady increase in the salaries and perquisites of public servants, or of those who do little real work, and compare these with the perpetual reduction in the meager pay of those who do the really hard work, all the really useful labor of the social hive.

For answer, observe how eagerly the news is scanned that tells of probable war with Spain, and how ready are the great masses of workmen, employed or unemployed, to begin the work of killing their fellow-workers of a different race or nation—all in the name of "patriotism"; all for the "honor of the flag"—all for "God and native land!"

That most of the ills that curse our social life, our institutional life, are the legitimate and necessary outgrowth of defects in our family life, our home life, is, as some of us think, a demonstrable proposition in ethics, and hence the prominence given to this part of educational work, in the columns of Lucifer the Light-Bearer.

## Some Interesting Books.

The close relation between religious and sexual emotions has been noted by many writers, especially those who have written concerning different phases of insanity. In fact some psychologists assert that the preponderance of women in churches is accounted for by the fact that girls are taught to suppress their sexual desires and that the emotions thus suppressed find expression in religious enthusiasm. An interesting book on this phase of psychology has been written by James Weir, Jr., M. D. While dealing with the problem in a thorough and scientific manner, the language used is plain and as intelligible to the layman as to the physician. "Religion and Lust" is the title of the book. Bound in cloth, 338 pages. Price, \$2. Address Z. T. Lorrey, P. O. Box 104, Owensboro, Ky., or Lucifer office.

Following are a few excerpts from the chapter on "Marriage and Divorce," in Elizabeth Cady Stanton's latest book entitled "Eighty Years and More":

"As woman is the most important factor in the marriage relation, her enfranchisement is the primal step in deciding the basis of family life.

"The first step toward making the ideal the real, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give at least as much thought to the creation of an immortal being as the artist gives to his landscape or statue.

"It is folly to talk of the sacredness of marriage and maternity while the wife is practically regarded as an inferior, a subject, a slave. Having decided that companionship and conscientious parenthood are the only true grounds for marriage, if the relation brings out the worst characteristics of each party, or if the home atmosphere is unwholesome for children, is not the very *raison d'être* of the union wanting and the marriage practically annulled? It cannot be called a holy relation,—no, nor a desirable one,—when love and mutual respect are wanting.

"The lack of sympathy and content in the parents indicate

radical physical unsuitability which results in badly organized offspring. If, then, the real object of marriage is defeated, it is for the interest of the state, as well as the individual concerned, to see that all such pernicious unions be legally dissolved.

"The question of divorce, like marriage, should be settled, as to its most sacred relations, by the parties themselves; neither the state nor the church having any right to meddle therein. As to property and children, it must be viewed and regulated as a civil contract."

#### BOOKS RECEIVED.

"Religion and Lust, or The Psychological Correlation of Religious Emotion and Sexual Desire," by James Weir, Jr., M. D. 338 pages. Cloth, \$2. Z. T. Loring, Owensboro, Ky.

"Eighty Years and More," Reminiscences of Elizabeth Cady Stanton, cloth, 408 pages. European Publishing Company, 35 Wall St., New York.

"Love Triumphant," by William Platt, cloth, 222 pages. Nine's cents. Charles Hirsch, publisher, London, Eng. Order from this office.

"The Flaming Meteor," poems by Will Hubbard-Kernan, cloth, 270 pages. Charles H. Kerr & Co., publishers, 175 Dearborn St., Chicago.

### Plans to Practicalize "Hilda's Home."

(Continued from page 75.)

to the assistance of the publication of *Lucifer*. What do you all say to that?

Now comrades, I have stretched this letter out fully twice as long as I intended when I began, but I don't see where I can abbreviate it. It will fill three columns of *Lucifer*; but if the editor will insert it as early as possible, it will be of great help to our colony proposition. I wish to say before closing, that I was lately offered, for \$350, relinquishment on a 160 acre homestead. It has about forty acres bottom, and balance well timbered upland. Five hundred dollars would not put the improvements on it, now there.

The adjoining ranch of 160 acres, forty or fifty acres river bottom, balance also heavily timbered, improvements more valuable than the former, is for sale also. Both parties wish to leave. I think \$350 to \$400 will buy it too, subject to "Homestead." These claims might suit some of our soldier comrades, who cannot go on to their homesteads, being in Uncle Sam's service.

ISAAC JAMERON.

Brimmon, Wash.

### Explains His Theory.

Mr. Shepherd writes *Lucifer* as follows concerning his theory of sex control:

"The theory recently projected by me in *Lucifer* is built upon the postulates in general that life is electricity as expressed in organic union with matter (it being a law of science and logic to attribute effects to nearest, adequate, possible cause rather than to something remote and hypothetical); that electricity is male and female; that each individualized beginning is a tiny spark emitted and separated from the infinite, life-generating fountain of potential energy, etheric or static electricity; that the male animal is positive and hence the sex to throw off or generate the divine spark of life.

"Also that sex is essentially electrical—life polarized; that every motion, effect or phenomenon in the universe is the result of electrical causation; that the struggle for existence begins the instant of the inception of a germ; that a germ comes into being essentially a complete, self-centered and perfect organism, from which interior latent forces and potentialities unfold and develop under the law of magnetic affinity as expressed in the environments.

"And that planted in maternal soil the mother can no more change its sex than sun, rain and earth can change the sex of seeds in the vegetable kingdom; that animal life is analogous to vegetable life whose offspring it is; and that a theory of law and order in the animal kingdom, to be true, must be corroborated by analogous facts in the vegetable and even in the mineral kingdom, and harmonize with every law of Nature.

"Tried by this test the theory put forth by Dr. Schenk falls to the ground. The idea of a germ being sexless—a blank—

incomplete—and that the mother injects into it, from without, a sexual nature, is simply absurd. Such a thing is contrary to all the known laws of organic life. There is not a fact in the whole economy of Nature with which Dr. Schenk's ridiculous proposition will fit.

"I am willing to risk my theory to run the gauntlet of criticism side by side with his, and I only ask that they may together be thrown into the crucible of practical demonstration. If I have not discovered the law of sex control, of one thing I feel confident—it will never be discovered with a microscope.

"Of the various 'scopes' in use in solving the problems of Nature, the comprehenscope (to coin a new and fanciful term) is of most importance. It deals with causes, forces, elements, principles and laws more than with effects and minor details. It not merely observes but interprets phenomena."

### Sociolog ession. No. LX.

BY HENRY M. PARKHURST.

FORCEFUL COLLECTION OF DEBTS. The primary office of the government, for the protection of life, has been gradually extended; first, to the protection of property, which is the means of supporting life, then to the protection of the right to transfer property, protecting the property in the hands of the transferee. A debt is an uncompleted transfer. In the exchange of property, unless gold or other merchandise is paid at the time, there is a debt which is paid only in promises; that is, payment of which is deferred. If the debtor refuses or neglects, at the stipulated time, to pay what he has promised, the creditor is deprived of a part of his property, as fully as if it were taken from him by violence. Before the days of civilization, each man defended himself, by enforcing his claim, and made his claim what he pleased. Under civilization, the government protects the creditor, by enforcing his just claim, but also protects the debtor from extortion. The forceful collection of debts is the co-operation of society in requiring individuals to keep their promises. It benefits the honest debtor; because without it he would be unable to borrow what he really needs, except from the few who know him well, and in many cases those who would be unable to help him; whereas strangers can trust him safely if the government will protect them. It protects the whole community from the robberies which might be committed under the pretense of the forceful collection of a debt.

### THE REGENERATION OF TWO.

BY GEORGE EGERTON.

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

He sits up, looks at the cones, at the sunshade, at the woman. She is uncomfortably conscious of his steady, cool scrutiny. It flashes through her that he is not in the least impressed, and that he will judge on first impressions. She flushes angrily, and stammers,—

"Some young people, playing, threw those things, and they fell on my parasol."

The man's face softens; he says directly and simply,—

"Did you put it here to shade me?"

"Yes, the sun was fearfully strong, and it struck directly on your head!"

"Thank you; it was very kind of you. I must have slept a long time!"

He takes out a clumsy, old-fashioned silver watch in a crystal case, such as peasants wear.

"You were asleep when I came, three hours ago!" she interjects.

He examines her with new interest, frowns as he takes her in, as if puzzled at himself or some sudden idea.

\*From "Hypocrite." Copyrighted by Roberts Brothers, Boston, Mass.



"That is odd, for I never can sleep if any one is near me, never!"

She feels—for her senses are sharpened in some subtle way—that there is disapproval of her in the look. It is a new sensation; she wonders why she finds it more hurtful than amusing.

"Your dog objected to my going in the first instance," she says, with a touch of restraint. A pained disturbance is replacing the unreasoning sense of joy that has possessed her; her head throbs, and a feeling of faintness overpowers her. The sun-filled air, the music, water, all the thrumming sounds of summer, seem to fuse into a gigantic gold-green disk that revolves first quickly, then with ever-slackening turns around her, until she loses herself in the slow swirl. A voice coming to her from ever so far away rouses her, saying, "Drink this!" The cold of metal touches her lips, and the disk whirls the other way round, with sickening swirls, ever quicker and quicker, until it stops with a jerk, and she comes to full consciousness of herself and her surroundings. He is holding the top of a flask to her lips, watching her with eyes in which the dominant expression is impatient disapproval. It strikes her as supremely funny; she can't help herself, and she bursts into an hysterical uncontrollable fit of laughter. It has a true, unaffected ring in it, and it is unrestrained as a child's; coming from her, it is as if one of the figures in a fashion-plate in a lady's paper were suddenly to change its simper into a natural smile and let its waist expand. The man's face relaxes, and he stands up, remarking,—

"You are better, Frue; it was the heat, no doubt, and you gave me your parasol." A pause. "Why did you?"

She blushes through her powder, and tells the simple truth, "I don't know. You looked somehow helpless, like a child, in your sleep."

She pales again; he draws his brows together impatiently, and says somewhat ungraciously,—

"Can I get you anything?"

"Yes, if you don't mind calling to a waiter, please,—or perhaps I shall be all right in a moment; I will go myself."

He has put on his hat and picked up the sunshade; the impatient look leaves his face again as he hands it to her.

"What does Frue want,—coffee, lager? I am at her command."

"Coffee, please, and I am very hungry," meekly. He has gone, followed by the dog, trotting first to the right, then to the left, at his heels.

She bursts into another fit of laughter, and, diving her hand into her pocket, takes out a little ivory case with a glass in it, and looks at herself. It strikes her as never before that the powder accentuates her lines, and makes her look horribly haggard. She wipes it off carefully. The utterly non-admirative look in the man's eyes is burning into her as the recollection of some *betise* one has committed will strike one afterwards with a double sense of discomfiture. If she were not afraid of his coming back she would go down to the fiord and wash her face. It has grown natural to her to exact homage from every man, and it piques her,—rouses a devil-may-care mood in her.

A waiter comes down the slope with a tray, a coffee-service and some sandwiches. A shade crosses her face as she sees that he is alone; but she reassures herself as she sees his knapsack and stick still lying there.

Whilst she is picking out the little nickel coins in her purse she inquires, with an effort at carelessness, for the gentleman who ordered it. The waiter has in the meantime been examining her clothes, and he is puzzled. He says doubtfully, "I brought for two, Frue; the gentleman only said, 'Take some coffee and something to eat down to where that lady is sitting,' pointing Frue out."

"Oh, that is all right; keep the change."

The man goes away smiling. She buries the coffee-pot in a clump of bracken, and waits. The band is playing a waltz; the whole atmosphere is filled with a murmur of leafage and

laughter, whispers of wind and wave. It seems to her a long time since he went; she is thirsty, and starts at every step, and looks around. At length his voice sounds behind her,—

"I hope Frue got all she wanted?" He asks it politely; the doggie trots, and looks wistfully at the tray. "Frue hasn't had anything yet! She has been waiting—?"

She disinters the thick white coffee-pot from its nest in the bracken. The sun flicks rainbow sparks off the rings on her ivory-tinted hands as she sets the cups to rights. "You were a long time."

She does not look up to see in what way he takes her remark; she is half afraid of the new side of herself that is prompting her to recklessness.

She hands him his cup with a demure tightening of lips, and then passes the sugar basin.

"Well, when ladies will!" he says, and there is a mocking note in his voice. Her lips quiver, and there is a mute reproach in her look; it touches him as her laughter before, and he changes his tone, and says, "Thank you," simply.

It crosses her mind that some of her acquaintances, a certain little lawyer with very keen eyes, might easily pass, and put her in an awkward position. She pours some cream into a saucer for the dog.

"Does Frue often have these extempore picnics?" with the intonation that hurts her.

She looks him steadily in the face.

"This is the first time, and you are the first man I have ever spoken to without a formal introduction; and," with a quiver through her voice, "I don't know why I am doing it now. It's not that you are too—too amiable."

There is a silence that seems long, and the man pushes back his hat with an impetuous, nervous movement, and runs his hand through his hair and says,—

"But, dear lady, don't think so; I scarcely understand; I mistook—I am sorry. You see, I am not used to women, to ladies—to any one lately. I am not much used to kindness, I resent it rather; I am a solitary kind of fellow,—a bear, a boor, anything you like; you must overlook it!"

"Have some strawberries?" is her only reply; and she heaps a plate with the tiny wild berries, and smoothes them with cream, adding mischievously, "They are rather uncultivated too; but they are nice, for all that,—far better than the garden ones."

He laughs responsively; his eyes glow warmly when he laughs, as if they catch and keep the sunlight. She heaps the things carefully on the tray, stands up, and waits in an undecided way, swinging her sunshade.

"Don't you hate seeing the remains of a meal?" she asks. He laughs. "I am afraid I am sometimes so glad to see the meal that those hyper-refinements are lost upon me."

She walks round the slope skirting the water's edge; he follows, shouldering his knapsack. They go further into the wood, where the last year's fir-needles carpet the ground with a warm brown; and she finds a place where the evening sun is sending golden slants to the water's edge. She throws down her shawl and sits down; looks up at him, and he cedes to whatever of mute invitation may have been in her brief glance.

He stretches out his hand to feel in the pocket of his knapsack, hesitates, and draws it back. She divines his intention, and says, "I don't mind, at least in the open air." He lights his pipe, and she sees a package of closely written papers in the pocket. She would like to ask him where he is going, but fears he might resent it; she never remembers before to have taken the man's feelings into consideration: she has simply dwelt on her own as of primary importance.

"Does Frue live in Christiania?"

She feels he asks it more for the sake of saying something than from any real interest in her.

"At present, I have an estate on the south coast; I came up for a change."

"Does Frue like the city?"

"I don't like any place much; they are all the same. And you?" with timidity.

"I, Fruen? I," with a grim humor. "I am the most fruitless of all things; the thing of least commercial value to the state,—a poet. I belong nowhere; the whole world is mine! Poor in all the world counts of value, and yet I am rich in all she has of best,—in myself, in freedom."

She scarcely knows why, but a shadow falls on her heart at his words. This strange man who is so self-sure, who is unaffected by her presence as no man before, to whom she is almost afraid to talk, who looks dreamily ahead at some mental picture in which she has no part, seems even as a shadow unseizable,—what does she know of the working of his soul, how reach him? Her temples throb; she is unconsciously concentrating every effort of her will to draw his spirit to hers.

To be continued.

## VARIOUS VOICES.

"Fidelity," care of Lucifer Office:—If "Arbutus" is willing to exchange a few letters with a young woman who is seeking enlightenment on sexual matters, will she communicate through this column, her address, or give the editor permission to furnish it to me?

H. Bauer, Alleghany, Pa.:—The committee which is assisting H. Bauer in dividing prices has resolved to postpone this work until April 2, 1898, for the reason that most of the tickets are still outstanding. Those having received tickets are kindly requested to settle and return those not sold until March 29, 1898. The committee: P. Halbert, C. Hold, P. Shipp, H. Gordon, A. Frey, L. Rouff.

Huldah G. Heacock, Vineland, N. J.:—Commenting on the sad condition of the very poor class (in Lucifer, Feb. 9,) you ask "who will suggest a remedy?" I honestly believe that freedom from all matrimonial chains, and that alone, will cure the monster ills, while those of minor importance would soon, or eventually, adjust themselves. How I wish Lucifer could be read in every well regulated household. I like the ring of "The Warning Voice" in a late Lucifer, and would be glad to receive a letter from the writer of that article, as I am still interested in the question of socialism and believe, with Brother Truman that it ought to be a success and will be in time,—I have never tried life in a commune, but live alone. Am waiting, hoping to find people who have found "the true method" and will join them in the cry (anarchistic though it be) "Curse on all laws but those which love hath made." A home where Love is Law.

Charles Gano Baylor, Providence, R. I.:—As a fitting supplement to the De Lome incident illustrating the practical one-man war-making power as now lodged in the Imperial American Presidential Executive, come the consequences of the Maine disaster. We are semi-officially informed that Bill McKinley has put on his war-paint and wishes to declare war with Spain at once. But we are also informed by the same semi-official authority that his Cabinet is holding him back. In short, that the whole question of war is in the hands of the President and his Cabinet. This too with Congress in session. And what a contemptible part the House of Representatives plays in this bloody farce! It is as servile before this Executive usurpation as it is before Judicial usurpation and the Senatorial usurpation of its prerogative in originating appropriation and Revenue bills. Yes, Imperialism is already here. Make way for Caesar!

J. W. Vandeventer, Sterling, Colo.:—I enjoyed the removal of my article by Lillian and Mrs. Graul very much. Perhaps I am all wrong and they all right, but I cannot see it that way.

Maybe I should have lived with a dozen women instead of being true to one, or maybe I should have only hired her services instead of securing them legally. Maybe I could have

hired a mistress for less than my wife cost me, for every penny I earned went into her pocket-book—I had none of my own—and no account of the spending was kept by me. A mistress, on a salary would have been cheaper but words cannot express my gladness that the queen of my (or our) home bore the sacred, to me, title of wife.

More than that. Much of my present happiness comes from my belief that I shall meet her again "over there," and that we will be together through all eternity.

My father and mother lived as husband and wife more than forty-nine years and were wedded lovers to the end. Among my married friends happiness is the rule, unhappiness the exception. Possibly my circle of acquaintances may be remarkable in this, but I hope not. Yet matrimony has, very often, grave defects that I fear would see remedied.

Most young people enter it as a densely ignorant of the things they should know as a Hottentot is of the Justinian Pandects. What the world calls modesty wraps them like a mantle. Behind it lies the grandest mysteries of nature and the grandest, noblest pleasures of life, and they feel forbidden, by they know not what, to even think of the mysteries or to taste more of the pleasures than mere sexual gratification, or free indulgence of their animal passions. Their children are "happenstances" in every way.

You are doing a grand work, my freethinking brothers and sisters, in teaching the world that the gratification of sexual passion is not the greatest pleasure to be derived from unrestricted, untrammelled intercourse between the sexes, but rather the least. That the mother alone should determine when a child should be born. That it is a crime for men to beget and women to bear any but the best children. That to "know thyself" is the first and highest duty of men and women, that no mystery or function of sex is or can be unclean or obscene.

But I pray you, good friends, tell me not that the only genuine, true happiness that ever came into my life was wrong, for I believe ye not. True marriage of heart and soul will ever be sacred to me.

[If Friend Vandeventer has read Lucifer carefully he must know that none of its writers condemn him for being "true" to one woman. Lucifer's teaching is that we should be true to ALL—including SELF! When we do this we cannot be false to any. This does not condemn the monogamist or dualist in sex life. If in the woman he called "wife" our friend found all the helpful co-operation he needed from the feminine side of life, then surely he may call himself a happy man. Few men have been so fortunate. But is it not pertinent to ask if the legal tie and the "sacred title of wife" were really helpful in securing the perfect accord which seems to have blessed two lives in this case. As to the word "mistress": Is it any worse morally to give to a woman a limited claim and for a limited time upon your pocket book and call her "mistress" than it would be to give her unlimited claim and call her "Mrs.?" In either case, as I see it, the relation might be pure, moral and honorable to both, provided always that love sanctions the co-operation if it reaches or includes intimate physical blending on the sexual plane; but the presence of the legal tie in the one case cannot make pure and good a relation that would be impure and immoral because of its absence in the other. Experience proves that in most cases the legal tie in time becomes a fetter, and, as all know, love will endure no fetters but his own. In limited partnerships each is put upon his or her good behavior, hence the chances of remaining lovers to the end of life are thereby increased. By this plan the publicity and expense of divorce is avoided, whenever, from any cause, it becomes desirable to dissolve old partnerships and form new.

What we demand then, first of all, is liberty, equal freedom for all to live their lives in their own way, so long as they do not invade the like right of others. M. H. J.]

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## 701.

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## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 11.

CHICAGO, ILLINOIS, MARCH 16, E. M. 298. [C. E. 1898.]

WHOLE No. 702.

### True Courage.

I honor the man who is willing to sink  
Half his present repute for the freedom to think;  
And when he has thought, be his cause strong or weak,  
Will sink to other half for the freedom to speak;  
Not caring what vengeance the mob has in store,  
Be that mob the upper ten thousand or lower.

—Lowell.

### The Rapid and Sweeping Advance of the Censorship.

BY E. C. WALKER.

The conviction of Emil F. Ruedebusch for sending through the mails his able treatise on sexual ethics and economics, "The Old and the New Ideal," is another enormous forward stride of "the movement in favor of ignorance." In fact, it is the most ominous triumph that the enemies of Free Press and Mails have won since the enactment of the Comstock postal statutes in March, 1873. Hitherto, there has been at least a pretense of attacking the phraseology rather than the ideas of sexual reform writers. We have thought that it was still possible, by carefully picking our words, to examine social institutions, to expose domestic wrongs, and to offer for consideration and acceptance modifications of old theories or theories entirely new. We have said, indeed, and with emphasis, that it was the manner more than the matter of their productions which exposed our publicists to danger; that if we observed the conventionalities of "polite" expression we should be immune to the attacks of the pestilence of Comstockism, and that the finesse of educated propagandists would ultimately prove more than a match for the aggression and trickery of the censors. This might still be true if intelligent men only sat on the law-benches, but when to the invasive tactics of the vice agents and the notoriety-hunting and the malice of the prosecuting officers is added the asininity of judicial ignoramuses, it is useless to hope for such an outcome of the present desperate struggle. That I do not paint the outlook with too dark pigments, that my animadversions upon our judges are not unduly severe, will appear when the reader peruses the lecture delivered by the federal judge in Wisconsin who condemned Emil F. Ruedebusch to one day's imprisonment and to pay a fine of twelve hundred dollars. William H. Seaman is the judge who has thus voluntarily placed himself in the pillory of infamy, and the peevish scolding which he gave Mr. Ruedebusch is printed below, exactly as it appeared in the columns of the Milwaukee "Sentinel":

"In this case," said the judge, having called Ruedebusch to the stand, "the jury has indicted you of the crime charged in the indictment, and their decision and judgment was undoubtedly right. Of the question of the falsity of the doctrines contained in the book, this court has nothing to do. That they are false from top to bottom seems to me quite apparent to any man. From what has appeared in this case, I am satisfied, however, that you are not a bad man in the sense in which it would have to be said, if the sentiments contained in that book were to be attributed to you, as you understand the views."

"Now, I am inclined to think you have become imbued with notions and

theories which have led you into a theorizing of yourself, without realizing what it would come to, and that the only possible result of your doctrines would be the absolute destruction of all home life, and all the social relations, and everything that we hold dear; everything that is contained in the civilization of the world; would carry us back beyond any matters entertained in the dark ages."

"All that, however, would not lie as ground for a sentence in this case; but it does lie in this, what I have no doubt you did not realize, and that is that the reading of such sentiments, in the language in which they are clothed, is absolutely sure to be demoralizing and dangerous to the mind of the young. The license suggested is the danger in the book."

"But as you are not one of whom it would seem to me it would be felt or said that there was any intention on your part to carry out such effects, the court is justified in taking that into consideration, and that there should not be imposed upon you the severe term of imprisonment which would be imposed if I felt that it was an intention on your part to do the harm that will necessarily be done by the dissemination of the sentiments contained in this book."

"The sentence of the court therefore is that you be imprisoned in the county jail of Milwaukee county for one day, and pay a fine of \$1,200, and that you remain imprisoned until the fine is paid."

This judge as George MacDonald says with perfect truth, insults and robs an honest man because that man fails to agree in opinion with him concerning a matter which is entirely outside the jurisdiction of the court. He takes advantage of the privileges of his position to browbeat his victim in the most disreputable and cowardly manner, and then adds injury to insult by deliberately stealing from him one day of his life and twelve hundred dollars of his earnings. It had not been shown or even claimed that any man, woman or child had been injured by the words Mr. Ruedebusch had written, and yet, in the absence of this only justification for interference with his freedom and property, the author of "The Old and New Ideal" is blackguarded, robbed and imprisoned by the creature set on high supposedly to restrain the invasive and to protect the non-offending.

As Moncure D. Conway has pointed out, some man writes a book; another man thinks the book is pernicious, in that it may corrupt morals or endanger some popular institution; he appeals to the judge to help him expose the falsity of the work by shutting it out of circulation by punishing its author or publisher or some seller of it; the judge calls about him twelve other men and they apply to the book the tests of their own literary and ethical limitations, with the result that the accused person is fined or imprisoned or both. The outraged law is avenged, virtue is vindicated, and society is saved again.

Now, from beginning to end, there has been nothing but speculation, guesswork. No one has come forward to say that he or she has been damaged by the publication. The judge and jurors have assumed that the book or paper, because its ideas are unfamiliar and unacceptable to them, is necessarily a Pandora's box for the destruction of other persons, for, of course, it would have no power to demoralize them. They have mistaken their prejudices or their hypocrisies—it doesn't matter which—for the laws of the universe, and proceed at once to help the universe out of its troubles by torturing their fellows

Generally utterly incapable of a profitable study of sociological problems, they take for granted their infallibility as judges thereof and proceed remorselessly to crush whoever has the temerity to differ from their conclusions. These dwarfed and perverted individuals have in all ages been the pests, the scourges, and the destroyers of their kind. With the vision of the bat, they have ever claimed to be able to see farther than the range of the mightiest telescope of modern times. They know it all, and not content with this immeasurable advantage over ordinary mortals, they will pauperize you, or clap you into prison, or kill you if you venture to pick your own path and pursue your studies in your own way.

Judge Seaman declares in the beginning that he has nothing to do with the alleged falsity of the doctrines taught in the "Old and New Ideal," and in the very next sentence asserts that they are false from top to bottom. If he has nothing to do with this alleged quality of the doctrines, why does he affirm that they have this quality? And on what ground does he condemn the book? Is it not because the doctrines are pernicious, as he tells us they are? And if they are pernicious, are they pernicious because they are false or because they are true? If they are pernicious because they are false, then he has to do with their falsity, while if they are pernicious because they are true, then he places himself in the position of a suppressor of the truth. I leave him in this trap of his own setting.

Judge Seaman tells Mr. Ruedebusch that he, Mr. Ruedebusch, is better than his doctrines, in which particular he differs from his torturer, who is fully as bad as his doctrines. His doctrines enjoin him to persecute those who do not agree with him, and he proceeds at once to persecute. So far, he is consistent.

Judge Seaman gives it as his opinion that the teachings of Mr. Ruedebusch have in them the germs of destruction of our home life, of all the social relations, of everything that we hold dear, and, inclusively, "of everything that is contained in the civilization of the world." Judge Seaman's limitations are the limitations of his class; he reverences the doctrines transmitted from the past but forgets the lessons of the past—he forgets that every change in the beliefs and customs of man has been opposed on the ground that it would disrupt society and destroy civilization. He has not grasped the fact that society will exist so long as man, the gregarious animal remains on the planet, and the no less important fact that civilization is a succession of culture-steps, ascending if liberty strengthens and widens, descending if liberty weakens and narrows. Society is not destroyed by the infusion and application of new ideas; it is simply modified, transformed.

What the judge means is that his ideal of home life is imperiled by the principles enunciated by Mr. Ruedebusch; that the social relations to which he gives at least his theoretical allegiance are jeopardized by such works as the "Old and New Ideal," and that the civilization in which he has been taught to see the best that is possible for humanity is in danger of falling into disrepute through the teachings of the Social Radicals. So feeling, if not reasoning, he comes to the rescue of his fetiches, not with facts, not with arguments, not with a demand for the thorough and impartial investigation of rival theories, but with the club of the policeman, the key of the jailer, the sand-bag of the highwayman, and the breechloader of the soldier. Distrusting and fearing the peaceful methods of the student, he, like other tyrants through all the ages, at once resorts to violence, thus confessing the intellectual and moral weakness of his cause, and inviting the whirlwind that swept them away.

Judge Seaman avers that the book incriminated "is absolutely sure to be demoralizing and dangerous to the mind of the young." "Absolutely sure"? Is he a god, that he can know what the wisest man can only guess at, the influence of any book on the mind of any person? The assertion is absurd. Because Mr. Ruedebusch affirms that, in his opinion, men may in a state of freedom be frankly and responsibly varietistic instead of being, as now, deceptively and irresponsibly varietistic, and that what is salutary for one sex is salutary for the

other, this crusher of free speech violently assumes that the author is a demoralizer of the young and is to be defrauded and incarcerated at the pleasure of the defenders of a social system that rests at one end on the rotten pillar of monogamy and at the other on the pillar of prostitution.

Judge Seaman declares that "the license suggested is the danger in the book." But no license is suggested. A license is a privilege granted to certain individuals or bodies of individuals to do what is esteemed wrong. License is the child of arbitrary power; it has no consanguinity with liberty.

To close as I began—the conviction of Emil F. Ruedebusch, as it is justified by the presiding judge, marks the beginning of a new epoch in the enforcement of the postal censorship. Hereafter it is to be the idea instead of the mere language that will incriminate the social investigator. This step taken, there is no discernible limit to the powers of the reaction. All outrages are possible. Any infamy may be perpetrated. Any torture may be allowed. Any depth of sexual ignorance and depravity may be reached.

I understand that Mr. Ruedebusch does not intend to appeal the case. The news is most discouraging. No greater tactical error could be committed than this of stopping short of the highest court. These prosecutions should be made as difficult and expensive as possible. Many an unjust law has been literally worn out in that way. It has often happened that a judge has found a technical path out of the swamp into which these Comstock prosecutions have plunged him. It might be so in this instance. A victory won on technical grounds is a thousand times better than defeat, however inferior it may be to a victory won on the merits of the case. The essential thing is victory. I do not accept the non-resistant ideas of Abner J. Pope, but his position is at least understandable and consistent. We must either quit all radical propaganda or fight with every moral and legal weapon we can command. To fight with other weapons now would be foolish, and it would be needless if we were strong enough to make them available. The *duello* may be an unscientific means of settling differences, but it gives at all events a chance for life and liberty. The suit at law is a form of the *duello* and we should familiarize ourselves with its rules and weapons.

#### Progress of the American Inquisition.

Under date of March 1, Abner J. Pope, one of the editors and publishers of the suppressed "Firebrand," writes us as follows:

"DEAR LUCIFER GROUP AND READERS: This my sixth letter from county jail informs all of you that I have just returned from Judge C. B. Bellinger's court and that from him have received my sentence, which was that I be confined in the county jail for four months and be fined one dollar. Addis and Isaak have been granted a new trial; but the day for their trial, so Schnauble told me, will not be set until the United States Grand Jury meets again, and as there is no set time for their meeting, I may be out of jail before their trial comes off. I am well, cheerful, at peace and as happy as a caged bird can well be. I had nothing to say why sentence should not be inflicted on me, as I was not asked why sentence should not be imposed on me. I feel that every hour I am in prison the truth will increase in the human family. I do not like to be in prison; the published statements that I do, by the enemies of freethought, are not true. As this is visiting day and I am expecting some of my friends to see me, I close with love to all those who love the truth, and am as ever your Pantarchian friend,

"ABNER J. POPE.

"Portland, Ore., County Jail, Cell 5, March 1, 1898."

A clipping from the "Oregonian" (Portland, Ore.) of Feb. 26, enclosed with this letter, gives a detailed account of the granting of the new trial to Henry Addis and A. Isaak, who were convicted with A. J. Pope, as accessories to his act. A new attorney, named I. Swett—who as we are told by "Free Society," (San Francisco) volunteered to make the application

—“appeared as counsel for the defendants, and contended that neither had had a fair trial, as they had not been given an opportunity to testify.” The plea was resisted by United States Attorney Hall, who maintained that though Pope alone mailed the papers upon which indictments had been found, Addis and Isaac were cognizant of the facts, and, as “part owners of the paper they were equally responsible.” The court overruled the demurrer of the United States attorney and granted the motion for new trial, as stated. “Being asked whether the order applied to the case of Pope also, the court replied in the negative.”

The last paragraph of the report in the “Oregonian” reads as follows:

A. J. Pope, who is still in jail, because he refused to be liberated on his own recognizance, and also refused to apply for a new trial, is a sort of conundrum which the court will have to dispose of somehow. He is longing for martyrdom, and as he is not too young to be a martyr, the court will probably be forced to accommodate him. Just what becomes of the trio of anarchists is a matter of small moment, so that they are precluded from again publishing the filthy “Firebrand.”

While the editor of *Lucifer* is neither a prophet nor the son of a prophet he ventures to make a prediction, namely, that the time is coming when Attorney Hall, Judge Bellinger, and all who have been connected with this case as prosecutors and censors will blush for shame, or their surviving friends will blush for them—for the part they took in this thoroughly infamous transaction. What the judge will do when the case comes up for rehearing is yet to be seen, but his act in passing sentence upon A. J. Pope is beyond recall. Or rather, his attitude in not dismissing the case when first brought to his notice, as one of malicious prosecution, or of unwarranted meddling with other people's business—is beyond recall, and stamps him as a willing tool in the service of the enemies of human liberty and of impartial justice.

More than this: If it be the duty of the judge to see that impartial justice is done, and to punish those who invade the rights of their neighbors, then he should have compelled the public prosecutor, the “grand jurors” and the postal censor to make restitution to the invaded editors and publishers of the “Firebrand,” for the loss sustained by them because of such invasive meddling.

It will doubtless be said, in reply to this view, that Judge Bellinger has done the best he could do. That he did not make the laws he is sworn to enforce, and that his rulings have been very fair, all things considered. To this I would simply reply that men were before laws; that Chas. B. Bellinger was a man before he was a judge, and that his duties as a man take precedence over his duties as a judge. To reverse this order—to exalt the judge above the man, to merge the man in the judge, is simply to make of the man a legal prostitute—to make him a slave to the opinions of other men. The first and chief obligation that Charles B. Bellinger took upon himself, when taking the oath of office, was that he “would uphold or secure justice.” Then when a conflict arises between justice and law he should always decide in favor of the former. Even Blackstone, the great English legal commentator, took the ground that “all laws which contravene natural justice, are void and of none effect,”—or such like words.

The worst of all “houses of prostitution” are the so-called courts of justice when legality is exalted above manhood, or when forms of law take precedence over the natural sense of justice.

Natural justice teaches Charles Bellinger and the public prosecutors, that what is known as “obscenity” is a matter of opinion merely, and that Pope, Addis and Isaac have the same right to differ from their neighbors on this point that they have to differ from their neighbors on matters of religion, of food, of drink, or of partisan politics, and that the business of the judge is to simply see that all persons are protected in the enjoyment of their equal rights in these and other like regards.

Looking backward for causes and forward for prospects we can see little ground for hope that these prosecutions against

social heretics will cease so long as the priest and the judge control the reproduction of the race; that is, so long as woman is held a slave by church and state—so long as woman is denied the right of self-ownership; so long as she is denied the right to do the best possible for herself and for her prospective child, regardless of “God, Government and Grundy.” Back of the judges,—the Bellingers, the Seasmans, the Benedicts, the Foisters—back of the censors, the Comstocks, the McAfees, et al., lies the clergyman, the priest, whose power over mankind would be lost if he should lose his control over the reproductive forces and functions of woman.

Is it wise to expend all our forces in fighting secondary or third-rate causes of the evil known as press censorship? Why not strike at root causes? M. H.

### The Scales of Justice.

It is a part of the business of government (not necessarily the intelligent intention of government officials, for these gentlemen are not over-blessed with intelligence) to make paupers and criminals. Ingenuity and power are exhausted in pushing the weak and indigent into ever lower depths of poverty and wretchedness. Illustrations of this lamentable fact constantly present themselves. For instance: Broad Street (below Wall) in New York has been much resorted to by the small dealers in food and drink. Here could be found frankfurters, pies, cakes, rolls, coffee, and cocoa, fruit and the like. The sellers of these articles were eagerly patronized by the office and messenger boys, junior clerks, and other underlings in the offices on Wall, Broad and adjacent streets. The food and drink were apparently good, and were sold in small quantities at reasonable prices. In the middle of the street there stood a line of cabs and carriages waiting for the convenience of the silk-hatted gentlemen who “do business” in the buildings on the streets named and who are not under the necessity of spending from two to ten cents with the pushcart men. I said this line of cabs and carriages “stood” in Broad Street; they did, and they still stand there. But the portable refreshment stands of the office boys and clerks have disappeared. They were clubbed out by the police, acting under the orders of the captain of that precinct. As for the poor devils of peddlers and the slim-pursed underlings of the “big fellows,” who cares? Certainly not the police nor their masters; a few more beggars and thieves don't count; are not Governor's Island and the other federal strongholds handy? As for the millionaire operators, it would never do to keep their carriages off the street that is too sacred for the carts of the vendors. Did you say the scales of justice are even-balanced? When? Where? By the way, did you ever study meteorological indications in the tropics of legalized spoliation? If you have, you may have noticed—W.

THE ADDRESS OF LOIS WAISBROOKER, till May next, will be Ogilby, San Diego Co., California. The many friends of this faithful and very efficient champion of womanhood and motherhood will please remember that, in her age and feebleness of body, she has no other means of support than the sale of her books. These books are among the very best educators for young and old, in that most important of all departments of human knowledge, that which treats of sex and the right of every human being to be born well. Orders for these books can be sent direct to her, or to this office. For lists and prices, see our advertising columns.

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# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—  
For Reason against Superstition;  
For Science against Tradition—  
For Investigation and Enlightenment Against Credulity and Ignorance—  
For Liberty against Slavery—  
For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

GOOD AUTHORITY tells us that the Cubans ask nothing of this government except to be let alone. Naturally they wish to incur no obligations to a despotism but little if any better than the one whose yoke they are trying to throw off.

LUCIFER SYMPATHIZES with the oppressed everywhere, but the sufferers from oppressions of government are far more numerous in this country today than in the garden patch called Cuba; hence our sympathies and our efforts are mainly directed to relieving the suffering that is nearest home.

GEORGE EGERTON'S arraignment of conventional morality in sex life, in religious life, in politics, etc., as given in this week's Lucifer, will pay a careful perusal. Many good people tell us they have no time to read stories, yet in no other way can truth, every-day truth,—prosy, unattractive, common-sense truth, be so well brought home to us as in the story form. "The Regeneration of Two" is receiving some very flattering testimonials.

## A Few Words

To all who feel an interest in the educational work to which Lucifer is devoted:

The year upon which we have lately entered promises to be a critical one for many if not for all journals advocating unpopular reforms. The spring and summer months are always more or less critical, always more difficult to make ends meet, financially, for such publications, than are other portions of the year, and while there is no immediate occasion to prophesy serious disaster it is well to know the facts as they really exist.

During the past year special efforts have been made to extend Lucifer's work, not only on the American continent but in Europe, and wherever the English language is spoken. Many hundreds of dollars have been spent by the publishers and by interested friends, in sending sample copies and trial subscriptions to those who were willing to read and investigate, and while the visible results have not been all that could be desired we are glad to see and to be able to report signs of an awakening, world-wide in its scope, upon a line of subjects that for hundreds of years has been neglected, repressed and suppressed, because of ignorant fears and because of superstitious prejudices,—a line of subjects that all thinking persons must admit is more important to human welfare than all others, because more intimately connected with the origin or reproduction of human life.

These extensions of Lucifer's work, while very gratifying in promise of lasting results, have not as yet been productive of

much in the way of financial co-operation. Seed sown must have time to germinate and grow. Meantime renewed efforts must be made in order that the awakening shall be permanent and effectual.

For these reasons we, whose time and means are wholly devoted to this work, come once more with our plea for co-operation in our efforts to make Lucifer more effective as a Light-Bringer than ever before. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months. See special offer under the head of "Books Worth Reading Free."

Third. That all who can will send to us for pamphlets and books for their own reading, and to sell or give away to others. For a starter with those who have not read anything on sexologic science, see "Combination Offers," as advertised in current issues. To those who buy for distribution, or to sell again, good discounts will be given.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

Among the books and pamphlets specially recommended by us for distribution, in order to arouse interest in Lucifer's line of work are the following:

(a) "What the Young Need to Know,"—A Primer of Sexual Rationalism, by E. C. Walker. Price, 10 cents; five copies, or more, 5 cents each.

(b) "Ruled by the Tomb," A Discussion of Freethought and Sex Reform, by Orford Northcote. Price, 10 cents; five copies, or more, 5 cents each.

(c) "Outcome of Legitimation," by Oswald Dawson. Price, 5 cents; five copies for 20 cents.

(d) "Prodigal Daughter, or the Price of Virtue," by Rachel Campbell. As a separate pamphlet, this remarkable essay ran through several editions. It is now published as No. 2 of "Our New Humanity" with several other essays in the same line, by Mary Florence Johnson, Lucinda B. Chandler, M. Harman and others; ninety-two pages in all. Price, 25 cents; five copies for 75 cents.

## "A PHYSICIAN IN THE HOUSE."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

## Hear All Sides.

William Platt, author of "Do We Live, Do We Love" and several other radical books on sexologic and sociologic questions, has sent us the following criticism:

"I was somewhat belated in looking through the issue of Lucifer Jan. 26. When I did so, I was struck by the article on page 442-443 signed by Moses Harman. With the conclusion of this I both agree and disagree most emphatically. I thoroughly uphold with him the point of view that one of the most important of all reforms is to drive into people's heads a sense of the responsibility and dignity of race-building,—although for this very agreement with Moses Harman I am accused in another part of the same paper with 'Making too much of the purely physical manifestation of love'—the said 'physical manifestation' being the birth-producing act, which I hold should be a thing very grave and sacred. But I differ utterly with Moses Harman's one-sidedness where he says 'Woman can now achieve a peaceful revolution, if she would only awake to a sense of her power, to a sense of her responsibility to herself and to her children. Man cannot save woman; man cannot save himself, nor the race of which he is a part. Woman must do this!'"

"There is a deal of point in the old legend which made the

oward Adam cry out 'The woman tempted me and I did eat.' The whole of the passage I quote is an echo thereof. Why, I beg to ask, shall not man be told to awake to a sense of his responsibility to woman and to their mutual children? Why, when it takes two to make a child, shall the whole responsibility thereof rest on the woman alone? In the cause of woman, truth and justice, let us amend those words to the following. 'We can now achieve a peaceful revolution if men and women will only awake to a sense of their power, and of their responsibility to their children. Not man nor woman alone can save the race of which they are part; both together must do this.'

WILLIAM PLATT.

"London, Feb. 15, 1898."

My thanks are due to our English friend for his earnest and plainly spoken criticism. There is doubtless a tendency in all reforms, and all reform advocates, to magnify and over-estimate the particular truth that to each seems most important. For many ages woman has been kept in a subordinate position in the social scale, while man has arrogantly claimed the right to rule, in the family, the church, the forum, the state or nation, and now that the slow development of the sense of justice in man is beginning to demand for woman a better recognition in social life it is possible that there may be a tendency to go to the opposite extreme, and to substitute the matriarchate for the patriarchate in human affairs.

Admitting that such may be the natural trend or tendency I still maintain that the statement objected to by our critic is founded in truth,—truth as it is in nature. Mr. Platt says, "When it takes two to make a child" etc. As I see it, woman alone is the maker of the child. Impregnation of the ovum is not "making," in any proper sense of the word. Woman alone builds the child,—physical, mental, psychical. Impregnation is one of the conditions necessary to the building, and so, likewise, is food, drink, heat or shelter, necessary conditions.

Woman—feminine man—is the centripetal force; the constructive, the organizing, the peace-loving, the civilizing, the humanizing, the conservative, the saving force in the human equation.

Man—masculine man—is the centrifugal force; the distributing, the disintegrating, the diffusive, the aggressive, the war-loving, the brutalizing, the iconoclastic, the destructive force in the human equation.

Woman is love—attraction.

Man is valor—repulsion.

From these data, these basic facts in the constitution of woman as woman, and of man as man, I argue that woman must be the savior of the race, if it is ever saved, from the social ills in which the rule of physical force—man's rule—has placed it.

I fully endorse the statement that "there is a deal of point in the old legend" concerning Adam and Eve in the Garden. Woman was then man's leader, man's teacher, man's savior from ignorance and primitive savagery. Left to himself man would have remained an ignorant, brutal savage. Woman was not content thus to remain. She experimented; she "ate of the tree of knowledge" and finding it "good" her loving heart "tempted," lured, led, her brother man to do likewise.

Come again, Friend Platt. I have no liking for controversy for its own sake, but a friendly comparison of ideas may be very helpful in bringing to view all phases of the many-sided problem called life—helpful in showing us how to make the most of the share of life to which we find ourselves heirs.

M. H.

In another letter Mr. Platt sends two short paragraphs for publication. The first is headed "English Decency" and reads thus:

"An English lady known to my sister has a bath-room that is walled with mirrors,—a beautiful, cleanly, useful idea. But several lady-guests of hers have expressed their opinion that it is shockingly 'indecent' for them to see their own nakedness there. One would not feel inclined to contradict

them—the apparent probability being that they had not a decent inch of flesh about them."

The second he calls "Peculiarities of Grammar":

"There are two adjectives irregular in their degrees of comparison and not classed as such in grammar. One is 'valuable' of which the regular comparative is 'more valuable' and the irregular superlative is 'invaluable.' Similarly 'decent' has for its comparative 'more decent' but for its superlative 'indecent.'"

## A Short Campaign in Philadelphia.

BY ANNA STIRLING.

I had the great pleasure of accompanying Miss Emma Goldman a little way on her Western tour, going with her to Philadelphia and remaining there during her short but most successful campaign. My delight was three-fold—I heard all our speaker's excellent addresses, I witnessed her enthusiastic reception, and I made the acquaintance of many of the workers and sympathizers in the Quaker City.

Wednesday evening, February 16, Miss Goldman spoke at the meeting of the Ladies' Liberal League on "The New Woman." There is no new woman, she maintains; there is the same woman the world has always known, but one having new thoughts and inspired by new ideals. In the discussion which followed the lecture, Daniel Bright was the chief critic, but, as usual in such cases, he signally failed to sense the fundamental ideas advanced, and was easily corrected by Miss Goldman in her response.

The next evening, at the Single Tax Society's meeting, the subject was "The Absurdity of Non-resistance to Evil." Here the critics were Rev. J. H. Amies and Fred Long. The latter gentleman, who is a State Socialist, denounced the Anarchists as vermin and police spies, much to the indulgent amusement of the intelligent audience.

On Friday evening Miss Goldman spoke before the Society of Ethical Research on "The Basis of Morality," which, of course, she found to be purely human and utilitarian, in the broadest sense. Mr. Long was again in evidence, as was Hugo Bilgram, who is a gentleman well known as a financial and economic writer of the school of Philosophical Anarchy. The debating platform of this society is very broad, and its atmosphere of intellectual hospitality is most invigorating.

Saturday evening Miss Goldman addressed a mass meeting, speaking in the German language.

In the fine hall of Friendship Liberal League, on Sunday afternoon the Champion dealt fearlessly with the subject of "Patriotism," naturally shocking some of the auditors, for unreasoning patriotism is as much the fetish of many as is unreasoning religion the fetish of others. Sentiment was invoked to nullify the conclusions of thought, for Dr. Kay tried to sing a patriotic song to refute the arguments of Miss Goldman. It was as if a Salvationist should essay to break the force of a Freethinker's impeachment of Christianity by beating the bass drum or sing "Jesus Paid It All." J. H. Crandall said that Americans were not enslaved because when aggressed upon they took their muskets; they do not sweep streets, like the European "lower classes." In her reply Miss Goldman said she did not endorse his advice, although it was good. Mr. Meekim thought if Free Love prevailed the founding asylums would be overcrowded, but it was made clear to him that under freedom women would control their own lives and would have the knowledge that would enable them to have the children they desired, and no more.

Sunday evening, in the same place, Miss Goldman exposed the sham and evil of the "organized charity" upon which modern Philistinism so prides itself. She showed that it was the feeble and generally mischievous attempt of society to palliate the evil results of its own stupendous and cruel blunders. When all men and women can live under the reign of that equity which will come only with liberty there will be no place for the "charity" which indeed "covers a multitude of sins."

A group of the progressive women and men of Philadelphia gave a little reception to Miss Goldman at the home of Mr. and Mrs. C. Shilling on the evening of February 19. There were sixteen persons present, including the guest of the occasion and the writer of this. I believe all present are interested in the work which Lucifer makes its specialty, while some are fully committed thereto. There were assembled a sufficient number of thinkers to push on a forward movement capable of accomplishing much for the enlightenment and liberation of the race.

#### Emma Goldman in Chicago.

We have been requested to announce a series of lectures in this city by Emma Goldman of New York:

March 20, 8 P. M. at Benzo's Hall, corner Armitage and Milwaukee Aves. Subject: "Authority."

Monday 21, 8 P. M. at Zeph's Hall, corner Desplains and W. Lake Sts.

Tuesday 22, 8 P. M. at Blum's Hall, 254 E. North Ave.

Thursday 24, 8 P. M. at Vorwart's Turner Hall, 1166 W. 12th St.

Friday 25, 8 P. M. at 535 Blue Island Ave., W. (Nagle's Hall.)

Saturday 26, 7 P. M. at Zeph's Hall, corner Desplains and W. Lake Sts.

She is also announced to speak at 2 P. M. Sunday 20, and at 8 P. M. Wednesday, of the same week, but the places of meeting are not given. For further particulars address Theo. Appel, 1360 N. Rockwell St.

### THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Continued from last week.)

Suddenly there is a tremulous stirring and whispering in the foliage, a ripple across the water, a susurrus in the air,—the disturbances one feels just before sundown, as if some unseen spirit is soaring across the land, announcing the sun's good-night.

The silent man watches Sol's masterpiece; the silent woman watches it and him. Before them a stretch of swart green land lies low against a distant background of purple mountains,—a purple almost black in its intensity. And above it a scattered mass of brazen gold clouds, flecked with vivid purple, is tossed in heaps, as if flung by some Titan's hand against the sky of aurous green,—a sky that suggests a veil of filmy golden tissue dropped smoothly over a background of lettuce-green. The veil is jagged at the ends, and the green becomes fainter and fainter, and blends into the tint of a wren's egg, changes into opal, warms again suddenly, and melts into the sea in delicate misty rose. And, further to the left, a great bold sweep of opaque salmon and orange, and orange-pink cloud spattered with audacious violet flecks, darts upwards from the horizon to resolve into transparent nebulous filaments of color overhead. They both give a sigh as the last wave of color fades. An exultant feeling masters her soul, because she knows that for the space of the gorgeous color-change they have felt together, and the knowledge brings an odd shyness with it. The dog licks her wrist in a friendly way, and goes over to her master and snuggles her snout into the palm of his hand. She makes one more desperate effort, not without a sense of shamed wonder at herself, to approach him.

"Why do you say a poet is the most fruitless of all things?"

He looks puzzled for a moment; then, recalling his own remark, looks at her with a fresh gleam of interest.

"Because he sees too much. Because his soul is a harp hung up in the market-place of the world. Every passer-by strikes a chord on it,—most of them roughly. Because he is cursed with a dual nature, flesh and spirit always warring in

him; because the very harmony of his creations springs from the discords of his temperament. Does Fruen never think?—I mean think of things outside the circle of her own immediate desires?"

There is more than sarcasm in his voice, there is a wish to probe under the surface of her "make-up," as he puts it to himself,—to get at the woman under that infernal corset.

"Sometimes!" she replies. She is not surprised, neither is she offended; he is a new type of man, and she is attracted powerfully. "I read more, I have got into a way of letting other people think for me. I used to think more when I was a girl than I do now. *A quoi bon?* Life is a bore."

"So? Why should it be? Isn't that your own fault?"

"No, I don't know that it is, quite. The things I have don't satisfy me. People seldom interest me for long, and the more one thinks, the more discontented one gets."

"But you do get discontented. That is a hopeful sign. With yourself, or things?"

"Both!" with a sudden inspiration. "Tell me something: what do you see when you get that absent look? You had it awhile ago."

He flushes this time. "Only thoughts, Fruen,—thoughts that find words, and glide into verses,—mayhap into print,—to lie on a shelf,—perhaps wrap butter!"

"Oh, poetry! I hate poetry!" He turns and looks at her.

"Except folk-songs, I'd much sooner read prose. I hate bothering with metre, and dodging about after the verb; one gets at the heart of the thing—at least I do—best in plain prose. I don't believe that women, as a rule, do like poetry as well as men. I believe we have really much less sentiment in us. No," with a coaxing intonation, "tell me what you see in plain prose; tell me the truth!"

He smiles, and she marvels at the softening of the stern lines, and the new tone in his voice.

"The truth? Does Fruen think she could stand the truth?"

Truth doesn't wear a fig-leaf!"

"Fruen will try!"

There is a long silence, and then he says, half musingly,—

"Close your eyes, Fruen, and look down over all the cities of the world; look with your inner eyes, try to pierce to the soul of things: what do you see? Shall I tell you what I see? A great crowd of human beings. Take all these men, male and female, fashion them into one colossal man, study him, and what will you find in him? Tainted blood; a brain with the parasites of a thousand systems sucking at its base and warping it; a heart robbed of all healthy feelings by false conceptions, bad conscience, and a futile code of morality,—a code that makes the natural workings of sex a vile thing to be ashamed of; the healthy delight in the cultivation of one's body as the beautiful perfect sheath of one's soul and spirit, with no shame in any part of it, all alike being clean, a sin of the flesh, a carnal conception to be opposed by asceticism,—a code that has thrown man out of balance and made sexual love play far too prominent a part in life (it ought to be one note, not even a dominant note, in the chord of human love); a code that demands the sacrifice of thousands of female victims as the price of its maintenance; that has filled the universe with an unclean conception of things, a prurient idea of purity, making man a great sick man. Divide him into units again, drop them into their separate places, and look down at them: a hungry, ignorant crowd swarming like flies over a dust-heap in search of enough to keep them alive for the day. Look down to the market-places of the world, and watch the jugglers at play,—the jugglers of religion and morality. What a motley crowd of followers each one can claim, and how they applaud with satisfaction as the gilded balls are tossed before them! Look at the domes and spires and minarets of the houses of worship; listen to the preachers shrieking from the pulpits; listen how their voices roll out, and are lost in the chink of the money-changers' coins, and the clamor of the Bourse in the great squares. See, there comes a procession, headed by cardinals who spend their lives in deciding theological quibbles as futile as the famous one

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of how many angels can dance on the point of a needle! And as it passes on, with its mitres, and costly robes, and swinging censers, and waxen lights in silver-candelabra, and trappings worth a prince's ransom, the crowd cry 'Alleluia' for the space of a second, only to return to their bartering and their 'Buy, buy, buy!' and the last chant of the choir is drowned by the raucous voice of the latest novelty-vender. 'I am the only true Church; in me seek salvation! Anathema maranatha be to him who believeth not in me!' cry the heralds of the older creeds of the state, and their words are swallowed by a crash of cymbals, rattle of tambourines, and the swell of brass instruments and voices singing in hysterical frenzy of Jordan rivers and golden streets to the latest music-hall air. You, deafened by the many voices, ask which is the true belief? And a feeble voice replies to you, and says, 'Do good for good's sake, without thought of heaven or fear of hell.' And stepping forth, he cries that the balls are gilded; points to the cracks in the pedestals upon which the gods stand; and the exponents of the creeds look frightened, and the partisans of each rally round and cry their particular 'Crucify him!' There is a volley of stones, a rush of hurrying feet, a little blood, a few gray hairs, and the voice is silenced; so much for religion. And I look to the rulers of the world, and I see an emperor hold up a withered hand; and yet in that hand the threads of the destinies of nations are held as an old wife curls the flax from her distaff; and he tangles them into a ball, and throws it down, with his gauntlet, to the other nations, and says, 'Fight for it!' And trumpets call, and the land trembles under the beat of marching feet, and rings with the clangor of arms; and men leave their ploughs, and the hammer ceases to ring on the village anvils, and dust covers the saw-dust beneath the carpenter's bench, and the group at the door of the village inn is made up of red-eyed women with tear-worn cheeks, forsaken sweethearts, senile graybeards, and half-grown youths, thirsting for tidings of the men who have marched from them; and away on the battle-fields where the brethren of Christ, the Peacemakers meet as foes, the brown earth is soaked with blood, and the vultures, with gore-dripping beaks, flap heavily from dead horse to conscious men, alike their prey. And I see factory doors open, and troops of men and women and children, apologies for human beings,—narrow-chested, stunted, with the pallor of lead poisoning, in their baggy faces,—troop out of them; and as they laugh wearily, their teeth shake loosely in their blue-white gums, and they are too tired to wash the poison off their hands before their scanty meals. And I see great monopolies eating away the substance of the people; and magnificent chapels built in memory of railway kings who ruined thousands of women and children, and I say, 'So much for the rulers!'

"And I said to myself, 'Salvation lies with the women, and the new race they are to mother.' I sought out women I had heard of whose names were identified with advancement; and I found them no whit less eager to employ every seduction at their command to win men over to their particular narrow cause, than their frivolous sister to keep him at her beck and call. And she who flaunted the white banner of purity, called the cut of her evening frock, and enticed men to walk under her banner by the whiteness of her breast. And underneath it all I saw Vanity, the old insatiable love of power that is the breath of most women's nostrils, or the physiological necessity for excitement that belongs to the wavering cycle of her being; and I found no woman to whom if I had said, 'Love is a divine gift, it is the strength of the game of life! Come with me, work with me; be the mother of my children to come; let us try to live the broad life purely and soberly, in like freedom for the development of the best in each of us,' who would have placed her hand in mine with the courage of womanhood sure of herself, and come. I had illusions in those days. I sought my Rachel well. I would have served my time for her patiently; but I found her not. Sometimes I thought I had found her, but it was only a mask, with sawdust at the back of

it. For if I buried my face in her neck to smell the sweetness of herself,—faugh! she reeked of distilled perfumes and scented powders. If I uncoiled her hair, it came off in my hand, and the roots grew dark to mock the gold of its length. And when I spoke to her of little children, she looked bored; for little children spoil one's figure and dim the lustre of one's eyes. And when I saw how skilled they were in converting their bodies into targets for men, I said, 'Men need not trouble to woo woman, for she can calculate to the finest point the cut of her gown on her hips, the flutter of lace on her bust. She knows how to reach him at his worst by deliberate calculation of dress, and then sell herself or her daughter to the one who can pay the most for trappings to set her off.' And I went amongst the advanced women,—some on platforms, some in clubs, some buttonholing senators in the lobby of the senate, or cooing politics or social economy over afternoon tea; and I knew that in hovels and cellars, in the dens of the 'angel-makers,' the fore-doomed fruitage of human mating waited pitifully on heaps of reeking straw, sucking their lean thumbs hungrily; and no woman of the crowd of reformers had courage enough to cut the father if she knew him to be amongst her acquaintance. And still I sought amongst the petticoated crowd. I coned the inscriptions upon the banners,—suffrage, purity, equal wage; I looked underneath, and I said that with some it was a pastime, but with most, 'suppressed sex' was having its fling. I turned from them, and went into a lighted square; and the rippling laughter of women's voices fell softly as the churring of ring-doves in my ears, soothing after the chattering shrieks of 'wrongs' of the women I had left;—and I was surrounded by women, some just crossed girlhood, some alluring in the ripeness of womanhood, some old, painted into fictitious youth, making age despicable. The *fronton* of silken skirts, the tap of little heels on the pavement, the heaviness of perfumes, the touch of their hands as they slipped them under my arm or searched my pockets, enervated me; dark eyes smiled at me, and blue eyes grew deeper as they met mine, and I had to wrench myself free to save myself, asking as I fled, 'With how many of these is it just selection? Surely here is the place to begin,—here, where women are on sale in a public mart.' And I saw men hurrying past the place I had just quitted, with tender girls on their arms; and these all had bandages over their eyes,—and I asked, 'Why are they blindfolded?' for I noticed that many peeped out under the bandages when a male step passed by, and that in all a morbid curiosity gleamed. And the men made answer, 'I would keep her from eating of the tree of knowledge, for she is my one ewe lamb; I would keep her from the understanding of evil until tomorrow, when I deliver her into her husband's hands,—an ignorant virgin.' Her betrothed hastened up, and he too shielded her from the wanton crowd on the pavement; and as one more bold than the rest pressed towards the girl, he shoved her brutally aside, so that she fell and cut herself sorely. And the women with the banners marching by that way, passed her with cold indifference, for they too must be protected and kept clean at all cost, and I marvelled anew, thinking 'Verily, the price is great!' But the Jezebel whom he had struck staggered on to her feet again, and, stepping near to him, whispered with a triumphant smile on her cracked lips, 'You can open the book of life for her,—fitting exponent of the text of evil; for have I not taught you? Have not I given you a bridal gift for her, and her children, and her children's children,—a fatal crimson flower, with far-reaching tendrils? The flower of revenge of me and my sisters. I know you well. You have forgotten me, for I was but one of the many embraced in a night of passion, and forgotten with the dawn of the day. Go to your unsoiled dove; were her eyes not blindfolded, she would be loath to take you!' So much for women!"

*To be continued.*

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WHOLE No. 703.

### Slaves to Custom.

They are slaves who will not speak  
For the fallen and the weak.  
They are slaves who will not choose  
Hatred, scoffing and abuse—  
They are slaves who will not be  
In the right with two or three.

—Lowell.

### Plumb-Line Penographs.

BY E. C. WALKER.

Some of the women in Philadelphia who oppose the establishment of a foundling hospital in that city say that such an institution would promote immorality. Of course, as usual, considerations of humanity are mere bagatelles in comparison with "moral" fetiches.

Some years ago Edward Parker Deacon murdered a man in Paris because he thought or thought he thought that his victim and Mrs. Deacon were lovers. Of course he escaped all punishment. In modern society jealous fools with homicidal tendencies and sheriffs who shoot laborers in the back have *carte blanche* to do as they please. Through all the years following the cowardly assassination Mrs. Deacon has said no word in defense or explanation. Two years after that event Deacon admitted he had misunderstood her character and had imbrued his hands in blood for nothing. Last fall he was admitted to an insane asylum. There is room for him there but the whole country would have to be roofed over if all who condone such atrocious crimes as his were put under similar needed restraint. He is merely one of the representatives and one of the victims of popular ignorance, superstition and cruelty.

A woman arraigned in Philadelphia for larceny accounted for the presence of a sheet belonging to another woman in her bundle in this way: "I didn't steal the sheet; it must have been the devil who put it there." Religion has lost so much of its potency, even in Pennsylvania, that the court refused to accept the explanation, and yet the defense was perfectly orthodox. At this late day, both within and without the church, when an individual has said some particularly brilliant thing or done some especially good or some very bad act, men and women confidently assure us that he was inspired by a god or a devil or a spirit. This woman, pleading not guilty to the charge of larceny and shouldering her apparent offense upon the "devil," is just as likely to be right as are those good persons who tell me that whatever I do or say that they think is out of the ordinary comes from "the Lord," or from the "spirit world." Science has only just commenced its educational work.

Will Rev. Dr. Lyman Abbott follow his logic to its legiti-

mate conclusion? Recently, he said from his pulpit, answering a question regarding prohibition: "Every man is to decide the question of wine drinking, as well as every other ethical question, for himself. Your conscience is given to guide you, not to control your neighbors." If Dr. Abbott is sincere and knows what he is talking about, he is honestly committed to the free love position. The words which I have italicized are a clear and distinct affirmation that the love relations of each man and of each woman are to be determined by the conscience-laws of that man and of that woman and by no other person nor by any aggregation of persons. Each individual's conscience can do no more in matters pertaining to sex than to guide him or her—it can not become a law for that individual's neighbors. That is the Plymouth pastor's thought, as he has formulated it, but if he means what he has said, why does he give his tacit and presumably active sanction and support to the dominant political and social institutions which definitely, continually, flagrantly and viciously deny and trample the principle of non-invasion which he has enunciated?

In a recent case decided in Pennsylvania it was held that a woman who claimed property rights was not the legal widow of the decedent, her alleged marriage to him being unlawful because of the fact that he was a co-respondent with her in a divorce suit brought by her (first) husband, although several children and a grandchild survive her union with the decedent. As will be perceived, the state here claims that its own act in joining this man and woman was unlawful because it had charged the woman with committing an illegal act prior to its joining of the two persons. That is, while recognizing the right of children to inherit from their parents, it nullifies this principle by its own unwarranted interference with the ante-nuptial affairs of the parents. In other words, it makes its first crime the warrant for the commission of a second. What is the way out? Accept the principle that sex association gives no property rights to either partner, put business contracts between men and women on the same basis (ignoring all thought of actual or possible sex relations) as business contracts between men and men and women and women, and let inheritance, in the absence of a will, be determined by the fact of parentage, without reference to the form or duration of the mating of the father and mother. We can trust the natural love and solicitude of free women and men for their offspring to do substantial justice in a vastly greater proportion of cases than such justice is done under the existing servile system.

I recently endeavored to make clear the rationale of the changing beliefs of men and women in respect to variety vs. monogamy. It is not necessary to now defend my position against attacks. It rests on human observation and experience and will withstand all assaults. Of course I have not said that old men and women can not reason at all because they



have lost their feelings—that persons learn simply by their feelings. That would be preposterous. But I have said that it is safe to assume that men who in the years of their physical vigor were varietists and who in later life argue against variety have forgotten; it is easier to understand this than it is to understand why, if variety does not minister to an imperative human need, generation after generation of stalwart men are varietists in desire even if not always in practice. Old men and women *can* and *do* reason, but in a matter so closely related to vitality and the springtime impulses of man as is sexuality it is extremely injudicious for old persons (and it should not be forgotten that some persons are as old at forty as others are at sixty) to take it for granted that their later conclusions are more likely to be valid merely because they are aged than were the less deliberately formed deductions of their earlier years. Inasmuch as those earlier years cover the period of life initiation (for the offspring) and of development (for the adults) it is reasonable to think that the sexual needs of the organism are more strongly and truly expressed at that time than after the organism has turned down the slope toward the sunset. It is ever needful to be very careful in theorizing from the data of the emotions, but when the emotions under consideration are those most intimately connected with or springing from the forces of growth, we must admit that these emotions are quite important indications of the constitution and claims of the organism. If we seek knowledge concerning the food and tillage the plant or tree requires we study it and experiment with it during the spring and summer rather than in the autumn when its leaves are yellowing and falling or in the winter when it stands naked and sleep-locked.

Julian Hawthorne, inheritor of a famous name, is a strange compound of moral sanity and lunacy. Some time ago, commenting in the New York "Journal" on the reinstatement in society of Mrs. Drayton-Haig, the daughter of the Mrs. Astor who is the leader of the "400," Mrs. Drayton-Haig having been the heroine of the J. Coleman Drayton-Hallett Alsop Borrowe scandal, Mr. Hawthorne said:

The day when Mrs. Astor announces that her daughter, because she is her daughter, may be accused without stamping out every vestige of the accusation as absolutely false, she signs the death warrant of social law and order; no ascertainable rule of social propriety any longer exists; the fastidious respect we have hitherto paid to the "400," their artificial ascendancy over us, are at an end. The issue must be either lunacy or a new dispensation; and in either event the "400" must go down.

Julian Hawthorne is an eminently judicial gentleman. He deliberately reverses the rule that the accused person has the benefit of the doubt, and proposes that Mrs. Haig or her mother for her prove a negative. She is to be assumed to be guilty; the onus of proof must rest upon her; her accusers can make whatever charge they please and then lie back and laugh at her if she essays to hunt down their accusations or sneer and insinuate further if she remain silent under reproach and denunciation. Mr. Hawthorne must be in training for a judgeship as the successor of Woodward of Wilkesbarre, in line for promotion. Of course it is nothing new, this social inquisition which condemns the woman before the evidence is examined, but there was some reason to expect better of Julian Hawthorne, who several years ago placed himself in a position of antagonism to the Comstock phase of our social insanity. Whatever her motive, Mrs. Astor does liberty a service when she shows that it is possible for a woman to ignore the outeries of Grundy and yet maintain her position in "respectable" society.

### Individualism and Communism.

BY WILLIAM G. SCOTT.

In No. 696 of *Lucifer* appeared an article entitled "An Object Lesson in Economics," in which the writer shows that after years of fair and liberal dealing with his employees they have at last been the cause of his ruin in business.

"Cast not your pearls before swine," came to my mind as I

read the lines. Mr. Frank's emotional nature was too strong for his judgment, and he has suffered the consequences; while it is probably very doubtful if those who benefited by his emotional tendencies were bettered thereby, except from a money point of view. If their intellects have not been broadened by his humane treatment then Mr. Frank has simply thrown his money away to the extent that he paid them more than the market price of labor. This would seem to be the case from the fact that they have now turned on him and helped to bring about his ruin. Until a man's intellect is developed sufficiently to appreciate such generous acts as those of Mr. Frank's, it is useless to contribute very much to his animal comforts. It is wasted effort. Men, or women, can not be developed in groups,—communally,—because it is not in the course of nature. The best, and I might say the only way, is to pick out, here and there as you find them, the ones who are already sufficiently developed to grasp the advance thought of the scientific thinkers of the age—especially does this apply to the realm of social economics.

Had Mr. Frank's better judgment, or reason, prevailed against his emotionalism he might today still be in a position to help the cause he loves so well, while his workmen would probably be no worse off, and he would also be able to take the rest he so richly deserves and doubtless needs after so many years of hard work. Of course he enjoyed himself in doing as he did. He simply followed the line of least resistance, but I think I can see that had he possessed better control over his feelings the cause of liberty might have been better served by him.

I am not writing this to find fault with what Mr. Frank has done; that were useless. Built as he was he could not have done otherwise. I believe that the development of the individual must come first, and that on the development of the units depends the elevation of the whole community to a higher plane of life.

Now I wish to say a few words about the effort that is to be made by the author of "Hilda's Home," to establish a home in accordance with the idea contained in her story. I will not say I am opposed to it for these people have the right to try any experiment they see fit to try. At the same time I will give some reasons why I would not be willing to join such an enterprise.

First. It will be almost impossible to find even a very small number of people who can harmonize on all or even many of the points involved. More especially will this be the case after rules and regulations have been made for the conduct of the scheme, for as I understand it there are to be no servants employed and there will necessarily be considerable work to be performed. Here will be a great opportunity for disagreement.

Second. As soon as these people, with their radical social ideas, separate themselves from their neighbors, even to the extent of a very few of them living together according to their peculiar ideas, they will begin to attract attention. This will bring espionage, then ostracism and persecution, and perhaps imprisonment.

If answer is made that none of this exposure is necessarily a part of the scheme then I say that my experience among ignorant people as neighbors, who are continually prying into their neighbors' affairs, counts for nothing.

On the other hand these same people could get together for social intercourse in a large city, first at one place and then another, at their private homes or rooms, or occasionally in a public or semi-public place or hall, and enjoy each other's company without exciting the curiosity or suspicion of any one. At any rate, if curiosity should be aroused on any particular occasion in the mind of outsiders the chances are that the incident would soon be forgotten and no bad result follow.

Another point to be made against the "home" is this: The people so associating would place themselves under restraints,—necessarily so, in order to keep outsiders from becoming a nuisance (personally), thereby rendering subterfuge and deceit necessary to self-defense. This restraint of itself

would be a curtailment of personal liberty utterly unnecessary in connection with the coming together at different places and at times to suit any number, from two up, instead of as an aggregation.

Remember, also, that "familiarity often breeds contempt." It is more than likely that disagreements would arise. In such a case some one would have to retire. If forced to leave, or if they left voluntarily because of something that proved to be unbearable—perhaps a personal matter—is it to be supposed they would say nothing to outsiders of the affair? Here again you encounter the danger of becoming known to the public as peculiar people, if nothing worse.

From the above considerations I believe the scheme to be impracticable.

### Case of Leroy Berrier.

BY JAMBELICHUS.

The administration of justice, so-called, is in a very crude condition in St. Paul, Minn. District Attorney Stringer rattles around there with very little idea of the dignity of his office, and with no conception of the good that might be done were his place occupied by a straightforward, cleanly man.

Miss Bee Taylor is a bright little schoolmarm of St. Paul, and of late years she has taken to publishing a paper, "Truth," with a view to improving the condition of the public schools of that city, and in pursuance of her purposes she printed at great length an account of some alleged gallant improprieties of one Gilbert, at that time a school superintendent, in connection with one of the female teachers. With an alertness which showed wonderfully tender consideration and friendliness toward this Gilbert, Stringer procured the indictment of this brave little editor and tried to get her convicted under the blackmail law for mailing obscene matter, but somehow the jury had some scruples against sending a good little woman to prison just to gratify Stringer and his vile associates, and so Bee was acquitted.

Mr. Albert M. Lawton is another editor in St. Paul, and approving Miss Taylor's motives and purposes he reprinted in his paper, "The Breeze," a very small part only of the voluminous affidavits, charges, statements, etc., which had appeared in "Truth." So to satisfy this Moloch of Justice Mr. Lawton was indicted as well, and a propitious fate having smiled upon Stringer's efforts, he was convicted and thereupon adequately fined in due and regular process of justice as administered in St. Paul, for of course the administration of justice could not go on without convicting and fining somebody even although this were only a partial satisfaction for Gilbert's revenge.

Now this Stringer whose marvelous achievements in shuffling and dealing out justice have been accompanied with such discriminating results is the same fellow who some time ago considered that his manhood's purity required him to pitch into Mr. Leroy Berrier of Minneapolis and so after appropriate legal skirmishing and some resistance on the part of Mr. Berrier, he as well as Mr. Lawton was convicted and fined fifty dollars as a salve to Stringer's wounded purity.

But Stringer's impurities have got the better of him again and require more salve, so he has once more pitched into Mr. Berrier who at the present writing stands indicted under the accommodating and elastic charge of having mailed obscene matter, and tried must he be! And if Stringer can fill the minds of the jury with a superstitious prejudice against Mr. Berrier and make them think that as a consequence of Berrier's living and moving and having his being in Minnesota the terrors of Sodom are about to break forth and engulf that noble state then will Berrier again become a victim of the justice according to St. Paul and Stringer will get salve enough to last him until the next outbreak.

As a matter of fact, however, Mr. Berrier is a noble, serious, earnest, devoted worker, and has done more to promote an honest purity and a cleanly and dignified conception of sex than a thousand Stringers. It is pitiful therefore that there is not at the head of the Department of Justice in this country an integrity which at such a time might stand forth and with stern command forbid the threatened victimizing of a man whose beneficent work is as far reaching as that of Leroy Berrier.

### Crudities Criticised—No. 2.

BY FRANCIS BARRY.

Alvin Warren is an old and valued friend, an able, conscientious, and, sometimes, charming writer, and, if he could keep a reliable party at his elbow to furnish him with facts, would be a first-class historian. But as he has to depend, more or less, upon the loose-jointed statements of slack-twisted persons, (of which sort there is, in the present transition, a great over-production,) some of his history has to be taken at a discount.

The ichthyosaurus was a useful member of society, so is the skunk, and, while I, personally, have no use for the gossip, and think he or she would do at least one good thing by dying, at his or her earliest convenience, of colic or the grip, I have no doubt that the supreme economist, Nature, has some use even for this most pestiferous of all pests. Some shrewd and practical people do not seem to have made the discovery that the gossip is a liar per se.

Warren says: (Lucifer Jan. 12) that John Patterson "went back to marriage." John Patterson came to Berlin, with his family, about forty years ago. He lived with his family during the ten years I remained with the socialists. After an absence of five years I visited Berlin. Patterson was still living with his family. I stayed away nine years and visited again. He was still with his family, and, doubtless, remained with them to the day of his death. What his special relations were, with Mrs. Patterson or whether there was any change in their relationship, during the near forty years, I do not know; neither, I suppose, does Warren.

Before Patterson came to Berlin, he was the lover of the sweetest woman I ever knew, who was not a lover of mine. I knew more of her for her being a very dear friend of Cora Barry. Her death was a sorrow her lover carried with him to his grave. After he came to Berlin, Patterson was supposed to be the lover of two women, one at a time, "only this and nothing more." The first was a worthy person; the last was admired and loved by old and young, men and women, radicals and conservatives. I loved John Patterson for the women he loved. He was modest, reticent, unassuming, and the few clean men and cultured women who were so fortunate as to be able to win their way to his confidence, were profited by his perception and his deep philosophy, and charmed by his conversational power and his "sweet voice." In later years he was the companion of his books; several of the best of which he made himself. He spent several winters in Washington City, that he might frequent its libraries.

I have taken this space because I think it important to know whether this leader of radical thought, the contemporary and peer of Nichols and Andrews and Lazarus, was, like them, true to the last to his convictions and his cause, or whether he basely dishonored the one and gave the other a cruel blow from a cowardly apostate's hand.

Warren says that Patterson published a recantation. When and where? I want "chapter and verse."

"His brother, Sam, went the same way." Samuel Patterson came to Berlin with a lover and two babies. He was criticised for being exclusive. But at last, despite the old saying, the love ended in friendship. The old lovers continued the very best of friends and mutual advisers. I never heard that any of the Pattersons ever had any domestic inharmony. A sister of John and Samuel was a perfect model of mildness of manner and sweetness of temper. Samuel became the lover of Mary Hall, Warren so highly and justly extols in his "Reminiscences." They were lovers till her death. After a while he found his third lover. As they were in business, and the free love agitation had ceased, they, very likely, as a matter of policy, had a legal ceremony, as did a few others, for a like reason. I do not know. If he ever kissed the fourth woman the offense was never reported to me.

In my next I shall refer to the women Warren tells about, and also to the Oueda people, who were not varietists, or free lovers of any sort.

# LUCIFER, THE LIGHT-BEARER

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## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—  
For Reason against Superstition;  
For Science against Tradition—  
For Investigation and Enlightenment against Credulity and Ignorance—  
For Liberty against Slavery—  
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

## To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	\$412.17
Lucy N. Colman,	1.00
Morris Scheibel,	1.00
A Friend, (Mass.)	5.00

## "Firebrand Fund."

The following sums have been received at this office for the benefit of "The Firebrand Group," A. J. Pope, Henry Addis and A. Isaak, convicted of violating the postal laws by depositing for mailing, copies of the "Firebrand."

Previously acknowledged,	\$15.25
H. Celler,	.50

WILL "FIDELITY" send her real name and address to this office?

LUCIFER CIRCLE will meet Thursday, March 31, at 1394 W. Congress Street. R. B. Kerr, of New Denver, British Columbia, a frequent contributor to the columns of Lucifer and "Our New Humanity," will make the opening address. Subject: "Does Marriage Protect Women?"

PLEASE SEND US NAMES of women and men who would probably be interested in seeing a copy or a few copies of Lucifer—women and men who are thinkers and investigators in regard to the underlying facts, the hidden factors that produce the happiness and the miseries of human life.

"IT IS WOMEN, not men, who are the greatest bar to progress the world holds," says George Egerton in "The Regeneration of Two." This is another way of saying that human progress depends more upon woman than upon man. This is another way of saying that woman holds in her hand the making or the unmaking of human weal. None but a woman, and none but a woman of extraordinary genius could portray the inner workings of newly-wakened woman's mind, as does the author of the continued story, in this week's Lucifer.

"MEN, OR WOMEN, cannot be developed in groups—communistically, because it is not in the course of nature," is the opinion of W. G. Scott, see his article on "Individualism and Communism. As some of us see it, both are included in nature's methods. Individualism and socialism, egoism and altruism, are the two factors in human evolution, the two legs

upon which humanity, as a personified entity, must stand—or rather, must walk, for there is no standing still. If either leg is deprived of its rightful share of the life-blood of the organism the gait will be a limping gait, and progress will be slow and very unsatisfactory. The objections, urged by Friend Scott, against the scheme of building an ideal home may be well taken, or they may not; but whether surmountable or not, all the difficulties in the way should be carefully considered before making the venture. In discussing these problems, of how best to practicalize the higher ideals of social life, we ask our friends to be as concise and pointed as possible. The field is a large one, and the temptation to wander from the main points will be almost if not quite irresistible.

## Familism and its Fruits.

The "Chicago Tribune," March 13, begins a leading editorial—headed "A War-like Era"—with the prediction that "the beginning of the year 1898 will be memorable in history as an epoch-making period." Proceeding in this vein the editor maintains that if we are not now to pass into a "war-like cycle" it will be because of the general knowledge that the advance in construction of war-engines has rendered "a conflict between first-class powers so destructive as to approach annihilation." He does not think peace will be maintained, or war avoided, if avoided, because of "any development of a spirit of amity or increased regard for the rights of each other among the nations of the earth."

The editor of this great metropolitan daily is not alone in predicting unusually troublous times in the near future; not alone in thinking that the agencies known as "peace societies," common schools, Sunday schools, churches, "fraternal" organizations, etc., are powerless to prevent men from cutting each others' throats by the wholesale, or from making widows and orphans by the million. But whether the observers who thus think and thus predict, take time to look beneath the surface of things and to search for the hidden causes that make men resort to blood-letting to settle international difficulties, is a question not easily answered. Judging from the general tone of the press and of the public forum the average observer sees surface causes only. He does not see that the nations of the earth are simply families or aggregations of families, patriarchates, despotisms, built upon robbery as their chief corner stone, or underlying principle. *Familism*,—not the Christian sect by that name—means the negation of liberty. It means the right of the stronger sex to rule the weaker. It means the right of the father to rule and to rob his children and the mother or mothers that bear these children to him.

Familism means *me* and my family first, as against my clan or tribe. It means my clan or tribe as against all other clans or tribes. It means my nation, my aggregation of tribes, clans or races against all other aggregations of people whatsoever.

Familism is the negation of the doctrine of human solidarity.

Familism denies that an injury to one is the concern of all. Familism says, "Do your neighbors or they will do you."

Under familism the vendettas of Kentucky and Tennessee, by which whole families have been in a manner annihilated, are legitimate and logical.

Under familism the feuds of the Scottish clans, lasting from generation to generation, were simply natural results of the working of natural but abnormal causes.

Under familism, or because of familistic influences, the aggregations called nations rush to battle for no reason whatever except to avenge an insult to the flag of their respective countries.

The national robberies called tariffs are the logical result of familism.

The enormous ill-gotten accumulations of the Vanderbilts, the Astors, the Rothschilds, etc., are all in perfect accord with familism.

The ineffably cruel robberies and murders of the poor by



the coal barons of Pennsylvania and elsewhere are in full accord with the familistic principle.

"The ascent of life is the ascent of ideals." If familism, as we now have it, is the cause of feuds, vendettas, wars and wholesale robberies, then the first thing to do to remove these evils is to reconstruct our family ideals.

Is it because of the fact that the book called the "Old and the New Ideal" points to a radical reconstruction of family life that the United States government has suppressed it and fined and imprisoned its author? It looks that way.

#### International Censorship.

That the government of the United States is less free—more completely under the control of ignorant prejudices and priestly codes of morality,—than is monarchical England, receives a fresh illustration in the treatment of *Lucifer* and its friends are getting from the United States Custom House officials. Some time since a consignment of pamphlets was sent us by an English correspondent. In due course of time we received notification from the New York Custom House that the package could not be forwarded because "seized by the United States Government." Now the same correspondent writes us that the same thing has happened to two other packages sent by him to a New York agent of ours. Omitting names, for obvious reasons, we reproduce the statement returned from New York to our English correspondent:

Custom House, 18 and 20 Broadway, New York. Feb. 1898. Messrs. G. W. W. and Co., Liverpool, Eng. Gentlemen: Referring to your 2 parcels B Ref. No. 21, S. S. Servia, Jan. 8, W. E. C., we beg to advise that same has been seized by the United States Government, being an illegal importation, under 16 July 21, 1897, as the contents are prohibited by law, being obscene printed matter. We are therefore unable to effect delivery. Very truly yours, the Morris European and American Ex. Co. L'd. Dist. F. K.

Again, and for the ten millionth time, the old maxim receives confirmation that "acts speak louder than words." Americans boast that theirs is the freest government on earth, while their acts give the lie direct to their words. The prohibited books circulate without hindrance in England, Scotland and, presumably, in all the British dependencies. Instead of the proud distinction of being the standard-bearers of human liberty and progress the boastful Americans are rapidly earning the badge of infamy—the reputation of being the greatest foes to human liberty and progress now living. Freedom of speech and of press is the most important of all freedoms, because the palladium of all others, the guardian of all the others.

"THE ADULT" for March is to hand, and has been sent to all subscribers to same. The contributors to this number are Grant Allen, E. C. Walker, R. A. Gordon, M. D., Oswald Dawson, J. P. Gilmour, Orford Northcote and Lillian Harman—besides short shots by the editor, George Bedford. A fuller notice of the March number of this the most revolutionary of all the English magazines will appear next week.

#### Emma Goldman in Chicago.

We have been requested to announce a series of lectures in this city by Emma Goldman of New York:

March 20, 8 P. M. at Benzo's Hall, corner Armitage and Milwaukee Aves. Subject: "Authority."

Monday 21, 8 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

Tuesday 22, 8 P. M. at Blum's Hall, 254 E. North Ave.

Thursday 24, 8 P. M. at Vorwart's Turner Hall, 1166 W. 12th St.

Friday 25, 8 P. M. at 535 Blue Island Ave., W. (Nagle's Hall.)

Saturday 26, 7 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

Wednesday 30, 8 P. M. at Ruchl's Hall, 224 W. 12th St., International Group, in English.

Thursday 31, 8 P. M. at Tauchman's Hall, corner W. 18th St. and Centre Ave. The Progressive Bohemian Labor-Organization, English.

She is also announced to speak at 8 o'clock on the evening of Monday and Tuesday, March 28 and 29, also on the evenings of April 1 and 2, but the places are not given. For further particulars address Theo. Appel, 1360 N. Rockwell St.

#### Some Possible Consequences of War.

BY CHAS. GANO BAYLOR.

The first Napoleon declared that the possession of that decision of character which enabled a military commander at the critical moment to make the needed choice and sacrifice, was the one faculty which determined potentially the superiority of a commander. Applying this rule to Spain, in the event of war with the United States we shall see that the final issue of such a war may possibly turn upon whether Spain on the threshold of the struggle promptly makes the sacrifice demanded by the situation. If she attempts to hold and defend Cuba she is weakened at the start. If, however, she promptly sacrifices Cuba and Porto Rico and grants political independence to the islands, the United States is beaten. The war would then become at once a sea-combat, with the ocean as the arena, between the United States and Spain with Cuba and Porto Rico eliminated entirely from the conflict.

In such a purely naval war Spain would have the upper hand. She has no external commerce of consequence to be destroyed. The superior military strength of the United States would count for nothing in such a war. We could not land 100,000 men at any point on the Spanish coast. If we did they would be met by an overwhelmingly superior force and annihilated. In a war between Russia and Japan, for instance, Russia even with her close proximity to the Japanese coast could not land an invading army anywhere along the coast of the islands.

There was a time when the United States by simply appealing to the spirit of European Revolution could have set the whole European continent in flames. *That time has passed.* The masses of Europe have long since learned that America is not a Republic; that it is a despotism, all the more to be dreaded because it sails under false colors. The moral power of America as the upholder of liberty and as the asylum of the oppressed being gone, the naval war between the United States and Spain would be a conflict on the high seas between two despots. In such a conflict Spain would have everything to gain and nothing to lose (supposedly having made in advance the needed sacrifice of Porto Rico and Cuba, and possibly of the Philippine Islands—the latter conceded to Japan) while the United States would have everything to lose and nothing to gain, the rich Spanish West India Islands of Cuba and Porto Rico having passed beyond the reach of the annexionists. After two years of such a naval-guerilla war the entire mercantile marine of the United States, including her Coasting Trade marine would be swept from the ocean by privateers and cruisers. The increased rates of freight and insurance with organized smuggling on a colossal scale would destroy whatever of Foreign Commerce the Dingley Tariff Robbery bill left unappropriated. And possibly this may be the final result even if Spain attempts to hold Cuba and Porto Rico. That is, the occupation of Cuba and Porto Rico by the United States will not end the war. It will simply change its character, making it a purely naval conflict.

How long would the money grabbers who own the country stand that? How long could the already enslaved industrial masses of the United States be kept up to the patriotic "boiling point" by the plutocratic shouts of "Old Glory," "George Washington," "Drink Garfield Tea," "The Divine Constitution," "Our Sacred, Immaculate, Infallible, Federal, Judicial Cears," "Our National Aristocracy," including the "Pennsylvania Coal Barons," "Our Heaven-inspired, Evangelical Commstocks," "Parkhursts," "Sam Joneses" and "Moody's"?

A nation like the United States which has basely betrayed the cause of Humanity, and sold its liberties to its moneyed aristocracy and its religious bigots occupies dangerous

ground. This dangerous foundation may be developed by a purely naval war with Spain as the final outcome of the Cuba affair; a naval war in which our formidable military forces will cut no figure, for there are two sides in every war, and a man of superior military and naval genius at Madrid may suddenly precipitate a conflict which may make it finally necessary for the enslaved masses in the United States to rise and overthrow the present incompetent and corrupt governing plutocratic class. In fact Spain as well as the United States may be revolutionized before the Cuba question is settled. Do not forget that Maceo and Gomez are negroes, and that the brave Revolutionists of Cuba are mostly negroes. *Evolution reaches far and goes deep.* The scraping of a match may start a conflagration which Niagara cannot quench.

Providence, R. I.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

*Love is the supreme factor in the evolution of the world.—Professor Drummond.*

(Continued from last week.)

"I was but a youth; but my heart burned in me at the problems that presented themselves to me, and I returned home to my native place, and I wrote down these things, and I unveiled the hushed truths that carry betterment. And they deprived me of my office in the state; and woman, being a creature appreciative of the concrete, shunned me. For I had thrown aside a chance of endowing her with a social position; and men called me 'a crack-brained poet,' a madman, and now I have learned to lean on myself—"

She draws a long breath that is half a crying sigh.

The band is playing a wild Hungarian dance, and the beat of whirling feet comes down to them, and the laughter of men and women's voices, and away at a great distance a bell is tolling, and a dog barking with a sharp, excited yap, yap; but it seems to her that she is inside a circle, and that his voice alone reaches her. She feels her corset press her like an iron hand; she is shamed to the depths of her soul. The spots of rouge on her cheeks seem to sting as a sharp blow from a freshly gathered nettle; and she is conscious that she, who has all her life let men care for her, and closed her eyes without thought of their trouble, or what she may have done to them,—that she, who would have laughed at their presuming to find fault with her, only cares now because this one "crack-brained poet," outcast what you will, is the first man who has touched the underlying fibres of her nature. And she is the epitome of this class of women he lashes with his scorn! She cringes inwardly, and a dull pain stirs in her, and she queries impatiently, as so many others have done before her: What is this feeling, and from where does it come, making us the playthings of the inexplicable?

"Are you not ever lonely?" she asks.

"Yes, when I am ill. The only natural companion for man is woman. I seek now in nature what I failed to find in her. I lay my heart on the brown lap of earth, and close my eyes in delicious restfulness. I can feel her respond to me; she gives me peace without taxing me for a return. I sought that in woman, for I thought to find her nature's best product,—of all things closest in touch with our common mother. I hoped to find rest on her great mother heart; to return home to her for strength and wise counsel,—for it is the primitive, the generic, that makes her sacred, mystic, to the best men. I found her half man, or half doll. No, it is women, not men, who are the greatest bar to progress the world holds."

Her thoughts have been clamoring for words as he speaks, and as his voice dies away she asks, half defiantly, half timidly,—

"Perhaps more of us than you think recognize the truth of what you say. In our girlhood we perhaps ask; but such ques-

tions are not easily answered: one seeks to spare youth from disillusion. And don't you think," there is a shake in her voice, and the man watches her, shading his eyes with his hands, "that you are rather hard on—us dolls? Perhaps we too have our lonely hours,—hours in which we ask ourselves what it is we need to complete us? Perhaps we seek a key to the enigma of our own natures; we try man after man to see if he hold it. Do you think, taking them on an average, that they could give it to us? You are hard on us," with a touch of sadness, "for perhaps we are merely the playthings of circumstances, contradictions, leading a dual life, . . . our varying moods bound up with the physiological gamut of our being. We have been taught to shrink from the honest expression of our wants and feelings as violations of modesty, or at least good taste. We are always battling with some bottom layer of real womanhood that we may not reveal; the primary impulses of our original destiny keep shooting out mimosa-like threads of natural feeling through the outside husk of our artificial selves, producing complex creatures." Her voice vibrates with feeling, and she marvels at her own words and where she finds expression for her thoughts. "One layer in us reverts instinctively to the time when we were just the child-bearing half of humanity, and no more, waging war with the new layers that go to make up the fragile latter-day product, with the disinclination to burden itself with motherhood. And our powder and our paints! Aren't they rather tributes to the decay of chivalry in your own sex? It's not to woman, but to pretty woman man pays deference. So much," with bitterness, "for the dolls, as you call them; . . . and the de-sexualized half-man, with a pride in the absence of sex-feeling, reckoning it as the sublimest virtue to have none,—what is she but the outcome of centuries of patient repression? Repress and repress,—how many generations has it gone on? You must expect some return for it,—if you get the man-woman as a result! Well, I have known some feminine men, too. Isn't feminization a result of all civilization, and isn't it," with desperation, "it that perhaps you resent most?"

She has risen to her feet, and is leaning against a slender fir tree; she is quivering with excitement. The man still watches her under his hand.

"I have been a coward, because I have half felt these things; but I never knew till today that I could put my thoughts into words, and maybe after today I shall turn over a new leaf, and put more into my life, or more of myself into it."

Her voice is steady now, and her eyes are shining. The man has risen to his feet, and the steamboat passes towards the landing stage. They seem to have changed places, for he is watching her, and she only thinks of herself. She feels as if her inmost soul is laid bare, as if she cannot face the people, possible acquaintances on the boat, in her present mood. She is so stirred that she forgets the man near her, forgets everything, save the new conception of life forming in her, her mighty need of being alone, to sift the thoughts that are crowding in upon her. She lifts her gown and turns up the slope, crosses the road crowded with chatting people, and is only then aware that he and the dog are following her. She passes the standing-place, where the drosche drivers are grouped, waiting for their fares, and takes the road leading back to the town. The man scans her face with surprise. Somehow, it seems different to him; he tries to recall the first impression it made upon him, but cannot. He is acutely conscious of the rustle of her gown, the swing of her hips, and the varying expressions that chase one another across her face. Something of her disturbance communicates itself to him. An empty drosche comes slowly up to them; as it reaches them, she holds up her hand and stops it. The driver pulls up and waits. As she stands still, she notices that three little white pebbles form a triangle at her feet, and that the driver is a man who has driven her before. She is searching for something to say to this man beside her; and an unreasoning anger against herself, against him, and against the mysterious forces that make it possible for an

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unknown vagabond—she repeats the epithet to herself; it seems to mitigate her self-shame—to disturb her; forces that she feels it is useless to struggle against, because one has no key to their origin. She notices that she is as tall as he is, and that now, when she can examine him closely, he looks nervous and suffering, as if the sword is wearing the scabbard; and she feels sorry. Her face softens; she smiles as she says,—

"Adieu, then, and thank you for everything you said!" She stoops, and pats the little beast's head, and turns towards the shabby old droche. He opens the door for her, and waits, hat in hand. She steps in, and he shuts it.

"Thank you! A pleasant journey!" The wheels give one turn. "I hope you'll find that perfect female!" she adds mischievously; it is the parting flippancy of her old self.

"Au revoir, Frue!" is his only reply. The driver jerks the reins, and urges the horse on, with the peculiar noise Norsk horses seem to expect as a right. She looks back; he is still standing, with the cur at his side, and something in the lonely figure standing in the quiet evening touches her. She feels a warm rush of feeling for him, a desire to be good to him; she waves her hand, and watches, until he becomes a tiny speck in the twilight of the pearl-white summer night.

To be continued.

## VARIOUS VOICES.

V. O. Smith, Leyton, England:—Having just seen and read a copy of the *Lucifer* I agree entirely with its brave, bold and perfectly correct ideas. Now, please send me the following books: "A Physician in the House," \$2.75; the "Great Combination Offer," twenty-five cents, and "Hilda's Home," paper cover, fifty cents, per return mail. I enclose \$3.50, as required.

Wesley Jewell, Humboldt, Kan.:—Find enclosed two dollars on subscription, and fifty cents for the pamphlet containing "Motherhood in Freedom" and "Combination Offer No. 2." In regard to the paper, it is to my mind one of the best publications on earth. Continue the work, Brother Harman. With an assistant so able as Lillian you certainly will succeed. Yours for pure individualism and free love—the two being inseparable.

Elmina D. Slenker, Snowville, Va.:—I have just received a set of Berrier's books and as they fit in so well with "Dianna," "Kareza," "Vital Force" and other works on that plane of thought, I wish to speak a good word for them to *Lucifer* readers, and ask them to secure them for themselves. We can never learn too much on this most important of all subjects, scientific sexualism, and the conservation of creative force. Berrier's "First Lessons" is only fifty cents, and I'm sure all who read them will want his "Creative Force." We live to learn.

"Ever the beginning;  
Ever the growth, the rounding of the circle;  
Ever the summit, and the merge at last,  
To surely start again."

—Whitman.

H. W. Hunt, Federalburg, Pa.:—I like *Lucifer* mainly for the reason that in its columns I find the latest news from the advance picket line of reform. These accounts are, on the whole, inspiring. Progress is and has been slow but sure. Just how much has been accomplished no one can tell, but that much has been done the writers and the growth of *Lucifer* abundantly testify.

That men are slow, even the most advanced, to break away from ancient superstitions and antiquated customs the columns of so radical a paper as *Lucifer*, even, will clearly show. That human beings are wont to talk much, and endure even more, before they make any attempt to improve their condition by action the history of the past will abundantly prove.

What a terrible load a man has to carry who does his own thinking! Even professed "Freethinkers" cry out in the anguish of their soul: "The burden is greater than I can

bear," and beseechingly they stretch out their hands to Mother Grundy and to the church, imploring relief from the strain imposed upon them by this exercise. In spite of all these obstacles I see that an effort is likely to be made to put in practical operation the revolutionary ideas embodied in "Hilda's Home," somewhere on the shores of Puget Sound, and for this evidence of practical progress I am devoutly thankful.

The air is filled with Co-operation, Socialism and Communism, and now a few noble souls appear to have caught the infection and will make another attempt to erect a temple in the wilderness, dedicated to righteousness and true holiness. May they have wisdom to cast behind them their inherited superstitions and, in the rising light of the twentieth century, may they lay their foundations on the bed-rock of truth and raise thereon a colony that shall be a haven where the weary souls of earth may flock for safety from the tempests of competitive greed and of ignorant selfishness.

Mrs. M. C. Shay, Mayflower, Fla.:—I have not noticed the wrapper of *Lucifer* nor the paper either, since I find it a pronounced advocate of variety in sex relations. At first I objected to some contributors, supposing *Lucifer* a paper devoted to investigation of the causes of the abuses of sex, to exposing the awful results and finding a remedy. I did believe and still think Mr. Harman sincere, but, like most good men, too easily influenced by plausible friends. Our body is the temple of the spirit. Things pure must come from a pure atmosphere. We know excess will pollute the body, yet we may supply our wants. A healthy appetite enjoys food; excess is punished by disease; failing energy is restored by stimulants. Excess brings imbecility. The emotions are soothed by responsive affection but excess brings the most cruel punishment to parents and offspring. I have tried to draw attention to this most serious matter, but men have not moral courage, and women, as a rule, care only to please men; the exceptions are not allowed publicity.

[Mrs. Shay was correct in supposing *Lucifer* to be devoted to investigation of the causes of sex abuse. It holds that no phase of the subject should be exempt from calm investigation and criticism. Only thus can we arrive at the truth. It is true that many people go to excess in sexual indulgence, but they are rarely to be found among the advocates of sexual freedom, for the simple reason that they find such gratification more easily obtained while professing compliance with conventional standards. It seems that to Mrs. Shay, as to so many others, free selection means no selection. Because excessive indulgence in food is injurious, would Mrs. Shay maintain that no one should eat more than one kind of food? And what would she think of one who should say, because she advocates the right to choose her own food that she must therefore inevitably become a glutton?]

L. H.]

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter Price, 25 cents.

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BY ORFORD NORTHCOTE.

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## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in *Lucifer*, we feel encouraged to make a second offer as follows:

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as difficult to arouse them as it is now to arouse great numbers of the middle class either to take an interest in economic questions or to study the sexual problem. It can not be doubted that these "old ideal" labor reformers would mark out a new dead line for social agitators, and that the battle for sexual freedom would remain to be fought. Contented with their domestic arrangements, or believing that if they suffered it was the fault of their "imperfect natures," not of the monogamic ideal and practice, they would be as strenuous in their opposition to the experiments of the free lover as they and their middle class allies are at this moment. So I see nothing to be gained and very much to be lost by relegating the sex issue to a subordinate position.

There is another consideration that I look upon as of vital importance. So long as men and women are dominated by the prevailing ideals regarding sex and its manifestations, it is vain to hope that any substantial advance can be made in co-operation, of any kind. The monogamic ideal, and all that grows out of and is connected with it, is squarely in the way of co-operation, communion, or any other form of really free association. Family pride, jealousy, envy, and all the rest of the concomitants of the monogamic union, and especially of the legal monogamic union, are obstructive of cordial and effective combination of brains and hands for the elimination of rent, interest and speculative profits. The conception of exclusive possession of the object loved makes every man fear every other man who is brought near his human property and every woman fear every other woman who is brought near her human property. And we all know that it is only one short step from fear to hate, from hate unexpressed to hate expressed, from hate expressed to disruption and disaster. The sexual superstition must be killed if we are to be economically free and happy.

### Sociologic Lesson. No. LXI.

BY HENRY M. PARKHURST.

**SOCIAL CO-OPERATION.** The first office of the government, to protect the individual from invasion of his rights I have already taken up. Next comes its office to provide for the community such facilities of co-operation as necessarily include the whole community. Roads and their repair and lighting, mails, schools, hospitals and poor houses, may be mentioned as coming within this class; for although in some cases individual enterprise will partially supply the want, yet when the government undertakes it, it is possible for the community to enjoy much more extended facilities at less cost. There is danger that those entrusted with the spending of the public money will waste it or pilfer from it; and yet the economies of co-operation are so great that the community can better afford to run that risk than to forego the advantages. Further, it is necessary in order to reach a highly advanced social condition, that in some form there shall be extensive co-operation, in which individuals will have opportunities for fraud; and it is time that the people should learn to hold them to strict accountability. For when the people learn to put in offices of trust only those who will be faithful, they will have learned an essential prerequisite for universal co-operation.

### From Ohio to England—A Far Cry.

BY E. C. WALKER.

On the evening of March 14, this year, telegraphic dispatches from East Liverpool, Ohio, told us that Judge Smith of the county court there had just made a most scandalous exhibition of his murderous mind. It appears that Henry Neininger, living near the place named, had a short time before fired upon and wounded John Mertz, a lover of Mrs. Neininger. Mertz swore out an information against Neininger, charging him with shooting with intent to kill and wound. The would-be assassin was imprisoned, and then indicted by the grand jury. He brought suit against his wife for divorce

on the ground of unfaithfulness and on March 12 was granted a decree. Then he plead guilty to the indictment against him and was fined \$1 and costs, the minimum penalty allowed by the law. It was at the time of inflicting this farcical punishment that Judge Smith made the indecent exposure to which I have alluded. He declared that any man was justified in killing or attempting to kill the man who had broken up his home and "led his wife astray." Not satisfied with this encouragement of the bloody violation of the law he had sworn to uphold, he roundly rated the grand jury for indicting the jealous madman. The presence on the bench of such a hot-headed and such an unscrupulous inciter of murderous violence is a disgrace to the administration of justice in the United States, a menace to the security of person and life, and a notice to all wives that they are supposed to be the personal chattels of their husbands, that they have no minds of their own capable of guiding them, and are mere children to be "led astray" by designing men.

In most agreeable contrast to the temper of one American judge, take the temper of one English judge, Sir Henry Hawkins. In the New York "Sun" of March 13, 1898, I find a report of proceedings in the Derby Assizes, which I condense hereunder.

William and Fanny Bradley were married in 1884. Three months later they separated by mutual consent. In 1890 each took a new partner, went through a marriage service, and settled down to live within a half mile of each other. Recently one of the children of the woman in the case died, and there was a coroner's inquest. Thus the "double bigamy" was accidentally revealed. In the "interests of justice" the magistrates dived into the matter with customary heedlessness. When the case came before Justice Hawkins he soon found, by means of a few searching questions, that there had been no misbehavior on either side; it came out that the man and woman had separated because their temperaments were not compatible. There had been no cause for legal divorce. So the man and woman had wisely gone apart. The two bigamous unions had proved in every way satisfactory. Sir Henry Hawkins declared that the whole prosecution was "nothing short of a scandal"; he said that while the prosecution was said to have been "in the interests of justice," it seemed to him that "in the interests of humanity the parties, whose conduct since the second marriages had been perfectly blameless, might have been left quietly alone." Turning to the prisoners, he said: "Well, I shall not pass sentence on either of you. I think I should be a party to a good deal of cruelty if I sent either of you to jail, when you have been leading such respectable lives. I won't do it. But I shall order you to enter into your own recognizances to come up before me for judgment, if ever I shall call upon you to do so. I shall disallow the costs. If everybody had their delinquencies brought to light after seven years there would be a great many courts occupied today."

What do you suppose Sir Henry Hawkins would do were he to have occasion to take judicial cognizance of the case of the raving Judge Smith, of East Liverpool, Ohio? He would probably commit him to an asylum for homicidal lunatics.

H. R. C., the "Sun's" London correspondent, comments in a most refreshing way on this very unconventional disposition of a crime against the sacred institution of marriage, but he winds up with a cute little attempt to placate the godly people. I think I can not do better than to incorporate here all that he writes. As to the danger that the correspondent supposes might result were "weaker men and biased minds" on the bench to follow the example of Sir Henry Hawkins and the Lord Chief Justice in disregarding the law "in the interests of justice," it may be permissible to hint that this class of men and minds are not likely to run any risks in that direction. They are quite sure to follow the lead of Judge Smith of Ohio and disregard the law in the interest of superstition and blood-thirstiness.

As might have been expected, there has been much wagging of heads and tongue over this. Grave editorials have spoken of "the important new interests which the law as to bigamy is designed to safeguard," and while



recognizing "the practical common sense of the judgment," the writers would like to have seen a "nominal punishment inflicted." Some have written of "judicial encouragement of bigamy," and to many it seems a terrible thing for a bigamist to be called "a respectable man." To understand the feelings which have been roused it is necessary to bear in mind that "respectability" is the deity, or bogey, of the British middle class. And this quality of "respectability" has a very vague and indefinable nature. Its personification is Mrs. Grundy. And it is difficult to know exactly what will and what will not offend this stern lady's feelings of propriety. To call a bigamist "respectable" is obviously outrageous, but her sensibility is equally shocked at hearing a transatlantic cousin talk of maybuds. The second syllable of that harmless word is, in her vocabulary, confined to the denizens of ill-kept lodgings, and it is a word not to be mentioned aloud. The effect of its utterance in a party of "respectable" ladies would only be equalled by the explosion of an infernal machine.

What is really interesting to note in this bigamy case is the fashion in which the judge disregarded the law in the interests of justice. Sir Henry Hawkins and the Lord Chief Justice frequently do this. As long as the judge is a strong man, with an honest and impartial mind, there can be no doubt that in this way justice will more often be attained than otherwise. But with weaker men and biased minds, it is easy to see that no small danger lies in such procedure.

### Another Warning Voice.

BY C. L. JAMES.

I never took up a pen with a more trying sense of responsibility than now; when in all directions I see comrades during many years' struggle for social freedom, again proposing to "practicalize Hilda's Home," "start and join an Anarchist Communist, New Idealist Colony," etc. I have the kindest feelings for all these comrades, the warmest sympathy with their aspirations for a "New Ideal" which I have entertained probably full as long as any of them. I know how unpleasant and thankless a task it is to throw cold water on their projects. Nothing but the most disinterested zeal for our common cause could induce me to say that I see nothing on the road they are taking but disappointment, ruin, waste of time, and loss of influence.

Having said so, I will not refer to the utter want of agreement—that first requisite of co-operation—which is already manifest among themselves. I will say nothing about the glaring inconsistency of such propositions as "perfect freedom, equal freedom"—and "keeping out every appearance of superstition"—"the inalienable right of everyone to do whatever he or she chooses to do"—except come to this "truly liberal community" if he or she has the faintest idea there can be any hyper-physical existence or any persistence of consciousness after dissolution! The hopelessness of all such schemes lies deeper than that. One of the comrades has incidentally touched the spot. He admits that "in crowded cities" (and no where else), there is some liberty of action now. Yet he would fly to the ignorant bigoted backwoods districts that he may do what—"defy the priest, scorn the politician, and shock the prude"! A singular adaptation of means to ends; and one which might be supposed impossible, outside an insane asylum, if it were not very common. Yet the fact of its being so can be scientifically explained.

The most primitive men live in small bodies amidst the wilderness, having all things common. The process of social evolution has been the fusion of these peregrinating hordes into a system of nations; each, through the circulation of commerce, supplying each; and all subdivisible into families with mere, settled private homes. Now progress is not in a straight, but in a spiral line. The savage, in becoming civilized, has lost something, notably his power to exist under primitive conditions. He has gained many things, chief among them freedom to do as he pleases, which, the comrade I have quoted knows, is always at its minimum where men are nearest the barbarous state. To recover what he has lost without sacrificing what he has gained—to have riches without covetousness, the abundance without hard labor, luxury without misery, the blessings of commerce without its tyrannies, a home which shall not be a prison, a mate who is not a jailer—this, indeed, is the New Ideal. Every actual step towards it has been along that path of progress already traced. It can be realized to a

greater extent and more easily—the comrade cited is my witness—in a large city than anywhere else. An institution like "Hilda's Home" would have a million chances to succeed in Chicago against a millionth of a chance in any rural district between the St. John's and the Rio Grande.

To recover what has been lost in social evolution by sacrificing what has been gained—to fly from the freedom, the luxury, the contests, the inequalities, of city life, to an hermitage, a monastery, a Shaker village, an Oneida Community, has always been rather a popular idea, because reversion is always easy. Millions of such experiments have been tried since the Hindoo fakirs set the example. Can those comrades who propose another, mention one among all these experiments which resulted in anything else than reabsorption by the evolving social mass? I apprehend the answer must be emphatic. *There is not one.* It is easy enough to see why. The trouble was not mismanagement of details. It was a radical misconception of what is feasible under the laws of Nature. The faith which is not affected by experience so uniform and extensive, is like the faith of George Eliot's gold-fish, which goes swimming round and round its little world; knocking its little nose at every revolution against the glass; but never getting this truth into its little brains, that glass, though pervious to light, is not pervious to gold-fishes!

Were all faith in co-operation of this kind, the bourgeois would be abundantly right in pronouncing it the gospel of incorrigible cranks, which, after every dying fall, begins again at the same old place, like a tune on a barrel-organ, with damnable iteration. But all faith in co-operation is not of that kind. Socialism, which always was reactionary before Saint Simon, has been progressive since, so far as his influence extends. The revolutionary thought of Saint Simonianism is that the New Ideal must come—is coming—by evolution out of the existing social state, and therefore is incubating most happily where that is most developed. I believe this fully. I am a very extreme radical. I believe in anarchy, communism, variety, nudity, the Three Words, and much else to the same general purpose. My faith in them is not a faith without works. I practicalize them all to a very great extent. But I do so by using the means I have; and I find those greatest where society is most evolved. I want the family home to go. I think it is going. But I am sure it will never be displaced by artificial communities, nor first in the country. It will be displaced by the appliances of town life—boarding houses, taverns, public laundries, restaurants, etc. Communism, like Christianity, will conquer the cities first, and be able to call those who still oppose it pagans (villagers) or heathen (dwellers on a heath).

To those who want communism, sexual and financial, and are able to leave where they are, my advice is, go to a large city, where your comrades are already numerous, and there practicalize your ideals so far as the most favorable conditions now extant will allow.

Eau Claire, Wis.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hard; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter. Price, 25 cents.

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# LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d St., N. Y.  
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Bedford Row, London, W. C., England.

## Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—

For Reason against Superstition—

For Science against Tradition—

For Investigation and Enlightenment Against Credulity and Ignorance—

For Liberty against Slavery—

For Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

LUCIFER CIRCLE will meet Thursday, March 31, at 1394 W. Congress Street. R. B. Kerr, of New Denver, British Columbia, a frequent contributor to the columns of Lucifer and "Our New Humanity," will make the opening address. Subject: "Does Marriage Protect Women?"

WANTED: Lucifer, No. 655. If any of Lucifer's agents or subscribers have extra copies of No. 655, and will mail them to us, we will send them literature of equal value of their selection.

LILLIAN HARMAN's address, until April 1, will be 144 W. 143 St., New York. She will speak at the Manhattan Liberal Club, German Masonic Temple, 220 E. 15 St., Friday evening, April 1. Her subject will be "The Regeneration of Society." She hopes to meet many of Lucifer's friends while in New York. After April 2 her address will be 16 John St., Bedford Row, London, W. C., England.

EMMA GOLDMAN will be in Cincinnati, March 28 and 29. Returning to Chicago she will lecture Friday and Saturday, April 1 and 2. The meeting Saturday evening will be at 198 E. Madison street, near 5th ave, arranged by the committee on the Progressive Labor organizations of Chicago. This will be a firewell mass meeting. Subject, the Inquisition of our postal service. Resolutions will be adopted to be sent to all the labor organizations of the country.

THE BARBARITIES of the Spaniards in Cuba may be exaggerated, or they may not, but the barbarities of the coal barons, the sweat-shop bosses, etc., etc., in the United States, can scarcely be exaggerated. "Pull the beam out of thine own eye," etc., is applicable to the Americans who would go to war with Spain to stop the barbarities in Cuba.

WAR between nations is the code duello of barbarism. The boycott, non-intercourse—and arbitration are the code of civilization.

"WOMAN is the flower of humanity—man is but the accretion," says "Fruen," in the "Regeneration of Two." The discomfiture of "Herr Pastor" by "Fruen" is one of the gems of the story now running in Lucifer. "Promiscuous mothering," it should not be forgotten, while better than *slave* mothering must not be confounded with intelligent *free* mothering, any more than promiscuous sexing should be confounded with *selective*, discriminative, intelligent sex-association. Intelligent self-control, freedom of choice, coupled with responsibility to self and to offspring, is the only rational standard of virtue in sex-life.

"GOVERNMENT," like "State," "God," and other personifications, is a term that needs perpetual definition by those who use it. If by "the government" Friend Parkhurst means what people generally mean by that term, then I dissent most emphatically from the teaching advanced in "Sociologic Lesson No. LXL." "Government," as such, has, or should have, neither rights, duties, nor responsibilities. When you grant to it these attributes you lay the foundation of all the tyrannies under which we suffer from *officialism* today—including tariff robberies, currency invasions, postal censorships, judicial imperialism, etc., etc. To talk of putting in office only those who will be faithful, is to talk of what never has been, and never will be. Power—such as government of man by man supposes, would destroy the integrity of an angel, if there were such beings. Co-operation is coming; co-operation we must have, but some of us want no co-operation that is supervised or enforced by "governments,"—such as now rule and rob the producing masses of this and of every other country.

WALT WHITMAN says: "Sex contains all." If this be a truism, then sex-reform contains, includes, all other reforms. "Economic freedom, industrial independence," is necessary to the emancipation and higher evolution of the race, just as the trunk, the branches and leaves are necessary to the evolution of a tree; but first, in order of time and first in importance, is the root. Without this there can be neither trunk, branches, leaves, flowers nor fruit. Freedom of mothers is the root of the tree of human emancipation. This comment is offered as an addendum to the excellent reply of James S. Denson to the not over civil criticism of Lucifer's editor by a correspondent of "Free Society," as quoted elsewhere in this issue. The said editor welcomes criticism, when it is *manly* and fair, but when accompanied with accusations that are false as to fact and unfair as to inference, he asks leave to enter a mild protest. In the article from which quotation was made quite a number of errors of this kind were made, the most important of which was that Lucifer rules out adverse criticisms, intimating that the critic himself had been thus treated by it. Self-conceit, arrogant assumption of superior wisdom, may be overlooked, especially in young critics, but disregard of truth in making personal accusations is scarcely a pardonable offense.

"ANOTHER Warning Voice", by C. L. James, voices some timely advice, but the Ideal, "The Cityless and Countryless World", has not been touched by him. Temperate, candid interchange of thought, is what is needed.

## Matilda Joslyn Gage

Peacefully passed away from earth-life on Friday evening, March 18, at the home of her daughter, Mrs. Baum, of this city. Although her health had been gradually failing for some years her death, from paralysis, was sudden and unexpected. The funeral was conducted by Dr. Thomas of The People's Church, of this city, and by W. P. Phelon of the Hermetic Brotherhood. The body was cremated at the Graceland crematory of this city. Some account of the life and work of this noble leader in the work of woman's emancipation will probably be given in our next issue.

## Leroy Berrier Convicted and Sentenced.

A letter from Leroy Berrier, of Minneapolis, Minn., dated March 17, gave us some account of his trial then in progress in the United States court, for the alleged offense of sending obscene literature through the mails. He said the indications then were that he would be convicted and incarcerated. Now comes the news that his fears have been fully realized, and that his sentence is two years at hard labor in the Stillwater penitentiary and a fine of five hundred dollars.

This will be sad news to thousands of readers who know something of the case and who were hoping for a different termination. We are in receipt of extended reports of the

inception and progress of the prosecution against Mr. Berrier, of which we expect to give our readers a summary in next week's issue.

### Lillian Harman's Vacation.

Lillian Harman left Chicago last Friday afternoon for New York where she will speak next Friday evening before the Manhattan Liberal Club. She will sail April 2 for London, England, to attend the annual meeting of the Legitimation League, which elected her as its president last April.

It costs a great deal of money to go from Chicago to London and some of the readers of Lucifer may regard Lillian's trip as an indication that the wave of prosperity has at last reached this paper, and that from the receipts from subscribers the expenses of the journey will be paid. This impression I know to be incorrect.

Since Lucifer's office of publication was removed from Topeka, Kan., to Chicago about two years ago, the subscription list has greatly increased, but many of the old subscribers are in arrears for their subscriptions and have been unable to pay anything for the continuance of their paper. The increased expense had to be met with the payments made by new subscribers, the remittances made by such of the old subscribers as were able to pay and the money received from the sale of books and pamphlets. Lillian has given the paper her whole time, except the little she was forced to spare in keeping house for her father, her daughter and herself. Her work has been practically a labor of love, for the remuneration she has received has not been one-half that usually paid to a girl who does house work for wages. This has been the case, not because her father has not a proper appreciation of the value of her work or has not wished her to accept a reasonable share of the receipts of the office, but because the receipts of the office were too meager to permit any such compensation. She has worked willingly and cheerfully, because her heart has been in the work—because she has consecrated her life to the cause represented by Lucifer. But the receipts of Lucifer office pay no part of the expenses of her trip.

The expenses are paid by friends of Lucifer, here and in England, however. One of this paper's staunchest friends and supporters—he who gave one hundred dollars last year as a starter for the fund to disseminate extra copies of the paper among persons who had never seen it—contributed twenty-five dollars toward the expense. Others have contributed generously because of their admiration of her work for the cause of the enfranchisement of women from sex slavery; and because they believed, not only that she had earned and fairly deserved a vacation, but that her visit to London would strengthen the Legitimation League which is working along almost the same lines followed by Lucifer. In addition to that, it is expected her experience in London will be of benefit to her in equipping her for her chosen work.

Every friend of Lucifer will unite with me in wishing Lillian a pleasant voyage and a delightful visit with the English friends who have delighted to honor her. But it should not be forgotten that her absence will place an extra burden upon the shoulders of her worthy sire who has already given the best years of his life to the noble cause of spreading the light among those whose minds are clouded by superstition causing them to aid, by their very non-resistance, in tightening the chains which shackle women in sex slavery. Lillian has attended to a great part of the office correspondence, besides reading proof and doing much other necessary work which an assistant must now be hired to do. The present resources of the office are insufficient to pay for the services of a competent person to do this work, and yet the work must be done. I know the old friends of Lucifer will not be willing to see the paper languish because of the well-earned vacation taken by its editor's chief supporter. The paper does not ask for donations and it would not lack for means to pay its running expenses if all who are in arrears would promptly pay what they owe to its publisher.

I would suggest that all who are in arrears send as soon as possible as much as they can spare to apply on their indebtedness. Those who are able to do more can give acceptable aid by purchasing books and pamphlets from Lucifer office for distribution among their friends. Or, if they prefer, they may contribute to the "extension fund" and send in the names of persons to whom they would have the paper sent for three months. But I prefer to establish a "vacation fund" to which persons who are able may contribute to meet the extra expense which will be incurred in Lucifer office because of Lillian's absence in England. As a starter for that fund I will contribute five dollars. Who will be the next?

SIDNEY HOLMES.

The above statement is made by one who is well acquainted with the details of the business of Lucifer's office, and who is in full sympathy with our work. I wish only to add that while my daughter's presence and help will be greatly missed I am glad the opportunity is now offered that will enable her to take a needed vacation, and in a way that promises to be very helpful to the work to which Lucifer is devoted. I wish also to return sincerest thanks to all who have contributed in any way to make this vacation possible, not forgetting to thank the members of the Legitimation League for the honor they have conferred on my daughter and chief helper, and for their oft expressed wish that she should visit England and be present at the next annual meeting of the League. The March number of the "Adult," organ of the League, makes this kindly appreciative mention of Lillian's expected visit:

"Lillian Harman's arrival here in April will mark an important era in the history of our movement in this country. Friends of freedom and free thought will unite in welcoming one who has worked and suffered, as well as thought and written, for the cause of progress. Neither poverty nor imprisonment have checked the work of her, or her noble father, Moses Harman, whom we should have rejoiced to see with her, had it been possible for him to come. In the next number of the 'Adult' we hope to announce what arrangements have been made for welcoming Lillian Harman on her arrival."

Lillian expects to be absent two or three months, and while abroad will write frequent letters for publication in Lucifer which it is hoped will prove interesting to our readers.

M. HARMAN.

### "The Adult" for March.

The March number of this remarkable publication offers a very interesting bill of fare. First come editorial paragraphs, of which the two following are fair specimens:

"Anthony Comstock has gained a verdict against Dr. Levenson. The President of the Vice-Suppressing Society of America was publicly accused of being 'a notorious blackmailer.' A libel action resulted in Mr. Comstock being awarded the consolation of a threepenny piece, without costs. Mr. Comstock, besides his regular occupation as blackmailer, finds time to promote legislation against the wearing of tight-fitting corsets, and to write 'decoy' letters to physicians, ostensibly written by unmarried girls with the object of inducing the doctors to suggest abortion. Dr. Levenson and the American public are to be congratulated on the exposure of this vile person's methods."

"Pierre Kropotkin has been giving away advice. 'Free Society,' successor to the 'Firebrand,' has followed the admirable policy of the latter in devoting a fair share of its space to the discussion of the sex question. Kropotkin objects. 'I should advise you,' he says, 'to leave alone the sexual question. Free men and free women will better find the ways for arranging their mutual relations than we can even foresee now.' Of course, it is easier to decide the entire future destiny of human society as a whole than to thoughtfully consider one important factor in the present lives of men and women. Kropotkin over-



looks the fact that not until men and women have found a better way of arranging their mutual relations will they be free men and women."

The leading articles appear in the following order:

A Note on the "Woman Who Did," by Grant Allen.

"Eve and her Eden," by Lillian Harman.

Sexual Topics, by R. A. Gordon, M. D.

Music, Religion and Sex (II), by Orford Northcote.

The Moloch of the Monogamic Ideal, by E. C. Walker.

How to be Happy Though Married, by Oswald Dawson.

Controversial Correspondence.

The "Adult," though only in the second year of its existence, has achieved for itself a name and position of which the oldest journals might well be proud. Its leading characteristics are the courage and the ability with which it grapples with the deepest problems of life—those problems that church and state say shall not be freely discussed in journals designed for general circulation. Instinctively, it would seem, the men who now rule mankind feel and know that the continuance of their power depends upon their ability to keep the mass of people in ignorance upon these fundamental problems. Consciously or unconsciously they know that free womanhood and free motherhood would result in the birth of a race of men so strong, so brave, so self-reliant, that they would tolerate no bosses, no rulers; neither monarchs nor hierarchs; neither princes, lords, oligarchs, archons, plutocrats, democrats or any other "crats" or "archs,"—except self-governing, self-ruling individuals.

The "Adult" is published at 16 John St., Bedford Row, London, and is sent to subscribers from this office at one dollar per annum, single numbers ten cents each.

### Can the Family be Improved?

BY CYRUS W. COOLIDGE.

"The Family and the Nation" is the heading of a recent editorial in *Lucifer*, in which it is stated that "most of the ills that curse our social life, our institutional life, are the legitimate and necessary outgrowth of defects in our family life." This is a truth which, in my opinion cannot be successfully controverted. A nation consists of individuals, and if the individual members are defective in body or in mind, what can we expect the nation to be?

I have often "looked into the faces of the great masses of the working people;" I have often "compared the splendor and extravagance of 'good society' with the squalor, the pinching poverty of the poor;" I have seen faces that can hardly be called human, and I said to myself, "How can humanity be saved, how can the economic conditions be changed when mothers bring into existence fools, idiots and savages?" It seems to me that real human beings are very few in the world, that the most of the so-called men are lions, snakes, sheep and donkeys. It seems to me that so long as the majority of men propagate their kind in a reckless way, humanity is destined to be damned in this world.

We must have a new humanity, but I confess that I know of no scheme of salvation. It is easy enough to say what should be done, but it is not very easy to answer the question, *How it should be done.* It is evident to me that if the world is to be saved we must have better children, and in order to have better children we must have better mothers and fathers and above all we must have free womanhood. But in the present state of society, where are the free women to come from? There can be no sex-freedom without economic freedom, and in our cannibalistic civilization there is no economic freedom for the majority of women. Not many women can stand alone the struggle for existence, and children born of slave mothers can not be expected to establish economic freedom.

What then is to be done? To eat, drink and be merry is out of question. While the prospects for the near future are not very brilliant we must not give up the struggle. We must educate and enlighten, and above all, as much as the circum-

stances permit, we must regulate our own lives in accordance with our highest conception of justice and right. If we want to correct the defects in family life, we must begin with ourselves. The trouble is that many of us do not always practice what we preach. Many professional reformers and liberals who preach the gospel of freedom and gentleness, are not always kind and affectionate husbands and wives; and if the truth must be told, the woman is not always the slave. Sometimes it is the husband who is ruled by his wife.

Let us demand freedom, but let us not forget that we also have some duties and responsibilities. Let us not wait until other people become perfect, but let us do all we can to be as near perfect in our private lives as it is possible to be under the existing conditions.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

### PART II.

Snow everywhere! A white world wrapped in a snowy shroud, under a gray-white sky. What a feast the gods are preparing! The last down of the wild-geese breasts falls softly, silently, caressingly down, as when death comes to a little child in its sleep. A twig crackling in the wood, the brittle snap of a branch under its weight of snow, the rattling rush of icicles as it crashes to the ground, the hoarse, startled call of capercaillie,—every sound is as crisply distinct in the clear stillness as a sibilant whisper in a hushed room. Every touch of color, the crimson in a little lad's muffler as he drags his newly painted kjelke (hand-sled) up the hill, strikes warmly to one, as the light in the window to a wayfarer on a murky night, or one's name on the lips of a sleeping lover.

A great white house nestles in the hollow like the mausoleum of a Titan under a white pall. The sun strikes disks of light off the window-panes, and the steam of the beasts' breaths and skins waves out from the stalls into the frosty air, to fall in feathery flakes to the ground. Every outline is sharply defined; there are many shades in the whiteness of the world,—silver-white, golden-white, white with a gray, and white with a green in it. The sea is frozen near the land into glass-gray ridges, and further out the waves wash over the serrated edges of the last freezing: the "sprint" of beast and the tell-tale impression of birds' claws mark the snow in all directions, and the heaviest animal goes with a padding step.

It is Christmas Eve; a Sabbath stillness lies over the place. The sound of men's voices and the laughter of women float across the stillness from the farmyard. Two men are running a sheaf of wheat to the top of a pole, for the birds' Christmas treat. In a country where every man is more or less a sailor, and where the driest notary can tie a "Turk's head," most things are done in a seaman-like way. They break into a shanty as they hoist it up. She is standing looking at them; she has on a red ski (snow-shoe) costume, hussar-braided jacket, full-pleated skirt, and knickerbockers tucked into the top of her sealskin boots. Her hair gleams brightly under her crimson cap, and her cheeks are glowing with cold and exercise. She looks a different being from the anemic woman of three summers ago. There is a restrained energy in the very way she stands watching them. The Jomfrue is holding a little lad by the hand; for the cripple is dead, and the children board in the village. They hoist up two more sheaves, and then one of the men asks,—

"Will Fruen see how I have put up the wreaths?"

They go up to a big spare room over the bakery and brewing-houses. It has been scrubbed clean with silver sand, and the walls are festooned with green wreaths and flags. A

\*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

monster Christmas-tree in planted in a huge feeding-tub; it is covered with tinsel balls bobbing on elastic, fairies and angels and tapers. A pile of packages is heaped round the base.

"It's very nice, Jensen; you have made it very pretty. You must light the tapers at seven." And Jensen, most daring of pilots on the coast, who would have been a pirate in older days, laughs with a boyish pleasure. He knows every port in the world, spins wonderful yarns of girls who broke their hearts for him in Boston, nuns who stabbed themselves in Barcelona, lassies who pined away in Glasgow, and never gets a girl in his own town to believe him. She goes to the store-room, praises Jomfrue's waffles and the great pile of "Sead-cakes," varying in tints from golden yellow to biscuit brown; looks with a smile into a big room where some women are dressing the children for the evening; and then goes into her own room. She has not stilled her heart-ache, nor has she forgotten him, but she has found a use for herself. She has turned the many spare rooms of her big house into dormitories, where a limited number of waifs and strays, generally nameless, find a temporary or permanent home. At first her friends laughed at her "new freak," and gave her till Christmas to go on with it; but when the New Year went, and the summer followed the spring, and the year ran its circle, and she only paid flying visits to the city, looking stronger and bonnier each time, they allowed there might be something in it. That she would be eccentric in her way of carrying out her scheme was only to be expected, and there were both smiles and head-shakings when she espoused the cause of all women, without reference to character or exhortations to repentance. It began when Captain Sorensen turned his pretty daughter out of doors. She took her in, and kept her until the trouble was over; and when Morten Ring went up to read to her, and she found the girl shaken with sobs before the seething power of his ranting eloquence, she took him by the collar of his coat and put him out of doors, with a definite intimation to keep off her property. Then a gypsy woman brought her newly born in her apron, and it craved admission, and so the thing grew of its own accord. It gave rise to much concern amongst the orthodox members of the various orthodox beliefs in the commune, and the pastor, as representative of the state church, felt compelled to broach the subject of service to her. He chose a sunny forenoon, when the hum of early summer filled the air, to ask if there was no morning service.

"No morning service!" she replied, with her great eyes dancing with mirth. "No morning service! Why, it began at eight, and it is going on now." And she took him out to a large bright room in an outbuilding. Half a dozen women sat at spinning-wheels, two worked at weaving-machines in the end of the room, and some children rolled about the floor on rugs, and fought and chuckled, as children will. And the rhythmic tread of the women's feet and the whir of the wheels mingled with the wooden beat of the weaving machine and the twitter of the birds through the open windows from the wood, at the back. And she swung the children up in her long strong arms, opened a great press, and showed him neat piles of linen and flannel, towels woven after the old patterns that are better than the new, flax from Russia, and balls of fine yarn, and a ledger, with orders for work.

"Today is Wednesday, Herr Pastor. Your church has been closed since Sunday, except for the christening of a baby and the funeral of a granny; mine is open every day and all day, and my sinners laugh and sing and find new hopes and self-reliance in measure as they better their work; and then chicks will grow up to be proud of their mothers. For," with a mischievous smile, "the fathers were only an accident. I can trust you and society to look after them; to welcome the erring rams to the fold; the mothers are my look-out. Fathering is a light thing to the man,—as light as the plucking of a flower by the wayside. He enjoys its color, its perfume; then flings it aside, and goes his way and forgets it. The act of the butterfly that flits from flower to flower, deposits the pollen on the blossom

and flies to another; the flower withers and dies, and the seed bursts the ovary and drops into the kind earth, sleeps through the winter, and wakes to life with the kiss of spring; but the human flower has to live and carry the burden of its conception through months of fear, winters and summers and springs of disgrace. Yet she is the flower of humanity, he but the accessory. Yes, I know what you are going to say, Herr Pastor; I see it on your lips,—it's a stock church phrase. 'Man is the head of the women, etc.' St. Paul had something to do with that heresy, hadn't he?—well, I don't believe him a bit. Her maternity lifts her above him every time. Man hasn't kept the race going; the burden of the centuries has lain on the women. He has fought and drunk and rioted, lusted and satisfied himself, whilst she has rocked the cradle and ruled the world, borne the sacred burden of her motherhood, carried in trust the future of the races; and if she has sometimes failed in it,—well, she was lonely, and there was no one to point her a way. The only sign-post man ever raised for her was: 'Please me,—that is the road to my heart,—curb the voice of your body, dwarf your soul, stifle your genius and the workings of your individual temperament,—ay, regulate your conscience in accordance with mine and my church,—be good, and I will feed you and clothe you in return for your services. What more can a woman desire?' And if sometimes the untamed spirit looked out of a woman's eyes, and she spurned his offer, he took care to cry, 'She is a traitor to the sex I have moulded in my hand for centuries!' And if her own sex joined in the cry, small blame to them to curry favor with their bankers. Spinning is a good thing for women, they always want something to keep time to their vagabond thoughts; for in measure as they possess the dear old devil, in the same measure they need excitement. Monotony is the biggest trump-card in the hand of the devil when his design is the seduction of woman."

"But does Fruen think it is wise to encourage them, in—"

"Promiscuous mothering? Fie, Herr Pastor! you know I don't; but you would be a much more clever man than you are, and I a much more clever woman, if you could allot the measure of blame or responsibility. Take Strine. A lump of emotional inclination, without a grain of reasoning power or resistance; the daughter of a drunken father and an epileptic mother, at times affectible as an aspen-leaf to a wind-puff,—and yet not a bad mother. What do you and the commune do for such as she? You give her a few pence a week, place her in the poor-house, in an atmosphere of evil talk and worse associations, or let her tramp the roads or sink to beggary and insinuating tinkers. I think music and dancing and laughter and work lead to decent living, a fig for your stool of repentance! I know you don't agree, Herr Pastor, but we are doing very well; my colony of sinners almost pay for themselves. Svendsen," the pastor gasps with horror, "is a good ploughman, not half a bad carpenter, and he makes decent boots for the chicks. You never could do anything with him, because you preached temperance at him, and gave him his tobacco rolled up in a tract. He gets his ale and his tobacco here in payment for his work."

The pastor is only a mortal man, with a very plain wife and a large family; and when she turns the battery of her luminous, laughter-lit eyes on him, he may be forgiven for forgetting his homily—besides, her offering is the biggest in the parish.

"Will Herr Pastor take Fruen some peas and a couple of ducks?" and the pastor was evasive in his replies to the inquiries of his female parishioners as to how she took his advice.

"Poor man, he's very susceptible!" she says to Angot, with a laugh, as they watch his white ruff vanish down the path.

To be continued.

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## 704.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II, No. 14.

CHICAGO, ILLINOIS, APRIL 6, E. M. 298. [C. E. 1898.]

WHOLE No. 705.

### Today.

Rise! if the past detains you,  
Her sunshine and storms forget;  
No chains so unworthy to hold you  
As those of vain regret;  
Sad or bright she is lifeless ever,  
Cast her phantom arms away,  
Nor look back, save to learn the lesson  
Of a nobler strife today.

—Adelaide Proctor.

"The time has come to stand erect,  
In noble, manly self-respect;  
To see the bright sun overhead,  
To feel the ground beneath our tread,  
Unaid by priests, uncoursed by creeds,  
Our manhood proving by our deeds."

### Plumb-Line Penographs.

BY E. C. WALKER.

According to the daily papers, there was an exhibition of primitive Christianity at Jersey Shore, Pa., on March 13. At the beginning of the services that day, the pastor, Rev. J. K. Marthens, announced that hereafter he should not allow any to remain in the house who did not kneel during prayer. This was equivalent to saying that any person who did not feel in a mood to kneel or who did not believe in kneeling must either act hypocritically or get out of the edifice. More than a dozen persons, men and women, at once chose the latter course. But one young man simply bowed his head, as was his custom. Mr. Marthens marched down the aisle and ordered the offender to kneel or leave. The reply was a quiet refusal to do either. Then the minister summoned half a dozen of the men in the congregation and the seven militant Christians finally, after a severe struggle, succeeded in ejecting the recalcitrant. Later, the fight was renewed when the young man and those who had first gone out attempted to return, through a window. The victory remained with the aggressive pastor and his adherents. Of course inconsistent Christians will disclaim the conduct of this Pennsylvania clergyman, but it seems to me that he has his feet squarely planted on the logical bedrock of despotic religion. "Go out into the hedges and byways, and compel them to come in," Jesus is reported to have commanded, under the disguise of the rich man in the parable of the supper. I see no essential distinction between compelling a man to kneel in church and compelling him to abstain from work or play on the priest's day, or forcing him to pay taxes for religious services in the schools, or refusing him a divorce because Jesus did not recognize incompatibility of temper as a ground for annulment of marriage. It seems to me that Mr. Marthens is eligible for membership in the God-in-the-Constitution party, the Oregon Secular Union, or any other organization pledged to meddling, intolerance and tyranny.

The "Free Lance" remains very much dulled by constant attack upon the chilled steel of science and the granite rocks of

liberty. It tells us that "beyond the point of cleanliness and neatness fashion has no function, except that of prostitution, nor should it flourish anywhere more extensively than among a society of free lovers." No doubt it *should* flourish more there than elsewhere so as to justify the assertions of Mr. Armstrong, but as a plain matter of fact it does not. In no other class of people of equal numbers is there so great independence of the dictates of fashion as there is among Social Radicals. The paper named continues: "Among a monogamic people, which we pretend to be, corsets, Chinese shoes, and cosmetics have no place." There can be no doubt that the most radical, the most intellectual, and the most fearless of women free lovers have discarded the corset, do the best they can in the existing state of trade to get shoes that fit the feet, and make a very sparing use of cosmetics, when they resort to them at all. Of course Mr. Armstrong commits the stupid blunder of confounding male and female prostitutes with free lovers, but he might be induced to do the latter tardy justice if he could have his eyes opened to the fact that social radicalism is the only philosophy that, put into general practice, would destroy both marriage and prostitution, one and inseparable. Free love stands for the sexual freedom and responsibility of men and women, and this implies, as its indispensable condition, the economic independence of women. The self-sustaining and self-respecting woman does not sell her body, and hence she is not compelled to make use of the meretricious deformities which fashion imposes on her votaries. The thoughtful free woman is content with the "cleanliness and neatness" which experience has proved to her are sufficient to enable her to compete successfully with any other woman for the love and respect of the men whose love and respect she regards as worth the having.

We sometimes wonder why it is that all that pertains to sex is looked upon by large numbers of persons as vile, and why it is that, even when intellectually emancipated from the most distinctively theological of the tenets of the Christian church, these persons are unable to rid themselves of their distrust of whatever has relation to the forces that reproduce the race. To me there is nothing more certain than that this mental and emotional attitude is a survival from the time when all the agencies of religion were used to sedulously inculcate the idea that this world and all its joys are "carnal" and dangerous, at war with man's aspirations heavenward, and therefore to be contemned, despised and renounced. To save his soul from hell and to be happy hereafter man was told he must hate and torture his body and make this world as undesirable a location as possible. As man was not likely to think very badly of his life here while he was well fed and clothed and sheltered and while he loved and was loved, the virtues of poverty and celibacy were continually cried up by the auctioneers of heavenly mansions. So great masses of the world's inhabitants came to believe that while all parts of

their physical natures were unclean and a hindrance to spiritual exaltation, the sexual impulses and organs, because capable of yielding the most exquisite pleasures and of giving birth to new beings who added to the joys of their parents, were particularly filthy and degrading. The less a man thought of his body, the more he neglected it and tortured it, the more emaciated and dirty he permitted it to become, the higher he rose in the scale of sainthood, the more "spiritual" and "holy" he was thought to be by his deluded fellow creatures. So scorning his body, he could devote all his attention to his "soul" and to the church whose business was the salvation of souls. Hence the institution of celibate priesthoods. For centuries the priests of the Catholic church have taken vows of perpetual celibacy. A large section of the Episcopal church has long looked longingly in the same direction, has long ardently desired that church to become even as her mother Rome. The infection has spread from England to America, and the "Catholic Champion," organ of this faction, has printed letters denouncing in the severest terms married priests, especially those priests who have married after ordination. They are said to be no better than heretics, which, of course is the very acme of vituperation. And here are quotations from a private letter: It is said that a young priest had "better break his engagement than risk his soul and injure the church and give scandal to the people." He is warned against "the deliberation of the sin," is told that "there is about the marrying of the priest something so degrading" that the marrying of the clergy after ordination is something "that every saint of God, whether of the East or of the West, would have looked upon as a sin and a concubinary connection made with a desecration of the form of marriage," and that "the priest who has been married subsequently to his ordination, and with full knowledge of what the law and custom of the Catholic church has always been upon the subject, has less chance of attaining perfection than the priest who from time to time has fallen into carnal but natural transgression." All this was written by a doctor of divinity of the Episcopal church to a young priest who was reported to be engaged to be married. Is it to be wondered at that we have Comstocks and Frances Willards and Mrs. Grannis and Torches of Reason?

### More on Sex Control.

BY HENRY R. THAYER.

An article in *Lucifer* by S. R. Shepherd recently, would give the average reader an impression that he'd made a new discovery. I am afraid that he is in danger of finding himself in the position of so many discoverers and inventors however, i.e., someone else "got there" long ago.

I haven't been able to find out what Dr. Schenk's method of predetermining sex is, but supposed it was along the line of Shepherd's "discovery." He claims, however, that it is in direct conflict, so it can't be. If it be as valuable as the discovery of the "Elixir of Life" by Dr. Brown-Sequard, some ten years since, or the more recent "tubercular" excitement of Prof. Koch, it will die an early death.

Naphey's law, as it is called, which is practically that conception taking place in a certain proximity to the menstrual period, will result in a female, and more remote from that time, a male, is all on the same principle. That this is not infallible, but yet in a large measure true, has been pretty well established.

In corroboration of Shepherd's theory that the sperm is male and female we quote Dr. Sixt's assertion: "The right organs of both male and female secrete the male principle, and the left the female principle. If male meets male, or female female, conception may take place, otherwise not." (In deference to "St. Anthony C.") I felt constrained to leave out the words of the text, which appear in our medical works quoted in full. But somehow there's a great difference in the mind of our "great sovereign censor" as to where such scientific terms

occur.) But the fact remains that many a semi-complete male has begotten progeny of both sexes.

If there is any originality in Shepherd's idea, it is that, in a drop of sperm both sexes exist in embryo, side by side.

In the "Evolution of Sex," by Geddes and Thompson, I saw the fact forcibly presented that *Anabolic* conditions, or those of high nutrition, luxuriant, "tropical conditions," produce females. Now in vindication of Naphey's law these conditions are shown to exist both immediately preceding and after the menstrual period.

Also, the above authorities state, *Katabolic* conditions, or those of poverty, ill nutrition and depletion, produce males.

Possibly this is all in all correct. If it were so, we would expect during a siege, or famine, many more if not all of the births to be males.

The preponderance amounts to an increase, according to statistics, of seventeen in 1,000 births, which makes it look doubtful if this is not merely a partial recognition of the law.

Geddes and Thompson, however, cite a very large number of experiments and observations, ranging from insects to man, in proof of this, and the indisputable fact remains that bees, at least, have solved the problem for themselves on just about those lines. A female egg is given a large cell and plenty of rich food. Males and neuters are raised in smaller cells, on different food.

My own idea, not original, is that sex is largely a matter of mentality. This does not cut out the polarity idea at all, but is in confirmation of it. It is essentially in the mind that the difference is manifested, and in man, the highest organism, it is manifested the strongest. I think we are on the eve of being able (some of us) to control pregnancy, or sex, by the intelligent use of the will, which force is so rapidly coming into prominence just at the present time.

At any rate, to state that there are locked up in Nature's safe keeping, laws which we never are going to discover, is what no sane thinker of today ever does. We have seen too many finalities overthrown in recent years.

There is absolutely no limit to the capacity of man's mind, to unravel nature's workings. One would think the fogies would begin to see it, and stop putting up the bars which they place just in advance of every new discovery, saying, "this is the end of the road." When will they learn to suspend judgment in regard to finalities, and to regard all knowledge as partial? Perhaps Josh Billings had them in mind when he sagely said, "It is beter not to no so meny thingz ez to no so meny thingz ez haunt so."

Sea Breeze, Fla.

### A Rationale. No. 2.

BY J. MADISON HOOK.

Sexual love, like conscience, is undoubtedly, a faculty of evolution. Savage tribes seldom show any trace of love in their sexual relations. As we go up in the scale of civilization, we find more of love manifestations. There can be found every degree of sexual manifestation from mere animal intercourse to that grand human passion which prompts one to protect and care for the object of his affection. There is as much diversity in the development of this faculty as in any other faculty or power of the human mind. The power of memory presents hundreds of grades from that of an Australian savage to that of a Macaulay or a Spencer. We can find hundreds of degrees of conscientiousness from that of murderer Holmes to that of Harriet Beecher Stowe. Likewise, the love faculty shows many grades from that of a brutal savage to that of a Margaret Fuller Ossoli. Considered as a faculty of development it is utterly impossible to classify love. Its development depends on the conscience and culture of the individual.

The common conversation of men and women furnishes a key to the position they occupy in love development. Obscene innuendoes, holding up to ridicule love manifestations

maternal functions, are sure indications that the persons making use of them have not advanced very far in the scale of development. To the pure such allusions are not pure. On the other hand, the study of sexual physiology brings no blush or thought of obscenity to the man or woman of culture. The mother who cannot talk on such subjects to her children is a proper subject for evolution. The man who fills his mind with obscene stories and never loses an opportunity to tell them, occupies a place low down in the scale of development. The scoundrel who boasts of the "conquests" he has made and asserts, loud and long, often, that a virtuous woman is hard to find, writes himself down a savage.

That love does not play a greater part in sexual relations is due, I think, to environment more than to heredity. The natural promptings of men and women are often arrested by environment. Wrong education, training and customs are constantly at variance with human promptings and desires. That children must be taught to be obscene, is an obvious fact. Every reader of *Lucifer* will understand what I mean here by the word obscene. *Lucifer* has constantly taught that obscenity does not exist in nature outside of the wrongly educated human mind. I do not remember ever seeing an infant that was obscene; that is, ashamed of the sight of the sexual organs. If obscene it was invariably taught to be so by those who had the care of it.

To utterly erase obscenity from the human mind we must change the environment. This is one point at least wherein heredity is all right. We must change our customs, modes of thought, and systems of education. Along this line *Lucifer* has done a good work. It has been an educator in naturalness. It has made war on unnaturalness. Its whole teaching shows that hereditary tendencies are generally right and environment wrong on sexual relations. It is now too late for any one to assert that hereditary tendencies must be changed before there can be a change of environment. We can educate hundreds where we can generate one.

#### Havelock Ellis' New Book.

BY REV. SIDNEY HOLMES.

Many of our ideas are acquired at such an early age that we are apt to regard them as inborn. For example many persons believe the idea of shame is natural; that children untaught would, as they grow older, try to hide their bodies or parts of them from the gaze of other persons. Those who believe this seem to forget how natural it is for children of both sexes to lie down and kick up their heels, in their play, regardless of the exposure of their persons. How common it is for a shocked mother to say to her shameless little son or daughter: "Shame on you! Put down your frock! You never see mamma do that way." Such admonitions given repeatedly foster a sense of shame in the child and he or she soon becomes "a very proper little prude."

So early is this idea of shame acquired that it is almost impossible for many persons to consider and discuss matters pertaining to the sexual functions without doing violence to a strong prejudice that it is a risky thing to do and that there is something contaminating even in thoughts concerning such subjects. Everyone, I suppose, is affected by a bias of this kind—some more so than others. I confess, free as I wish to be from prejudice, I can not repress a feeling of repugnance in reading or hearing about acts of sexual inversion. All my teaching had been that normal sexual attraction can exist only between persons of opposite sexes. It is easy to say this teaching is in accordance with nature, but it is not so easy to prove it.

When the discussion of sexual functions which are universally admitted to be normal has been so long tabooed, it is not surprising that so little attention has been given to the subject of sexual inversion. And yet the importance of the study of this phase of psychology is shown by the fact that many persons who have been condemned and punished with death for the commission of atrocious crimes, were in reality sex

maniacs, and the atrocities they committed were the result of the sudden outburst of long repressed inverted or perverted sexual passion. Perhaps the best known book shedding light on the causes of crimes of this nature is Dr. Kraft-Ebing's "Psychopathia Sexualis," a book which should be in the library of every criminal lawyer. This book is a medico-legal work in fact, although it seems to have been written especially for physicians. The details of many of the cases cited are given in Latin, probably to exempt it from suppression by the Comstockians, and also, probably, to keep the important information it contains from the laity, in accordance with the ethics of the medical profession.

Another book of less technical style, fewer Latin passages, and more recent data is Volume 1 of Havelock Ellis' series on Psychology of Sex, entitled "Sexual Inversion." Mr. Ellis' book is written in clear and interesting style and is full of startling information concerning the prevalence of abnormal instincts the existence of which is scarcely suspected by the average conservative man or woman. His apology for bringing these concealed phases of nature's manifestations to light is potently expressed in this single sentence from the book's general preface:

"Sex lies at the root of life, and we can never learn to understand and reverence life until we know how to understand sex."

The general ignorance regarding the subject of sexual inversion is indicated by his remark: "I know medical men of many years' general experience who have never, to their knowledge, come across a single case." And yet he says a list of sexual inverts would include the names of many men and women who "at the present time are honorably known in church, state, society, art or letters."

Among the illustrious men who have been charged, on more or less solid evidence, with homosexual practices, he mentions Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Titus, Domitian, Nerva, Trajan, Hadrian, Commodus and Heliogabalus. In the Renaissance in Europe Muret, a distinguished French humanist and Michelangelo, one of the very chief artists of that period, are pronounced sexual inverts beyond doubt, and evidence in support of these opinions is given. Traces of inversion are noted in the lives of Goethe, Moliere, Montaigne, Alfieri and Casanova. Many of the English kings gave evidence of sexual passion for men. Although some of the brightest lights in art, literature and music are placed in this class, singularly enough there is no evidence of perverted instinct in the writings of Shakespeare. Paul Verlaine, the most brilliant of modern French poets, made little attempt to conceal his homosexual practices. The case of Oscar Wilde, in England, is well remembered.

Havelock Ellis cites numerous instances of sexual inversion in men and women. An attempt is made to discover the cause of these aberrations and suggestions are made as to what should be the attitude of society toward such persons. The book is a decidedly valuable contribution to the literature of psychology and particularly to that important division of it which may be called sexology. The book contains 204 pages, handsomely bound in cloth. It is published by the University Press, London, England. The volume which I have read is an autograph copy sent by the author to Lillian Harman who kindly loaned it to me for review.

#### Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in *Lucifer*, we feel encouraged to make a second offer as follows:

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# LUCIFER, THE LIGHT-BEARER

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WANTED: Lucifer, No. 655. If any of Lucifer's agents or subscribers have extra copies of No. 655, and will mail them to us, we will send them literature of equal value of their selection.

SUBSCRIBERS to "Lucifer Library" (monthly) are hereby informed that the publication of that serial is suspended during the absence of Lillian Harman in Europe. When she returns—probably in July or August next, the publication will be resumed. If this statement is unsatisfactory the money paid will be returned.

"SOLIDARITY," published by the Anarchist-Communists of New York, has been revived. It is issued semi-monthly and is a fearless and able champion of truth, justice and humanity as against the invasions of the privileged classes who now rule, rob and murder in the name of law and order. Emma Goldman, who is now lecturing in Chicago, is one of the editors of this brave little paper. Price, fifty cents per year; samples free. Address "Solidarity," 50 First St., New York City.

LETTERS like those of O. A. Verity and B. F. Odell are interesting to all who hope for the realization of co-operative home life on plans like those of Emil Ruedebusch, in "Old and New Ideal," Rosa Grant in "Hilda's Home," and of Henry Olerich in "Cityless and Countryless World." While co-operation in cities has its advantages, as shown by C. L. James in last Lucifer, everybody cannot live in cities—too many there now, and the dreams of Utopias that combine the advantages of city and country, may yet prove to have been prophecies of the possible and the practicable—not the "baseless fabric of a vision," as Brother James seems to think.

"SEXUAL INVERSIONS," treated of in the article, "Havelock Ellis' New Book," like all other perversions and abnormalities, have their natural, their compelling causes. Are not these causes to be found in the abnormal lives that human mothers are compelled to lead, under our artificial customs or systems of morality? Is it not really to be wondered at that there are not more congenital monstrosities than there now are, when we consider how the mothers are perpetually suppressed, thwarted, hampered, balked and defeated in the matter of the gratification of the most powerful, and most important, of all the desires, appetites, passions, of the human body, mind and soul?

"MONOGAMY is, and variety is not," says S. R. Shepherd.

Is this true? If my observation is worth anything "variety" in sex life is far more common, with men, at least, than is strict monogamy. We might as well say that because Catholicism is the only religion recognized by law, therefore heresy does not exist, in Catholic countries. The two systems, monogamy and variety,—"cannot long co-exist," says Mr. Shepherd. Why not? Theism and atheism, materialism and spiritualism, co-exist, and often work harmoniously together for a common purpose; then why not monogamy—the voluntary union of two—and variety, the voluntary plurality in sex-life—why cannot these systems agree to work amicably together for the right to manage one's own private affairs in her or his own way?

## War.

At this writing war with Spain seems very probable if not inevitable. Lucifer has had little to say upon the war question, chiefly because of the fact that in the present stage—the transition stage,—of the human world from barbarism or savagery to true civilization, wars are as legitimate, as necessary, as inevitable, as are earthquakes and cyclones in the cosmic or terrestrial world. Given the causes—narrow selfishness, familism, nationalism, race-prejudice, "patriotism," religious superstitions, priestly love of power, patriarchalism, etc., etc., and the result is not hard to predict.

Lucifer's work lies mainly in searching for causes, for primary as well as secondary causes, of the evils that afflict the world of mankind, and in trying to point the way in and by which these causes can be removed. To some of us it seems hopeless to expect much improvement in social conditions so long as woman, the builder and maker of the race, is deprived of the right of self-ownership, deprived of the right to say when and under what conditions she shall exercise her maternal powers and functions. Until woman herself can be aroused to a sense of her responsibility—to herself to her children and to the race, she will continue to populate the planet with slaves and tyrants, with ambitious leaders and submissive followers, with proud and unfeeling "dons," Weylers and Sagastas, with their hordes and shoals of helpless victims—as now in Spain and Cuba, and with Vanderbilts, Goulds, Rockefeller, Shermans, Cleverlands, McKinleys, Czar Reeds, et al, and the millions of willing serfs, of minnows and suckers for the pikes and sharks of our social and governmental systems here in the United States.

Wars between nations bring additional burdens to the already overburdened producers, and never or scarcely ever, redress any real wrong. The Cuban insurgents may be right in their aims, but the history of revolutions shows that a change of government does not mean freedom and justice for the enslaved masses. It means, almost without exception, simply a change of masters.

## The Berrier Case.

The latest news from Leroy Berrier, recently convicted of the law-made offense of "sending obscene literature through the mails," is contained in a letter from Prof. T. H. Lewis of St. Paul, Minn., who writes us as follows:

"I have just learned, from one of his closest friends, how matters stand as regards Leroy Berrier. Although a notice of appeal was served on the court, Berrier, after a consultation with his legal advisers and friends, concluded that it would be useless waste of time to make an appeal, and he is now serving time at Stillwater, Minn. It is the intention to apply for a pardon from the President."

The prosecution against Mr. Berrier appears to have attracted much attention, if we may judge from reports in the daily papers of Minneapolis, Minn., the home of the defendant. The "Times," of that place, in describing the opening of the trial, said: "Agent R. W. McAfee was sworn as the first witness. He told of the plot to catch Berrier. Mr. McAfee is the principal witness for the government, and he occupied the entire day in telling his story."

After telling of the preliminary skirmishes in the legal fight, over the liberty and property of this victim of governmental invasion, "The Tribune" (Minneapolis) of March 20, said:

The case was brought to a rather sudden end by the ruling of Judge Lohren, to the effect that it was useless to examine witnesses regarding the good character of the defendant, for if he committed the offense the question of his character would not receive consideration. As the defense had no other witness than these, the defendant was called, and after a short examination the defense rested its case.

Attorney Clarke then began his argument for the defense, painting his client as a much abused man, who, with no mercenary thoughts, sold his books for the improvement of his fellow men. Special Agent McAfee was then touched upon, and the government accused of being in an unholy alliance with him.

District Attorney Stringer ridiculed the statement that the defendant was trying to improve the human race and charged him with trying to improve his purse. Regarding the statement that McAfee and the government had waged an unholy combat, he praised the work of Mr. McAfee, who had been engaged in running down offenders of the government for fifteen years.

Judge Lohren's charge was delivered to the jury in ten minutes. He defined the points of law relating to violations of the postal regulations and instructed them regarding the evidence they should consider. The jury retired at 11:30 o'clock, and returned a verdict of guilty shortly after noon. Berner was sentenced by Judge Lohren, to two years at hard labor at Stillwater, and to pay a fine of \$500.

Comment on the above report would seem nearly if not quite superfluous. As an object lesson in sociology, as an index or weather-vane showing whither we are tending, this legal farce is of great significance. Or, more correctly speaking, this assault upon a peaceable, inoffending citizen in the name of law and of justice, shows how utterly false is the boasted claim that this is a land of liberty—liberty of conscience, freedom of speech and of action so long as we do not invade the equal rights of others. Mr. Berner believes or professes to believe, that there is great need of education in matters pertaining to sex, and to the reproduction of the race. Thus believing he wrote several books treating upon this matter, from physiological and ethical points of view, and sent them through the common or public mails. Whether these books contain important information or not; whether the subject matter is presented in a strong, clear and scholarly manner—or the reverse, has nothing whatever to do with the question at issue in the courts. The only question for the agents of "government" to take cognizance of is, has Mr. Berner in his publications maliciously libelled or slandered any person or persons? If not, then no action can stand against him in a court of equity for such publication. And if molested in his business by meddlers, whether self-appointed or whether acting under orders of others, these meddlers should be subject to civil or criminal prosecutions in such courts, for their acts of invasion.

### Monogamy and Variety.

BY S. K. SHEPHERD.

The only way to settle the question as to which is better, monogamy or variety, is to submit it to Nature and let her decide. She is the most competent of all to render a verdict. Two boys may dispute a year as to which is the better runner. The only way to settle the question is to draw a line, give them an even start and let the question settle itself.

Admitting the possibility, suppose all social prejudice and all legislative restriction be at once obliterated and the two systems given an even start. The fittest will persist and survive, the less fit will perish. From this decision there is no appeal. Whichever system excels in quality and quantity of offspring will "run out" the other, for, as man is constituted, there is an irrepressible conflict between the two. They cannot long co-exist. Man's proneness to habit, to crystallization, to narrowness, and to clannish and social exclusiveness and intolerance is proverbial.

The monogamic home, with parents and children all working together to provide the comforts of life, would apparently conduce to more numerous and better fed progeny and start them out better equipped with vitality and means to fight the battle of life and transmit their monogamic principles or bias to their offspring.

In early Kansas days how often we noted, far out on the prairie, little spots of blue grass dropped by the herd, which a year later would be found ten times as large and "persisting" away for dear life. However much may be argued in favor of variety, the question after all is, does it possess or is it calculated to develop the essential requisites of success in its struggle with monogamy? Would not a monogamic family, dropped down on the prairie of variety, prove but another battle of the grasses? Have we not already Nature's verdict in the fact that monogamy is, and variety is not?

There is, however, a form of variety that might be combined with monogamy as a sort of seasoning or dessert. After the day's work of life is done—the fruitful period passed—how would it do for married couples to exchange magnetism occasionally with other couples and spend the evening of life in recreation and pleasure? Instead of allowing the sexual instinct to die out why not keep it alive and even strong as a means of promoting health, happiness and longevity?

Without keenness of sensation there can be no greenness in old age. The love impulse or sex instinct creates organic life and a force powerful enough to create life must necessarily be a most potent factor in preserving and prolonging life—if intelligently applied for that purpose. There is no good reason why old age should not be the happiest period of existence.

Leavenworth, Kan.

### Priestly Control over Woman.

DEAR MR. HARMAN:—It is a long time since I have taken part in the discussions of Lucifer, but I have not the less been an observer of facts bearing on the questions it considers, and perhaps just because of the extension of observation I have ceased to speak as often as formerly. For I must admit that the more facts turn up the less am I able to classify, group, define and see daylight through the labyrinth.

Still your article on the "Progress of the American Inquisition," moves me to write, because of the, to me, inadequacy of your conclusion. The final tracing of all persecution and prosecution of the Comstockian forces to "the priest who would lose his power over mankind" if he were to lose "his control over the reproductive forces and functions of woman," seems to me so fearfully far-fetched that I cannot but ask you to examine yourself critically, and see whether in your enthusiasm for free motherhood you have not fallen into the old, old error of making facts fit theories at all costs.

The inference is that if women were free from religious anti-sexism, they would bear children incapable of being deceived or misled by priests. Why, where are your proofs, Mr. Harman? Do you, then, conceive that men and women are deceived in religious matters solely because their mothers were sexually enslaved? Have not the priests a hundred strings to their bow, besides that of sexual superstition? One of your own beliefs, that of continuity of individual life after death of the body, has furnished a better hold for priests than any other one source, the proof of which is that this is a corner stone for the foundation of the priestly edifice, even among those religions which exalt sexual powers as well as those which degrade them.

And what proof have you that the children of mothers who believe in full liberty of reproduction are bound to develop such desirable qualities? I wish I had such proofs; I have been looking for them vainly. I have found, on the contrary, that these much desired products of free union so far have been neither better nor worse than other children generally, so far as natural endowments went; and so far as their bringing up was concerned they seem to be worse than children of parents with the old ideas; so much so that their ill-behavior is generally subject of remark by all who meet them.

Mark you I do not say the latter is because they are free-born; the fact seems to be that their mothers being opposed to restriction on principle prefer to see their children grow up insufferable little nuisances rather than to curb them. Under

the same treatment I think most other children would do the same. Do not think I condemn it; I do not; I content myself with admitting the fact, and that it is probably the result of transition from the old to the new method, which last has not yet evolved.

I think the likelihood is that when people have gotten through the very disagreeable stage they now occupy of being all teeth and claws—ready for defensive assertion, and have themselves learned the business of *being free*, instead of *talking* it, they may be able to impress good conduct upon children without compulsion. But they have not done it as yet, and that they will do so is pure speculation; certainly a most imperfect basis for asserting that their offspring will be impregnable to superstition. I observe that superstition and persecution exist in very virulent forms among savage tribes who entertain no superstitions at all about sex.

The supposition, also, that offspring must necessarily respond to pre-natal influences upon the mother is likewise not only unproven, but frequently given the lie by the most startling contradictions. The whole subject of heredity is so obscure that the entire region of experiment is mere groping.

Do my old fellow-workers think I am becoming reactionary? No fear. I believe in freedom, and would personally believe in it if I saw it moving straight to racial extinction, though I believe also that racial salvation is the foundation of every great racial tendency, and that sooner than commit suicide Man would turn all slave if Life lay that way.

Much, however, as freedom means to me, I cannot see the advantage in dressing it with hypothetical possibilities quite likely to prove illusive. Yours fraternally,

V. DE CLEYRE.

#### REPLY.

Briefly stated my contention is that the superstitions that cluster round sex constitute the chief obstacle that now bars the way to a higher development of the human race, and that the chief support of these superstitions is the power exercised over woman by the priest and clergyman, and that therefore the most important of all movements for the betterment of human conditions and for the advancement of human happiness is the movement to break the priestly spell, to destroy the fateful power of the clergy now exerted over the body, mind and soul of woman.

While it is very true that the priests have more strings than one to their bow I think a careful study of the history of priestly power will show that by far the most important of these strings is the control of maternity, through the control of sex.

As I see it, the most masterful of all the human instincts is that of race preservation. Woman is governed by and through her emotions, far more than is man, and the instinct of race preservation finds its chief expression through the emotion called love—sex-love and mother-love. So long and so far as the priest can control the outward expression of these two emotions, these two chief manifestations of human love, just so long can he control the reproduction of the race.

In answer to the call for facts I would briefly say that my study of history shows that races of people who are least under priestly control are most progressive. To elaborate this point would take too much space.

To the objection that the children of free unions show so little improvement over those brought into existence under the old regime I would simply say that I know of no fair test of the two methods. We are still in the "transition" state. My critic herself admits that the failure to achieve satisfactory results is probably owing to this fact. Yes, we must first learn to be free, to live freedom; simply talking freedom is not enough.

It is true, also, that the subject of heredity is much involved in obscurity, but we are collecting facts, and these facts as I see in the theories so frequently enunciated in Lucifer.

Lack of space and time prevent further reply. Whitman

was right in saying that "sex includes all." Hence the knowledge of sex includes all knowledge, and hence the prominence given to this subject in Lucifer's columns.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professors Drummond.

(Continued from last week.)

She is justly proud of her success; the whirl of wheels and the laughter of children, the farm upon which they all work in the brief harvest-time, the necessity of watchfulness, fill her life. There is a sense of power in directing it; and if in quiet hours, when the swallows wing southwards, or the storm lashes the waves into leaping white-crested horses, and the rain beats against the windows of her house, she may have felt a kind of loneliness creep over her,—some call upon her time is sure to disperse it.

She goes up to her own room. Nothing reveals a woman's character more fatally than her bedroom. There is the room that is almost ascetic in its bareness; the room that has a smell of clean linen and lavender, the very ornaments of which are treasured from girlhood,—the old workbox, water-colors, and girlish souvenirs; attachment to things for association's sake, explaining the expression of youth that is still in the face of the matron who owns it. Then there are rooms all mirrors and cupids, rose-silk quilts, and lace and ribbons and heavy perfume, like the stage bedroom of a *cocotte*, so that one longs to open the window and thrust out one's head and draw a long breath. Her room is a large room, with four windows looking south and west; her arm-chair is turned to the southern windows, looking seawards and roadways, as if some day some one might come that way. Everything in the room is white, from the narrow white bed to the big white wardrobe, with glass doors showing the shelves, with their store of dainty underclothing and the row of boots and shoes on the lower shelf. There is something odd about it,—a sort of frank revealing of the woman's self, it is spotless and clean and attractive.

There is a writing table between the windows, and a man's head in a frame. It has been cut out of a magazine and mounted: her crack-brained poet! His last book of vagabond ditties and a pile of reviews are lying on her desk. She looks at it wistfully, and then dresses and goes down. Many sleighs will dash up with a merry jingle to share her Christmas cheer. A magistrate from a neighboring district, a young doctor, a solicitor, and a big timber-merchant, all bachelors, with a keen appreciation of the comfortable income of the lonely Free with the estate on the hord. The daylight is fleeting rapidly; the curtains are drawn, and the birch-logs are sizzling in the great white porcelain stove, with a fragrant wild wood smell. She slides back the door and lets the firelight dance into the dim room. Everything in it is old, for she has merely added to the antique furniture she found in it, and it holds treasure dear to any antiquary. A case is filled with silver,—quaint bridal cups and rings and marvellous filagree brooches; the flame dances over the gold dragons on some leather chairs. There are spoons in it from all the ports of the world. She looks very big in her crimson gown, with its long full folds and tiny border of sable. It is spun and woven on her own place, and she is very proud of it; she has put sheep on a rocky bit of land, and the wool is dyed after an old recipe. She is pleasantly tired, for she rises early, and her self-imposed duties are many. Her thoughts go back to that midsummer day, three years and a half ago, when the contemptuous words of a strange man stung her to self-scrutiny. She can see a gorgeous glowing picture of that summer scene—the water and rocks and trees, the man and the cow—in the heart of the fire. She looks back to herself, and laughs softly at her discontent and weariness, and the trouble she met

\*From "Disoids," Copyrighted by Roberts Brothers, Boston, Mass.



to take to find amusement. She has not reached her present stage without weariness and discouragement; but, considering the time, the result is marvellous. It has cost her pains and anxiety to set her scheme for helping wretched sisters out of the mire. She had to cut down many luxuries to set it in working order; and she has discovered that the very qualities that made her social success, her personal magnetism, have stood to her here. She has wretched the men of the district to help her in many ways, and been indifferent or politely disagreeable when the women interfered. She has found scope for the varied sides of her nature. Her man of business croaked of expenditure and disaster, and she laughingly promised to reconsider her refusal of himself and his flourishing concern when bankruptcy came. He is forced to acknowledge that the thing almost pays for itself, and that his chances are remoter than ever. Jomfrue has been her loyal companion; she is cautious, and not emotional, and it takes tact to find work fitted for each.

She has looked out eagerly for every scrap of news about him or his books. Men have come, and wooed, and ridden away. Something tells her to wait, just wait. She scarcely knows what she expects; sometimes she tells herself nothing—And yet, better so. Sometimes at night she wakes, and a shadow drops on her soul and weighs her down, and in the gloom she can see his face staring wildly, wild-eyed, pale-lipped, with dank, tossed hair. She has a fancy that she gets nearer to him in her sleep; that her spirit finds his and draws him to her by force of will and love. But not always sadly. Once she dreamed that she was out in a boat with him,—out in a sunlit harbor, he and she alone; and as they looked back to the land, a crowd of people were there, and the women called her names and beckoned to him to go back. Their sail was shaped like a silver crescent, and every rope was twined with moss and roses, and their oars were like the forked pinions of a giant white bird. And they sailed out through the breakers and the rocks, and his face was lit with a strange light, as if his fancies burned through it as light through a crystal chalice, and the dream-look stole over it, and he began to improvise a song,—a wild, exultant song of self, the glory of solitude, individual life, and the love of one woman, forgetting aught else. And she was forced to take the helm and steer through the shoals, out with the wind to the open sea towards an island of delight. When they came there, she cast anchor, a golden anchor, and threw out a net that gleamed like spiders' webs in the dew of morning, and she hauled in a shoal of silver fish, with scales glittering as mother-of-pearl and opals; and once, when it was too heavy, she asked his help and he gave it, marvelling at what she had done, forgetting to thank her, in the inspiration of a new song of Home. And when they had eaten, and sat and rested in a grotto, he was still singing, and she was the goddess of his Muse,—the quell of living waters out of which he drew fresh strength for new lays. And the sea-birds dipped and mewed over the waters, and one, hovering near her, cried, "I am older than many cycles; I have seen much; I have fished many ships, and dipped in many harbors. I have flown with the bent geese before the north wind, and exchanged tales. It was I who whispered Hans Anderson the tale of the Fisher Maiden as he sat on the strand one day. He got the credit, but it was I who told him, for I knew her. I knew her when she dived 'neath the waves, a glad sea-child, and I saw her the morning she waded on shore, with her pretty new feet, and I saw her wince as the knife dart pierced them at each step, for the love of the Earth-prince. Many a night, when the shadows danced in the moonlight, she has stolen from his side and laved her feet in the sea of her childhood,—as women dream of girlhood days, before sorrow came with the burden of their love. And your poet, too, is an Earth-prince, and the price you pay will be even as great as the Sea Maiden's; for that is the toll women pay to poets. They are the sheep that are shorn of the wool that the poet weaves into a web of fanciful hues." Then she woke, and laughed, with moist eyes, for she knew that it is only in her dreams that such fancies come to her; in

her waking hours she is a practical creature, with little imagination. The dusk draws closer round the room, and she is filled with tender, regretful thoughts of the man who woke her out of her blind sleep. She wonders where he is spending his Christmas, and whether any one will think of a gift for him. She fancies him alone when the Christmas-tree is lit in all the homes, and a yearning tenderness fills her heart. She steps to the window, and looks out into the gloom. No moon is visible, but many lights gleam across the snow, and she remembers that the Christmas-candles are lit in the windows above, and the tapers must be soon kindled in the tree; so she gathers him into her heart again, for she has laid aside dreaming, and goes out to the kitchen, where Aagot reigns supreme. She looks in without being seen. Jensen has a child on each knee, singing:

"An elephant sitting on a hickory stick,  
Picking his teeth with a horseshoe pick,  
And a by baby by—"

He gives a rather free translation of it in Norsk, adding, "I learned that from a Boston lady,"—an exclamation which is met with shouts of laughter and a broadside of witty chaff from the cattle-girl. She is in gala dress, and wears all her quaint silver ornaments; and she is stirring the Christmas porridge with a "spirtle" made from a tiny fir-tree. Aagot is brewing ale posset; for servants and guests share alike this evening. Her heart warms as she looks round her big kitchen, filled with people all dependent on her in some way, and she steps forward into the light to be greeted by the cooing of the children.

To be continued

## VARIOUS VOICES.

M. E. Morse, 335 11th Ave., San Francisco, Calif.:—For more than six months past I have had the pleasure of reading *Lucifer*, sent to my address by some friend, I suppose. But as it continues to come I enclose one dollar for a year's subscription from the time it commenced. I am in complete sympathy and accord with its contents, aim and object. So please continue it.

Norton Spalding, Dundee, Mich.:—Enclosed find money order, twenty-five cents, postage stamps, two cents. Send me *Lucifer* three months and commence with No. 701 so as to start me with the story by George Egerton, "The Regeneration of Two." Also the book "Vital Force, Magnetic Exchange and Magnetization," by Albert Chavannes. Although I am past seventy years of age I am as deeply interested in the welfare of others as of myself, and especially desire the proper education of the young in freedom and liberty.

B. F. Odell, Flagler, Colo.:—Enclosed I send you check for \$2.31 for which send three copies of "Hilda's Home," (paper) as subscribed by me and my daughter Bertha Pearson. Apply balance on my subscription to *Lucifer*. I am sure the cause is growing because I can stand out as an acknowledged advocate for entire sexual freedom and not be ostracized by the mass of those who are acquainted with me. That would have been impossible some years ago. I am not ashamed to stand up for real purity and freedom. I desire to be a real Christian and stand up under all circumstances for the truth as I understand Christ did. Formalism and Phariseism are not Christianity, but love, truth and a noble life are.

Oliver A. Verity, Lake Bay, Wash.:—I was interested in the letters of Comrades Jameson and Witherspoon, and would say that we have already organized and been working on those lines, two years. Our association numbers fifty-two in all—twenty-one adults, eleven families. We teach our own school co-operatively. Our industries are cutting cord wood, logs, piles, ties. We hope soon to erect a saw mill and shingle mill and of course other industries as fast as possible. I enclose articles of agreement as we have them incorporated. Would

## 705.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

say that "God, Government and Grundy" are not of us, but in their stead, Justice, Freedom. Can we unite forces? If not let us formulate a plan of exchange in the near future.

L. M. Bryan, New Florence, Mo.:—I send you in this letter twenty-five cents in stamps for subscription on Lucifer. I would like to send a year's subscription but the "wave" has failed to materialize in these parts up to "going to press." I heartily sympathize with you, and all reformers who are trying to enlighten a stupid world. A German friend said to me a few years ago: "All de liyers and all de doctors and all de preachers ought to all by Got be hung, and den we would haf better times." Many times have I thought of the old man's remark, who has since gone to his reward, (?) and the more I think of it the more I'm convinced that the aforesaid Trinity, (which is like the Christian Trinity, three Gods in one or one God in three, or if it is not that way it is some other way,) must be abolished before much headway will be made.

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**The Outcome of Legitimation.** By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bogus on a mail scale, and refused to print it, alleging that the matter which they printed was "bad enough, but we are printing that and decline to print more." The lecturer deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 15.

CHICAGO, ILLINOIS, APRIL 13, E. M. 298. [C. E. 1898.]

WHOLE No. 706.

### Life.

Life is too short to waste  
In crible peep or cynic bark,  
Quarrel or reprimand;  
'Twill soon be dark;  
Aye! mind thine own aim, and  
God (Good) speed the mark!

—R. W. Emerson.

### The End.

*Cuba shares the fate of Poland.—The Holy Alliance renewed in the New World.*

BY CHAS. GANO BAYLOR.

The settlement of the Cuban question and the Spanish war incident, draws aside the veil which has so long concealed Despotism in America and reveals suddenly the terrible fact that Imperialism has made such rapid strides in the United States that there is now hanging constantly suspended over the heads of the American people the sword of irresponsible Presidential Military Dictatorship, ready to fall whenever the personal ambition or wounded official pride of the reigning Presidential chief, (who in addition to his other Imperial prerogatives, is clothed with the tremendous power of Commander in Chief of the Army and Navy,) so wills it, or the political interests of the unscrupulous, scheming political cabal who may for the time being surround him, demand it. Behind this one man and partisan war-making power, is a network of compulsory military and naval service laws, Federal and State. These Imperialistic military powers have been for years extended, step by step, by secret and cunning legislation, until the whole body of the people are practically disarmed in violation of one of their most important constitutional rights. Behind all is organized capitalism feeding on the toil of the masses. Behind this, capitalized labor-displacing machinery, embracing the inventive genius of man grinding the bodies of men and women and children into dividends for law-created and bounty-enriched monopolists, corporations, trusts and syndicates. (See William Watkins' "History of the Evolution of Modern Mechanical Industry," altogether the best work on the subject which has yet appeared.) Behind all, ecclesiasticism, both Protestant and Papal, alliance of Church and State, (Comstockism and Jesuitism hand in hand) with opening of all legislative proceedings by prayer, appointment of chaplains in army and navy, and a "Christian" flag (cross on blue ground) raised over all American war vessels on Sunday with the National colors lowered at half mast. Soon we shall have the same at military posts, and why not over the public schools? For how can despotism and governmental authority be maintained, if the sword and the authority of "God" are not kept constantly before the terrified gaze of the mind-enraptured and industrially oppressed masses? Add to this, religion by law in the capitalistic corrupted public schools whose chief teaching consists in turning out year after year a mass of half edu-

cated mentally dwarfed Divine Constitution worshippers, obedient and cheerful slaves of the governing Plutocracy, Lord Jesus shouters and God howlers, whose one all-consoling song in the midst of their beloved slavery is: "This earth is only a vale of tears; Heaven is my home." One lesson of transcendent importance and priceless value to the struggling masses the world over, we have at least learned from the Cuban-Spanish incident in American affairs. It is our duty to lay that lesson bare before the world. We now see the American Government (Plutocratic America) as it is. We now see the height of sublime liberty ideals proclaimed in 1776 from which a free people have fallen. And we see what has produced the calamity, namely, Parliamentarism and the Priest, of which coalition Capitalism is but the product.

### HERE IS THE MONSTER.

1. Government by Federal judicial absolutism and injunction in time of peace (?) backed by jails, penitentiaries, gattling guns, armed police and armed deputies.
2. Government by Presidential military dictatorship backed by compulsory military and naval service laws whenever the Presidential executive with his cabinet cabal choose to precipitate war or a war scare.
3. Capitalism in organized alliance with religious authority with right of free speech and free press suppressed and an official censorship not only of the press but over all forms of literature, including school books.

On the military side of the evolution, let the reader remember that there has within the last two weeks been issued from the war and navy departments at Washington, orders for the military and naval conscription of the military and naval vassals (laboring men) to fight the battle of plutocracy, even before the formal declaration of war by congress! The monstrous atrocity of all this miserable business, can only be fully realized, when we reflect, that the world may be plunged at any moment into a bloody war, in order to extricate unscrupulous and incapable political demagogues from an embarrassment of their own creating, a war in which the rank and file will be composed of working men, and the blood taxes of which these same toilers and military and naval conscripts and their children's children after them will have to pay. When McKinley was inaugurated President of the United States all he had to do in the Cuban matter was to recognize the belligerent rights of the Cuban revolutionists. This could not have been made a *casus belli* by Spain. He could have referred to Spain's action in recognizing the belligerent rights of the Confederacy when that power had nothing like the claims to belligerent rights possessed by the Cuban insurgents. He could have quoted the very language of Spain in justification of our course. This "is all" the Cuban leaders demanded or needed. It is all they have ever asked. They have never needed, or demanded, or desired intervention on the part of the United States. They well knew the danger to the cause of the liberty for which they were fighting and for which such sacri-



fices had been made, of such intervention. (See late letter of Gen. Gomez.) All they asked was "hands off." If that righteous claim had been recognized by the sheriff from Buffalo county (Cleveland) in the last months of his administration, Cuba would today be free and, above all, free by her own brave deeds—free to construct her own splendid destiny, her own way as an advanced leader of human civilization. What influence was it that refused the recognition of the lawful claim to belligerent rights of the Cubans and which paralyzed the action of Cleveland's administration and which has controlled the action of the McKinley-Ireland-Comstock-Hanna administration, in this Cuban and Spanish affair? The answer to this question throws a flood of light upon the entire political situation in America, including wage-slavery. We have the degrading story told at last in large displayed type by the confidential correspondent at the National Capitol, of the New York "World." The narrative is printed on the first page of that paper in the edition of March 24. The astounding diplomatic revelation is made the more conspicuous by a portrait of the Secretary of State for Foreign Affairs of the Imperial Pontifical Government at Rome, Cardinal Rampola. Remember, that the "World" is a devoted safe-guarder, a sort of journalistic "walking delegate" of Papal interests in the United States, even more watchful and zealous, than the Labor-Union Papal labor leaders (the McGuire, etc.) the "Appeal to Reason," (?) "The Non-Conformist," "Coming Nation," "The Social Democrat," or "New Time" (of which latter journal better things in the domain of free speech and independent American journalism had been expected.) Here is the "World's" statement:

POPE LEO XIII. IS ANXIOUS TO PRESERVE THE SPANISH DYNASTY, WHICH WOULD BE THREATENED IN CASE OF DEFEAT, AND WISHES ALSO TO MAINTAIN THE ESTABLISHED CHURCH IN CUBA.  
(Special from a Staff Correspondent.)

Washington, March 23.—The whole power of the Vatican is being exerted to prevent an American-Spanish war. The Holy Father, through the Papal Secretary, Cardinal Rampola, is endeavoring to avert the horrors that would attend an appeal to arms. He, would also, if it lies in his power, save the ruling Spanish dynasty from overthrow.

The influence of the Pope is exerted not only in the United States, but in Spain.

I am informed from a very high source that the wishes of Leo XIII. have been communicated to the most exalted authority of the American hierarchy. Prelates of the Roman Church are doing all that seems expedient for peace. The Cardinal-Archbishop of Baltimore is striving to allay the fever for war that rages throughout the land.

The efforts for peace are directed in all quarters where effective work may be done. The two branches of Congress, and Administration and important financial and business circles have experienced a pressure not necessarily direct. The politics of the Vatican are secret. The skilled diplomats of the Pope's foreign office rarely show their hands.

I am informed that two great motives sway the conduct of Leo XIII.

First: The integrity of the existing dynasty of Spain. He would avoid the dangers that would threaten the throne should a war occur. The Spanish people, should disastrous results to Spanish arms occur, would almost certainly revolt against the little King, and his mother, Maria Christina, the Queen Regent.

Papal influence has already been exercised on Don Carlos, the pretender to the Spanish throne. The Church and Carlist are synonymous almost. The Carlist leader has been urged not to incite civil war in Spain while a foreign foe is threatening.

A great European power would be pleased if the Pope could dispel the war cloud. It is the Austrian Emperor, who would also spare his kinswoman, the Spanish Queen Regent, threatened dangers.

Second: The Roman church holds authority in Cuba through a concordat. It was executed by the Vatican and the Spanish Government. Certain powers are thereby given the Church. She holds a position in Cuba established by law. The independence of the island would necessarily shatter this work of Papal diplomacy.

Here are the prime motives that sway the Pope. He is alive. I am informed, to the evils attending the Cuban civil war. He would avert them, in fact, do anything to ameliorate the distressful actualities. But he would maintain Spanish sovereignty.

The Queen Regent, I learn, has personally appealed to Leo XIII. That he has responded favorably there is no shadow of doubt.

It has been well known that American high church dignitaries have shown no disposition to aid the Cuban movement. Here in Washington this fact has been apparent for some time.

WM. SHAW BOWEN.

There you have the story, in cold type officially and in full. It will be seen that Cuba as a single possession of the Church is second only in importance to the possession of Greater New

York, the commercial, financial and journalistic metropolis of the New World and political key of the whole situation in America now in complete possession of Tammany Hall in which Archbishop Corrigan is boss, making that ecclesiastical political dictator of America. This Cuban-Spanish incident completes the work of Imperialism in America, the complete unification of all capitalistic and ecclesiastical forces. It imparts the finishing impetus to the imperial influences set in motion by the war between the Federal Imperialists and the Southern Pro-Slavery Aristocracy for power and in this connection it is due to the integrity of history and to a clear comprehension of the evolution of Imperialism in America to state, that that war was in no sense whatever, a war for liberty, notwithstanding the poetic gush in the "Battle Hymn of the Republic": "In the beauty of the lilies Christ was born beyond the sea" etc. That war was a dynastic war, pure and simple, in which the negro was changed from "chattel" to "serf" as an incident of the conflict and as a military and diplomatic necessity. This dynastic war imparted a tremendous impetus to all the elements of American Imperialism, social, capitalistic, ecclesiastical, Federal and military. Accordingly (history ever repeating itself) the military truce of Appomattox (it was a truce not a surrender) has ended finally and logically, as all plutocratic wars have ever ended, in the complete fraternization of the contending plutocracies, that is of confederate monarchism resting on negro serfdom with the "Grand Army of the Republic" resting on white-wage slavery, the fraternization forming a national pretorian military guard over the whole body of the American people, north and south alike, with one heel on the neck of the negro serf of the south (as per murder of the United States negro postmaster at Lake City, S. C.) and the other on the neck of the white-wage slave of the north (as per the Hazleton massacre).

Let not Lucifer flinch in this crisis. It owes a supreme duty to the cause of universal humanity as now involved in the imperialistic evolution of the United States, an imperialism fast reaching its final culmination. I recognize fully, the importance and sacredness of the great work of sex-emancipation in which you are engaged. In that great work my heart of hearts is with you. But I recognize also, that the status of woman (her emancipation) determines potentially the solution of the sex problem which is the life problem. All this I recognize. At the bottom of the universal proletarian abyss I always see the prostrate and degraded form of woman with her up-turned, tear-stained, despairing face. It is because I recognize all this and feel it, that I insist that the American radicals shall lead the van of the universal revolutionary human movement and strike at the root-cause of all forms of despotism, including sex vassalage under compulsory marriage laws, child slavery under parental despotism and the family conspiracy pivoting on maternal selfishness. SUPERSTITION AND RELIGIOUS AUTHORITY CONSTITUTE THE ONE GREAT ENEMY TO BE OVERTHROWN. The Cuban incident is simply an illustration of this. Superstition and religious authority enslave the woman and through the woman drag down and enslave the man. Back of the man, therefore, is the woman, his good or his evil genius, his enslaver and degrader, or his emancipator and uplifter. But to fulfil her mission she must be free, free alike from mental bondage and from economic servitude. But let it never be forgotten that back of the woman is priestly superstition, the main prop of both mental slavery and capitalism. Let us then have in America, at least, one fearlessly conducted journal where truth on all subjects, and especially upon the vital relation of religious authority to the cause of sex emancipation, is a word to the cause of woman and to the cause of labor, under unfettered free speech, shall be held aloft in the New World, as the Light-Bearer of humanity.

In conclusion mark this prediction: The Cuban question will be finally settled, war or no war, by a form of government mutually acceptable to plutocratic America and monarchial Spain. They will finally fraternize just as the "confederate" monarchist and New England imperialist have fraternized.

There will be a government forced on the brave Cuban revolutionists by what will amount practically to an alliance between plutocratic America and Spain—in a word, the revival of the holy alliance in the new world. Possibly all monarchical Europe may finally take a hand in the settlement, for plutocratic America is now a part of the European monarchical system. This settlement will, among other things, guarantee the complete safety of church property on the island, with the concordat maintained intact, and with the flag of Spain as the emblem of sovereignty. So the universal imperialistic circle completes itself and America is caught in the vortex. *Exit Monroe doctrine.*

Having thus, by the trained and skillful diplomatic aid of Archbishop Ireland and Cardinal Gibbons, saved church property and church ascendancy in Cuba, averted the revolutionary uprising of the masses of Spain against the Spanish monarchy and transferred Greater New York, (a Cuba and Klondike combined) to the Papacy under the rule of Archbishop Corrigan, will not the Republican imperialists have scored a strong point in the presidential sham political combat of 1900? Will not the Hanna-Gibbons-Ireland-Corrigan juggle of 1896 be repeated then? I repeat what I asserted in a previous communication to Lucifer on this subject—Evolution is all; it reaches far and goes deep. The coalition between the forces of ecclesiasticism, capitalism, despotism and militarism for the overthrow of liberty in the United States had to come when once the impetus was given to these forces by the fraud and crime of 1789. That they have found their climax in the Republican Papal coalition should surprise no one. Patrick Henry, Thomas Jefferson and John C. Calhoun, each in his day, tried to stem the despotic current. Their efforts were in vain. Perhaps no one saw the danger more clearly than Mr. Calhoun, one of the greatest as he is one of the least understood of American statesmen.

The end has come at last. Imperialism is here. In the meanwhile the air is filled with the cry of "Responsibility!" "Responsibility!" Who is responsible for the Maine disaster? It is easy to fix the responsibility. It is divided equally between the sheriff of Buffalo County (alias the Honorable "Grover") whose skilled and practiced hand adjusted the fatal knot under the ear and close to the "jugular" of unhappy Cuba, and the demagogue from Ohio. All the blood and suffering and unspeakable wretchedness in Cuba during the last two years including the sacrifice of the brave sailors of the Maine, can be laid at the feet of these political demagogues and presidential dictators. A scheming unprincipled demagogue, succeeding an official hangman, as President of the United States, is a fitting finale of the horrible farce called "liberty," which has finally come to an end in America. Will there be a Liberty Resurrection day in the new world? Yes; there will be a Liberty Resurrection day, for the Guardian Genius of Universal Humanity so wills it. Comrades, let us sing the "Marseillaise."

### Effective Work.

BY JOSEPH RODES BUCHANAN.

"Is it wise to expend all our force fighting secondary or third rate causes of the evil known as press censorship? Why not strike at root causes."

These very rational words in Lucifer of March 16 suggest the inquiry whether Lucifer and its worthy co-operators have ever struck "at root causes," or recognized their existence. The root causes of the present, lie far away in the past. Farther back in antiquity than history can go, selfishness has existed as it does today, and the domination of man by brute force over the sex to which he is indebted for his life, and her subjection to a moral code different from his own has filled the melancholy record of mankind and served to perpetuate ancient barbarism under which it is impossible for the race to rise to any honorable standard. There are some brighter spots in history but this is its general tenor.

Why has this ancient barbarism maintained itself all

through the nineteenth century? Because the Pagan barbarism has never been broken up or seriously disturbed except for brief periods. It had many aspects in various nations, but it has been the same thing substantially from the ancient lake and cave dwellers to the plutocrats who could spend \$250,000 on a ball in New York. For barbarism early made a strong alliance with superstition, which was on the same moral basis, and which enveloped and held the human mind as completely as the snail is encased in its shell. Barbarism might crumble but superstition is the strong cement that holds it together.

Our historians, philosophers and reformers seem generally blind to the fact that we are living today under substantially the same Pagan superstition as ruled in Babylon, China, Egypt, Persia and the Indian nations of Mexico and Peru—superstitions that can be traced into the darkness that preceded all history.

Today we have a church ruling all European races, which maintains by its Pauline forgeries the subjection of woman and the sacredness of every proud political despotism, threatening hell for all who dare to rebel.

Every established wrong is upheld by the church, and every reform has been crushed when it had the power. To it we are indebted for every oppression of woman and for all Comstockian legislation and censorship of the press. Rev. Jos. Cook, the leading theologian of Boston, the associated Comstock with himself in editing his magazine, and the amiable Frances Willard, as if unconscious of this fact, urged me to visit Cook! The liberty we enjoy in this country has been obtained in spite of the clergy. Rational freedom cannot exist until orthodoxy is overthrown.

Why not then face our real enemy and strike at all hostility to liberty by showing that it is a baseless delusion sustained only by historic falsehoods—being only a corrupted survival of ancient Paganism, debased by the doctrine of the sacredness of despotism and the insane fable of an infinite hell, when it is easily proven as I have proved in "Primitive Christianity," volumes first and second, that there is not a doctrine, ceremony, emblem or institution of the church which was not borrowed or stolen from the Pagan churches, (as was admitted by the Catholic Fathers of the first four centuries) and disguised by the assumption of the Christian name while in every essential respect it is antagonistic to the real Christian religion—a doctrine of peace and brotherhood taught by Jesus and the apostles, similar to preceding Essenian doctrines. His records have been mutilated by forgeries interpolated, but I have rescued his history from the shameful falsehoods with which the church disguised both Jesus and St. Paul, who were the apostles of brotherhood and opponents of priests, and in whose religion there was nothing that modern philosophy cannot approve.

St. Paul and St. Peter were men of the same class as Thomas Paine, Thomas Jefferson and Abraham Lincoln, and if they were on earth today they would be the most formidable opponents the church has ever had.

All this is shown in "Primitive Christianity," but I fear Lucifer has little space for such discussions, and therefore I abruptly end the introduction of my subject by expressing my admiration of the courage and fidelity with which Mr. Harman has led a campaign almost as perilous and difficult as that of St. Paul.

San Jose, Calif., March 24.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Poe of Freedom," by Oscar Rotter. Price, 25 cents.

# LUCIFER, THE LIGHT-BEARER

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## OUR NAME.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—  
For Reason against Superstition;  
For Science against Tradition—  
For Investigation and Enlightenment against Credulity and Ignorance—  
For Liberty against Slavery—  
For Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the most important of all sciences, because most intimately connected with the origin or inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

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WANTED: Lucifer, No. 655. If any of Lucifer's agents or subscribers have extra copies of No. 655, and will mail them to us, we will send them literature of equal value of their selection.

"THE ADULT" for April is a most excellent number. One of the editorials, "Comstock Rex," is reproduced entire in this week's Lucifer. The "Adult" is sold at ten cents per single number, or one dollar for twelve numbers, sent direct from the office of Lucifer.

AMONG the articles that are postponed, partly to give room for the long article begun on first page, is one by Sidney Holmes, on the late sensational tragedy in Waco, Texas, in which the editor of the "Iconoclast," Mr. Brann, was killed. Also reports of Lillian Harman's lectures in New York; "The Berrier Case," by E. W. Chamberlain; "The Chastisement of Mansour," and other articles equally interesting and important. Contributors to our columns will please bear with us a little longer.

"WOMAN has no greater duty than the careful selection of the father of her children," says J. W. Vandeventer. Very true—true as truth—but woman has not yet been awakened to a sense of her responsibility in this matter. If she makes a bad choice in the first choosing, or if, as is generally the case, she does not choose at all but simply submits to let others choose for her,—or lets the hard master known as poverty dictate her choice, then she must adhere to that choice till death signs her release. Meantime she becomes the mother of children who come into life deprived of the right to be born of love—deprived of their right to the best fatherhood that it was possible for the mother to bestow upon her child.

THOMAS CAMPBELL once said that the "stripes" in the American flag stood for the scars on the backs of the negro slaves. Now these same stripes in our national banner may fitly be said to stand for the *scorpions* of religious superstition and hate incarnated in the postal censorship laws whose author and chief exponent, Anthony Comstock, claims, as did his prototype, Thomas de Torquemada, that it is the spirit of God that inspires and protects him in his work. And so say the women and the men whose money and whose influence prevent the repeal of the said laws. The American people as a whole are a race of degenerates, else they would not submit to be ruled by such men and such methods.—See article, "Comstock Rex," by George Bedford in this issue.

"RIGHT OF RETIRACY," spoken of by Henry M. Parkhurst is one of the chief distinguishing features in the New Ideal as outlined by Rosa Graul in "Hilda's Home", and by Emil Reedsch in his book, "The Old and New Ideal", and by Henry Olerich in "Cityless and Countryless World", and also in the little pamphlet, "Motherhood in Freedom". The right to have at least one room absolutely free from invasion is the first essential to the practicalization of the right of self-ownership so strongly insisted upon by Lucifer and its co-operators. The practicalization of this right of retiracy would go far, very far towards exorcising the demon jealousy from the home, and from family life, and this, in turn, would go very far towards banishing wars of all kinds and bringing in the era of universal peace and brotherhood.

## Emma Goldman's Lectures.

On Saturday evening, April 2, this exceptionally brilliant and courageous little woman finished a two weeks' lecture course in this city. Throughout the course the attendance was good, sometimes large, though not so large as the importance of the subjects, and the ability with which they were treated, demanded and deserved. The last of the course was a mass meeting called to protest against the encroachments upon the freedom of speech and of press by what has been aptly and truly named the "Postal Inquisition of America." To say that the subject was handled by the lecturer in a clear, logical and masterly manner is giving but faint and wholly inadequate praise. The address was followed by the unanimous adoption of resolutions protesting against further encroachments upon human liberty by the postal censorship, and in favor of the total repeal of the censorship statutes. These resolutions will probably be published in our next issue, together with some reports of Miss Goldman's lecture tour, which it is expected will be extended to the Pacific coast.

## Imperialism in America.

The thoughtful observer of current events needs not to be told that this government is an imperialism—an imperialism scarcely less grinding and despotic than those of the so-called old world. "He who controls the money of a country controls the liberties of that country," is a political maxim that voices more of truth than people generally are willing to admit. In no country in the world is this truth so apparent as in the United States of America today. This country is an imperialism and gold is the real emperor—the real power behind the military, the civil and the religious organizations represented by the figure-heads, the officials of state and national governments and the hierarchies of the various religious sects.

To show what are the real underlying facts that enter into the solution of the perplexing problems now before the American people, Lucifer gives much of the space of this week's issue. Mr. Baylor seems to have made a special study of the causes that have produced the present crisis in American affairs. His article, though much longer than could have been wished, is really, to most readers, a condensation. That his statement of facts is fair and truthful, and that his conclusions are logical and sound, will probably be admitted by all who will spare the time to give his article a careful and candid perusal. The quotation from the New York "World" is eminently suggestive and useful to every one claiming to be a libertarian.

## Reply to Critics.

The points of agreement between Dr. Buchanan and myself are so many and the points of difference so few that it seems scarcely worth while to speak of these. The question as to what is the root cause, or causes, of the political and social ills—the despotisms, under which we all suffer, is one upon which reformers are not agreed, and perhaps never will be agreed. A number of considerations, however, certainly point to the sex superstition, and to priestly rule over woman in marriage, as



root causes of the inequalities and despotisms that now prevail in all lands, whether civilized or not.

First. It is through and by sex that human beings are generated, gestated and born into the world.

Second. Marriage laws seek to control reproduction by controlling the sex functions of woman and man, but especially the sex functions of woman, since the part performed in reproduction by woman is incomparably greater than that performed by man. What more natural then, than that power-loving men should seek to increase and to perpetuate their power by compelling woman to submit to arbitrary rules and regulations before they will allow her to exercise her sex functions, her maternal functions, in reproducing the race?

Third. The fact that it is far easier to throw off theologic superstition than to get free from sex superstition is very significant. There are today perhaps a hundred out-spoken heretics, rebels against theologic superstition to one outspoken rebel against the marriage superstition,—that is, against canon law marriage in its various stages of development.

"Rational freedom cannot exist until orthodoxy is overthrown." Very true; and the part of orthodoxy that holds the firmest grip, as I have just noted, is the orthodox marriage creed, or code. The twin despots, church and state, or their incarnated exponents, understand this full well and hence the inquisition against the anti-marriage rebels.

Finding it impossible to bind the consciences of their subjects in regard to the "infinite hell" dogma, theologic despots have ceased to punish unbelief in hell, and now unite their forces in defending their last and best stronghold, orthodox Christian marriage.

Power-loving men, in church and state know that the self-ownership of woman, in her sex-life, her reproductive powers and functions would be the first step towards the production of a race of human beings that would need no rulers—neither monarchies, hierarchies, oligarchies, plutocracies, democracies, or any other forms of government of man by his fellow man. Hence, the suppression of freedom of speech and of press under the leadership of the inquisitor-general, Anthony Comstock.

Yes, let us "face our real enemy and strike at all hostility to liberty," but to do this effectively we must first have an intelligent understanding of the needs, the uses, the advantages to be gained by liberty—of thought and of action. Then find the citadel or chief stronghold of the enemies of liberty, and direct our main energies to capturing that citadel—and this is just what Lucifer and its co-operators are trying hard to do.

Friend Vandeventer forgets that *heredity* and "building" are by no means the same. One is preparation for work; the other is work, for which due preparation has been made. Fatherhood, masculine impregnation of the feminine germ cell, though not work, in any proper sense of that word, is perhaps the most important of all the events preparatory for and precedent to the actual work of building the new human being. Paternal traits, including effects of paternal vices, reappear in offspring because of impressions upon the germ cell and upon the mother-organism *before* the work of building begins, or, indirectly, *after* the work of building has really begun; but these indirect impressions are quite as apt to be made by other persons as by the father; and also by self-psychologization as in cases of "birth-marking"—when the likeness of a dumb animal or of an inanimate object appears.

Yes, Friend Vandeventer, the sins of the father, through impressions made upon the feminine germ cell and upon the organism of the mother, are visited upon her children to the third and fourth generation—hence the necessity of being "true to ourselves for the children's sake if not for our own."

M. H.

A child's hand will sooner stop the seas, when they rise in their wrath, than counsels of caution or of prudence arrest the growth of a great passion.—*Ouida*.

## Comstock Rex

George Redborough, in the April "Adult," London, Eng.

H. R. H. Prince Comstock, by the grace of God, or the stupidity of his people, ruler, absolute emperor, of all the Americans! The United States is making itself a trifle ridiculous. For more than twenty years it has bowed the knee to a vulgar-minded blackmailer, whose character was recently assessed by a jury of his countrymen as worth a trifle less than a threepenny piece—a computation doubtless based on the superficial area required to accommodate the said character. Unhappily, although Comstock may be labelled with impunity in his character as blackmailer, his kingship stands on a firmer basis. Comstock, the lawmaker, survives Comstock, the blackmailer. The postal law initiated by him is actively exploited still by every bigot in office, and the accumulated piles of precedents make easy the path of the judge who desires to kill frankness and truth in current literature. Comstock, honored by the multitude, revered by the religious, and worshipped by the dear old ladies of suburban villas—this was at least a reasonable basis for a throne. But Comstock the liar, Comstock the writer of abominable letters to young girls, Comstock, the infamous blackmailer, is there no judge manly enough to deny the bond of fealty to the precedents instigated by such a monarch?

In 1878 Mr. D. M. Bennett was charged with sending obscene matter through the mails. Anthony Comstock fought hard, and secured Bennett's conviction and a sentence of thirteen months imprisonment. Had there been an honest judge on the bench instead of Benedict at the time of Bennett's magnificent defense of a free press, the whole course of the history of the reign of King Comstock would have been different. A fair-minded judge on that occasion would have strangled the infant tyrant in its cradle. Instead of which twenty years' precedents have made the reign of Comstock secure and safe, and though he himself (like some famous monarchs of history) may be paralysed and incapable of moving his little finger, his rule continues all powerful in its tyranny.

Some of the recent vagaries of the Comstock law are absurd, and merely laughable, others are outrageous, but the worst feature of all is the callousness of public opinion in tolerating such legal abomination.

The "Firebrand" case is fresh in the memories of readers of the "Adult." One old man, aged seventy-four, still lingers in jail awaiting the trial which the bigots are afraid to go on with. Pope had the option of release on his own recognizance. Failing to fulfil this requirement it looks as if he will remain in jail till the crack of doom.

The editor of the "Iowa Medical Journal," Dr. Kime, has been fined twenty dollars and costs for protesting in his journal against the disgraceful tactics of the male section of students in the college of which he is a trustee. Dr. Kime, a physician of high standing, found that the women students were being constantly harassed and insulted by the young male ruffians of the class, and his editorial was a complaint against this conduct. A protest to the college authorities resulted merely in some of the offending parties being expelled and readmitted within two weeks. On further complaint being made, it was decided "that no ladies be thereafter admitted to the school, and that those who are now in the junior and freshman years be refused permission to finish their course." Filled with indignation, Dr. Kime reiterated his protest, and gave publicity to some of the methods of persecution, including an insulting prescription which appeared on the blackboard where all the class could see it. "We had thought," said Dr. Kime, "to withhold this prescription, owing to its extreme vulgarity, but we believe it our duty to show the condition exactly as it exists, and let each physician judge for himself as to the justness of the protest filed." Petitions on behalf of Dr. Kime were presented by the four daily papers of his city, and by the clergy of all denominations, and the presidents of the Y. M. C. A., the

W. C. T. U., the Western Society for the Suppression of Vice, and the Society for the Promotion of Social Purity. The conviction of Dr. Kime, notwithstanding these facts, is a proof that the precedents Comstock has inflicted on American law will require a determined concentration of public opinion to wipe them out, and friends of progress throughout the world look to American liberals to fight every case as it arises, to appeal by every process known to the law, and to carry on a keen agitation for the repeal of the laws under which such convictions are possible.

The trial of Emil F. Ruefbusch is concluded. "The Old and the New Ideal" is declared to be an obscene book, and its author is fined \$1,200. Judge Seaman proved himself to be a partisan of the most contemptible kind, practically suppressing Mr. Ruefbusch's defense, and delivering from the bench a rabid lecture of blackguardly abuse. This verdict is one of the vilest and most unjust ever delivered—it is almost incredible to English readers of the book in question. I have before me the forty-eight counts of the indictment. More harmless phrases were never misconstrued into obscenity. With such a decision in view the simplest statement of physiology, and the most innocent expressions of intellectual dissent from orthodox sociology, become impossible. The reign of Comstock is infinitely more stupid than anything that has ever taken place in Russia. Such detestable tactics are neither purity nor sense.

On January 6, a parcel was sent from Leeds to a friend of the movement in New York. It contained five hundred copies of Mr. Dawson's lecture, "The Outcome of Legitimation." The United States Customs authorities have confiscated the consignment, in order to protect the morals of the American people. Accordingly copies of a work which is circulated freely enough in England are deliberately stolen, no opportunity is afforded either the consignee or the sender of defending an innocent book from a base slander, and a continent of men and women accept as final this decision from King Comstock as to what they shall read and what shall be kept from them. Are there no adults in the United States?

Comstock will reign just so long as the American people will submit to be governed by a series of precedents, instead of demanding sense and justice from the judges of the land. At present Americans appear to be callous. The liberty of the press in England was only gained after a long and bitter fight, and can only be maintained by perpetual vigilance. An attack on the least important newspaper in England would be the signal for a unanimous outburst of indignation from all sides, and a determined opposition in every direction to any interference with the right of free speech. America will have to look to it, or it may find when too late that the stars in its flag are eclipsed, and the stripes become scorpions for their country's chastisement.

### Sociologic Lesson. No. LXII.

BY HENRY M. PARKHURST.

THE RIGHT OF RETIRACY. Every individual has a right, called by Fourier the right of retiracy, the right to be alone and undisturbed when so disposed. Those who live far away from neighbors, are not often disturbed; and yet that very distance makes the disturbance when it does come more imperative and more prolonged. In a city, the prolonged visitations are more infrequent but more burdensome; and there are hundreds of intruders perpetually demanding attention, to relieve their wants or to purchase their wares, often making quiet seclusion impossible. If the co-operative household does not specially recognize the individual right to seclusion, the opportunities for invasion are still further increased, and there is danger that it will become intolerable. In cities, where interruption is frequent, there is usually a servant whose duty it is to intervene and protect the occupants of the house from intrusion; and in co-operation, where there are no servants, some other plan at least as effective, will be indispensable.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Continued from last week.)

The third Yule day has drawn to a close. There has been no need of a snow-plough, for the sleighs, coming and going, with jingling bells, have kept the roads clear. She has held open house and had little time for thought. There will be no regular work until the New Year has gone, and it is just at such times her people need looking after. It is late, and they have all gone to bed; she and Agot have been talking, and the latter has just gone upstairs. She has pulled up the blind; there is a bright moon, and every bush looks as if fretted in silver. She is disinclined to go to bed, and paces up and down the long room; she keeps listening for something, and a feeling,—not the inexplicable dread that chills one's flesh and makes one's heart throb with a sick beat in lonely rooms,—rather a suspense presentiment oppresses her. Suddenly she stops, with a stifled scream, in the middle of the room, and stares at the window; two gleaming eyes meet hers. She is too frightened to stir; then there is a whine, and a scratching of paws as the dog—she sees now it is a dog—slips back off the frozen snow on the low window sill.

She steps to the window and raps on the pane. The dog answers with a yelp, and looks up, with one ear flapping. She catches her breath, and a sick fear seizes her. She runs to the garden room, unbolts the door, and whistles; the dog comes trotting up lamely. There is a bit of paper tied to its collar. She undoes it, and reads, "Send kario to old road through wood beyond church on K—road." "Seven miles away! He must be hurt; why did the dog come to me?" There is one farm and the posting station between. They may have gone to bed at the farm, and there is a savage dog at the posting station; he probably kept the little brute off. She stoops to pat her, and the little beast trots backwards and forwards and whines, she tries to seize her, but she shows her teeth and snarls. She runs upstairs to Agot's room; the latter is half undressed. She explains rapidly. Agot says, taking up her skirt,—

"I'd best go down and rouse up Henrik; he can take the dog with him."

"No, no, I am going myself; I know who it is. Come down, and help me to put in a horse, and get a blanket, and some brandy, and a hot-water tin. Oh, do hurry, Agot!"

She is the woman again whom Agot has grown to look upon as a memory; for she is quivering with excitement and impatience. The stolid little woman eyes her with grave disapproval.

"Fruen must not go alone; take Henrik. It is late, and there are often rough tramps!"

"We are losing time as it is, Agot! I tell you I know who it is,—it's the man in the picture in my room. Supposing your Swede were lying there, you wouldn't hesitate! It would be quite twenty minutes before you could rouse Henrik. Give the dog something whilst I get on my things, and light the lantern." Something of her eagerness communicates itself to the other woman, and a few minutes later they are crossing the yard towards the stable. The dog keeps trotting restlessly about, whining pitifully.

"Take Brownie, Fruen,—she's sure-footed,—and the double sleigh." She holds up the lantern as they search for the harness. They both start as a voice calls sharply,—

"Who's there? Who's in the stable?" and the cattle-girl appears at the door, with a lantern slung round her neck, armed with a two-pronged fork. She grins, and shows all her white teeth as she sees them. "Oh, Fruen, I thought it was thieves,—that Henrik had left the door unbolted. I am sleep-

\*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

lag in the stall tonight. Brindle has dropped a calf. Fruen is lucky to have a heifer calf so early,—a fine stout calf, and the mother is doing well." She has been getting down harness as she talks on, from a kind of delicacy to avoid appearing inquisitive.

"You are shaking, Fruen. We'll do this, if you go in for the things," says Aagot. "Lord! what creatures we women are! The Lord send her safe back!" she prays as she strives with buckles and straps. The cattle-girl is as strong as a man; she pulls out the sleigh, backs the horse, and fastens the nose of the great bearskin to the front of the sleigh, and the claws at the back.

"Come here, Bikkje," (little bitch), she calls to the dog; her quick intelligence has grasped something of the case. "You're a queer bred 'un, you are, but you might be as true as the best of 'em!" she calls, in her odd dialect.

"If Fruen is going alone, best slip Bulldoggen; he'd frighten the devil with that ugly snout of his!"

"Ay, Gunhild, you might do that; but the Bikkje?"

"He won't harm her if I pat her. Here, Bikkje, here, little woman!"

She comes out, and steps in; Gunhild hands her the reins, and Aagot fastens the bearskin; and the dog limps alongside, and the bulldog follows, and they are off. The two women watch her till she turns round the wood. The Jomfrue's lips move: "The Lord guide her safely through the dark places!"

"Go in, Jomfrue, and keep up the fires; I'll warm my coffee-kettle, and give me a bottle of ale for Brindle. Ale is the best thing for a lady in her condition. Go in, and don't be foolish."

She drives as in a wild dream through an enchanted world, such as one has read of in fairy-tales,—a world in which the snow-queen and the frost king and the rime-elves reigned, and the woods are witched. The snow glistens as if tons of diamond-dust had been scattered over it, and the moon shines full on the sea to the left; then the road swerves to the right, and winds through the wood. The firs and pines grow thickly on each side of her. There is not a whisper in the air, for the runlets are frozen, and hang in crystal spikes over the rocks and boulders that lie here and there. Each tree stretches out its arms, laden with snow, with a fringe of green underneath, and crystal bugles of glistening ice. A funeral has passed that way, and branches of fir and ivy leaves, lie at intervals on the white road. It touched her painfully, and she gave a great deep sob, and sent the whip smartly across Brownie's flanks. They dart ahead; and when they reach the foot of the hill, a pitiful howl reaches her, answered by a deep bark from Bulldoggen. She looks back away down the white road; a yellow-brown speck toils wearily on three legs. She stops; and when the faithful little beast reaches her, she stoops and seizes her by the scruff of the neck, and drags her up on to her lap. She whines, and resigns herself, and they dash on again.

The bells jingle merrily as they glide past the sleeping farm on the left; past the posting-station, where a hound bays deeply as they glide by; past the ferry, where the fiord is frozen over,—a strange, quiet drive, skimming along with the horse's feet sinking noiselessly into the soft over-snow, and the straight pine-trunks rising like the masts of ice-bound ships in a frozen sea. She stoops, and kisses the top of Bikkje's head; she strides Brownie a breathing-spell. At length they reach the wood, and she can see the ruins of the old church sacred to Mary in pre-Lutheran times. The snow is blown by the wind into fantastic shapes about the tombstones, as if the dead beneath had risen, and found it cold, and huddled to sleep in their shrouds again. The old road leads to the right. Bikkje is getting excited.

"All right, little one," she whispers; "we'll soon be there!"

The disused road is uneven, and the sleigh goes down on one side. There is not a sign of a footstep. She lets Brownie find her way, and fastens one end of a long silk scarf to the dog's collar. Her heart is beating painfully; surely he must be near here! She is sick with suspense, and she keeps her eyes on

the dog. There is a way to the right in summer, and there is a heap of timber and brushwood piled into a stack in there. Turning will be impossible if she goes further. She halts, and holds the dog by the end of the scarf; the latter is bristling with impatience, and makes frantic efforts to get loose. She undoes the skin and gets down; her ankles sink in the loose snow. The dog strains, and as she advances she can see the mark of her paws; so she lets her go, and darts forward herself, knocking against the branches in her haste, and scattering the icicles with a clatter like hailstones; and in a second she is on her knees beside him. He is sitting with his back to the brushwood, fast asleep, with his chin buried in the collar of his fur-lined coat.

His face looks ghastly under his peaked cap. Bikkje is licking his hand, and she moans and croons over him, and tries to rouse him. She shakes him; he moans stupidly, and half opens his lids, only to close them again. She springs up to run for her flask, when she notices that one boot is lying next him; he has taken it off, and wrapped his foot in a plaid muffler. That explains it, she reasons as she darts back: "He wrenched his foot, and took off the boot. How will I get him into the sleigh?" She plunges into the snow, seizes Brownie's head, and strains and pulls and turns the sleigh, and backs it as near the path as possible. Bikkje is licking his face, and he lifts one hand in feeble protest. She kneels, and forces some spirit through his lips; it makes him cough, and rouses him. He looks up stupidly, with the tears running down his cheeks. "Drink!" she says; and this time he takes it, and drains the cup. She is afraid the drowsiness will steal over him again; she says, slowly and distinctly,—

"You must lean on me, and try to get to the sleigh. Do you hear?"

"Yes," but he makes no effort to rise. She shakes him; Bikkje growls. He tries to rise, but presses on his sore foot, and falls back with a moan.

"My God!" wringing her hands. "What shall I do?"

*To be continued.*

## VARIOUS VOICES.

I. Jameson, Brinnon, Wash.:—Thank you for giving us so much valuable space in *Lucifer* No. 701. Have received several responses thereto. Some were new to me. All appear to be enthusiastic for building a Free Home. Some have asked if the schooner fund is a sure investment. In answer I would say, nothing is sure but death and taxes. But my two sons, aged twenty-six and thirty, have sufficient confidence in the enterprise to put in all their savings. Every dollar invested will receive an equal share in the net earnings of the boat. All who wish to take stock, please let us know, as early as convenient, how much you can invest, so we shall know certain our available capital. Some of our friends near here propose to take stock. If we should get more funds subscribed than we asked for we can build her a little longer than our model calls for without farther alteration. We are busy as bees on our frame now.

Now, friends, let us all make an earnest effort to help *Lucifer*, our bright morning star, until humanity is free, and our brotherhood is firmly established on the bedrock of justice with love for the chief corner stone. Let us hold up the hands of our Moses, that he may keep the lamp trimmed and burning—our beloved *Lucifer*, *Hesperus*, *Venus*.

Cyrus W. Coolidge, 85 116th St., N. Y. City:—I inclose a clipping from the New York "World," from which you will see that Lillian Harman's address at the Manhattan Liberal Club was a "hit." I had the pleasure of calling on Mrs. Harman on Thursday last and of reading her address before it was delivered at the Club. This was Mrs. Harman's first public speech, and it was a great success. Mrs. Harman has a very pleasant voice and winning manners, and her address was an agreeable surprise to many people. The audience was one of



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the largest that I have ever seen in at the Liberal Club, and from the discussion and applause that greeted Mrs. Harman's most telling points I conclude that the majority of the auditors agreed and sympathized with her advanced views. Dr. Foote, Mr. Walker, Dr. Weeks, Mary Florence Johnson, T. B. Wake-man and others took part in the discussions, and while some of them took exception to some of her views, they all united in paying glowing tributes to her intelligence, honesty and sincerity. The "World's" report is another sign of the times. The fact that so eminently respectable and conservative a paper as the "World" has devoted considerable space to Lillian Harman and her views and given her a very fair treatment, proves that "the world do move."

Mrs. Harman goes to England to greet the comrades on the other side of the ocean. Her friends in New York and everywhere wish her happiness and are confident of her success.

John W. Vandeventer, Sterling, Colo.—Surely, Friend Harman, you were not in earnest when you said in reply to William Platt, "Woman alone builds the child,—physical, mental, psychical." I once knew a boy who had five fingers on each hand, as did his father and grandfather. Did he inherit the extra digit from his mother? I knew a family of seven sons whose father was a drunkard and six of the sons are drunkards today if alive. Did they inherit their love for alcohol from their mother who never tasted it in her life? I know a five year old boy who is ruined for life by secondary syphilis. His father's grandfather had the disease badly in his youth but his mother's people never had it. Did he inherit it from his pure mother? I know a young man who is a very fine musician. His mother not only is not a musician but cares very little for music. Does her son inherit his musical qualities from her or from his father who is said to be the finest male singer in the county he lives in? Will you kindly answer these questions, Friend Harman?

Evidence could be piled up mountain high showing where and how children inherit from their fathers. By the way, suppose, Friend Harman, you had a very fine, highly bred mare and desired a colt equally fine. If the sire cuts no figure of course you would breed her to any old scrub you could find. I don't think you would. You would do what you so often condemn others for doing, "fail to practice what you preach." Would you not?

Woman has no greater duty than the careful selection of the father of her children. Usually there is no real selection. The young man has the external appearance of a gentleman; is handsome or maybe rich; the future mother asks no more. It is just as easy for a woman to love a good, true man as a bad one if she has been taught to judge properly. Most women, if they were educated enough to discern the good from the bad, the spurious from the genuine, would select wisely or not at all. But alas, this part of their education is totally neglected. As a matter of fact nine mothers out of ten spend ten times as much, in time and money, on their daughters' wedding dress as they do on the mental and physical training necessary to fit them for matrimony.

Man's great duty is to be a man. His sins are visited on his children "unto the third and fourth generation." We should be true to ourselves for their sake if not for our own.

**LOVE AND THE LAW.** By K. P. Walker. A clear, popular statement of social liberty in our tradition to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies 5 cents; 20 copies 10 cents.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** By John Badcock, Jr. A remarkable work, convincing work. Price 10 cents.

**Bombs:** The Poetry and Philosophy of Anarchy. By Wm. A. Whitely. With portrait of Author. 100 pages. Price, cloth, \$2; paper, 50 cents.

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Sexual Enslavement of Woman; " " "	25
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We have in stock a considerable variety of pamphlets which we have no space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In order to please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson, 10 pages.	10
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.	16
Nursing Women; by H. Fielding. 16 pages.	16
Reminiscences of Berlin Heights; by A. Warren. 16 pages.	16
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**LIBERTY:** Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tinkler. 100 pages. Price 10 cents.

**C. S. Wood, M. D.** Radical Physician and Surgeon. Successful treatment of all chronic and special diseases by new and correct methods. Satisfaction guaranteed, as we will undertake no case that we cannot cure or permanently benefit. Special facilities for the care of women suffering from any disease or irregularity peculiar to their sex. Consultation free. If by mail, inclose stamp. C. S. Wood, Department 6, 121 La Salle St., Chicago, Ill. Office hours 10 A. M. to 4 P. M.

**NIAPON** MAKES CHILD-BIRTH EASY. Used in Best Maternity Hospitals. Recommended by Lillian Harman. Send for circulars. Women Agents wanted. Niapon Remedy Co. Room 1007, Unity Building, Chicago.

**A Private Home** with the best care and treatment for women and unfortunate girls, before and during confinement; secured an absolute safe and easy delivery. A home provided for the child if the mother cannot keep it. For full particulars call on, or write to, Dr. Wood, 121 La Salle St., Chicago, Ill. Office suite 64. Hours 10 A. M. to 4 P. M.

**"Isabel's Intention."** by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A most little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

**Free Society** is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual freedom. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 25 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

**The Outcome of Legitimation.** By Oswald Dawson. This appeared in the January "Adult," but the printers of that number played Bowdler on a mail scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The verities dealt with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**What is PROPERTY?** Proudhon's famous book, the most startling and revolutionary work on economic ever published. R. H. Tabor's translation, 407 pages, bound in cloth, was published to sell for \$2.50. We are selling the same book for \$1.00.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 16.

CHICAGO, ILLINOIS, APRIL 20, E. M. 298. [C. E. 1898.]

WHOLE No. 707.

### A Free Slave.

She said to him, her lover:  
"I would not hold you—no,  
If once the dream seemed over,  
If once you wished to go.

You're free at any season,  
At any moment—free."  
"But that is just the reason  
You hold me fast," said he.

—*Maideline S. Bridges, page 960, April "Century Magazine."*

call the world to distrust the accounts of my friends, but listen to my  
rumors, as I myself do.

charge you forever reject those who would expound me, for I can not  
expound myself.

I charge that there be no theory or school founded out of me.

I charge you to leave all free, as I have left all free.

—*Walt Whitman.*

### Caste Privileges in the United States.

BY E. C. WALKER.

Here in the United States we boast much of the equality of our citizenship. We say that the laws no respecter of persons. We declaim against the aristocracies of England and Continental Europe. We smile in mingled pity and contempt as we read of the caste-ridden peoples of the East, and confidently affirm that if the inhabitants of India possessed the spirit of the people of this country they would not now be separated into social layers as immovable as the geological strata of the earth. To every thoughtful person, the question presents itself, Is this self-justification justified? Are our social customs and our political institutions essentially different from those of other and older civilizations? That they differ in degree I have no wish to deny. I could not deny with the facts before me. But at bottom they are the same, as they must be with human nature the same the world over. The desire for supremacy, the wish to be thought wiser and better than others, the struggle to attain and retain positions of privilege and power, are not confined to the Orient, and are as native in America as in Europe. The caste system of India grew out of these and related aspirations and struggles, and we are not insured against a like development in the Western hemisphere. Indeed, we know well that the *Spirit of Caste* is worshiped by millions of our fellows here in the West. It has not escaped the observation of keen-eyed lookers-on that we are susceptible to the magic of a title, that wealth may smile in derision of justice, that with the gods of Grundy affiliation with a popular church that is the open sesame to the holy of holies of respectability, that acceptance of certain economic and social principles writes a bar sinister across the escutcheon of the acceptor, and that some vocations give those who engage in them privileges denied to other and equally serious, competent and responsible men and women.

Only a short time since I had the fact that caste prerogatives are not unknown in this land of "equal liberty" quite forcibly brought to my attention. I was commissioned to pro-

cure for a gentleman of genuine culture a copy of a large standard work dealing scientifically and historically with sexual abnormalities. I presented my card as dealer and asked for the work at the New York office of the Philadelphia publishers. I was met with the inquiries, "Whom do you want it for? a lawyer or a physician?" The information was vouchsafed that, glad as they would be to sell me the book, they could not do so unless my customer was either an attorney or a doctor. These were the only members of our citizenship who could be trusted with the work. All others were taboo. All others belonged in inferior castes. As I stood talking with the manager, the question flashed into consciousness, "Is this India or the United States?" Then I remembered Anthony Comstock and realized that it was the United States. In the course of the conversation, it came out that this same censor, Comstock, had been able to procure from this same manager a copy of the book I could not purchase. But the censor is neither a lawyer nor a doctor? No, "but I could easily see that the book would be of much use to him in his business." Ah!

This employee of the United States fathers and enforces a law that keeps a valuable book out of the hands of all men and women except doctors and lawyers and himself, it being presumed that all these privileged ones are immune to the evil effects potential in the work. How does this come to be? Are they beings of superior clay? Do they constitute a Braminical caste raised above all the gross appetites that hold in thrall the members of the parish and the intermediate castes who together make up the great bulk of our population? In a land of universal suffrage, why have the masses abdicated, why have they given into the hands of these comparatively few these dangerous caste privileges and monopolies?

### Leroy Berrier.

BY E. W. CHAMBERLAIN.

Another Comstockian outrage has just been perpetrated in the conviction and sentence of Leroy Berrier at St. Paul, Minn., March 19, 1898, in the federal court by Judge Lochren and District Attorney Stringer on the familiar pretense of mailing obscene matter.

Mr. Berrier was "railroaded" in the most vindictive and brutal manner. On Feb. 25, he wrote: "I am under arrest. Grand jury meets next Tuesday, March 1. Have only a few days to prepare." He was detained in jail for some days on some quibble about bonds, and the alleged trial took place March 19. The effort of his counsel, Mr. Francis H. Clark, to gain time for the adequate preparation for trial of a case was unsuccessful. Mr. Clark writes: "The court in refusing to grant a continuance of Mr. Berrier's case let fall a remark which indicates the disposition of the judiciary with regard to the rights of man. He said, in substance that if a man pursued his investigations to such an extent that a jury would say that he went too far, it was proper for them, for their verdict."

to check him. This is certainly the policy of the courts. It was upon this ground that they struck down Mr. Berrier, who is not the first one. Juries have done the same with many unfortunates whom they found guilty of witchcraft and whom Sir Mathew Hale and his successors consigned to the stake or to the gallows. It was the same with hosts of men since then who have suffered for their intelligence and their courage."

Of this farce of a trial Mr. Berrier himself writes: "The judge and jury made no effort to understand me, the district attorney read a few passages from the books and the judge allowed no other parts to be read. The judge instructed the jury that literature pertaining to the sexual natures and relations is legally considered obscene. He thought such literature as my books should not have a general circulation, but he would allow no evidence to show how or what circulation they were given."

So eager was this devilish judge to gratify his bestiality that "he pronounced sentence almost immediately after the verdict had been read," the sentence was two years at hard labor in state's prison and a fine of five hundred dollars. The St. Paul "Sunday Times" which gives an account of this outrage closes with the following well deserved tribute to Mr. Berrier's sincerity. "Throughout the interview he spoke with apparent sincerity and left the impression that he was very much in earnest. It is not to be doubted that he really believes in the theories which he expounds. No one who talks with him could go away considering him a mere trickster, capable of selling obscene literature simply for the money there was in it." And a few days thereafter there appeared in the "Times" a letter from Dr. W. P. Roberts of Minneapolis in which he says: "I will venture an opinion that there were not two of the jury who convicted Mr. Berrier, who, if they read his booklets, could give an intelligent unbiased opinion on the data contained within their covers, not to mention giving a scientific opinion. I for one think it unfair, unjust and devilish mean to place a pure-minded person on trial through a complaint made by a narrow bigoted person, and not allow such a victim to be judged by his peers, or to have the privilege of placing his peers on the witness stand to enlighten a jury who are so afflicted with the 'disease of ignorance' as not to be capable of doing justice to a healthy victim of spite."

Mr. Clarke writes: "Prof. Berrier has certainly suffered a martyrdom and is deserving the sympathy of all who love liberty and believe that larger knowledge would lift rather than deprave humanity."

In view of this last outrage we may as well face the fact that the fight for liberty of opinion and expression, and for the right of private judgment as to morals, is not yet won in this country, and whatever course Mr. Berrier's counsel may decide to take as to the future of this case the readers of Lucifer should with hearty unanimity stand by ready to lend their aid in any way in which it may be made available to promote the cause of liberty.

### Hypnotism—Its Uses and Abuses.

BY ADALINE CHAMPNEY.

I see that Aunt Elmina is advocating hypnotism. Won't some one enter a protest? She says,—"It builds up all that is good and true in humanity." Does it? There are those who claim to "build up all that is good and true" in the soul by bringing the individual under the control of a religious code and an all-wise and all-holy (?) priesthood. There are those who would promote "health, happiness and morality" by having all subservient to a wise being who should direct them for their best good. There are many who believe the way to "build up the good and true" in a child is to train it to unthinking implicit obedience. All of these believe that compulsory morality is a grand and noble thing. They would legislate happiness and goodness into a people. It can not be done.

The only happiness and the only goodness are found

through freedom of choice. It is just as essential that we should be free to do wrong as free to do right. Indeed, we can not have freedom under any compulsion, and it is the choice of the individual that makes for happiness and for rightness.

What is hypnotism? It is control of one will by another. If the controlling will be beneficent then we say the results are good. It is true that an intelligent hypnotist can do remarkable things by mental suggestion to the subject. Cures are made, suffering banished, perversions of mind and heart are set right—all these things may be done by hypnotism. But how are they done? The will of the subject is brought under full control of the hypnotist and the former becomes an organism incapable of independent action,—for the time—but responsive to every command of the master. This can not fail to weaken the will, to undermine the individuality, to make puppets instead of men. Every yielding to the hypnotic power of another makes it easier for the subject to be again brought under control. What does that indicate, if not that the individual will is weakened? A hypnotic subject becomes in time utterly unable to resist.

In view of the power this gives and the fearful uses to which it may be put by the unscrupulous, it is natural that the medical fraternity should seek to control it themselves. Of course they (in their own opinion) would never make any unwise or improper use of such knowledge and power! I am not opposing hypnotism because it can be misused—such foolishness would condemn all knowledge. But I contend that any control of one will by another is misuse of power.

There are plenty of people so strongly imbued with the idea of "doing good" that they go about compelling people to accept their assistance. This is charity run wild. Unwelcome philanthropy defeats its own ends. The desire to do good to others is like a source of supply that flows out abundantly at the call of every demand, but does not force itself where no demand is made. But too many "philanthropists" are there in the flesh of those they would assist. Such will welcome hypnotism as a "grand and beneficent power" for good and they will find willing subjects among the mental paupers that will be damned rather than save themselves. They must have a prop to lean on, someone to think for them, and keep them alive. What good does it do these people or the race to prop them up? Let them fall, and when they find that no one will pick them up, if they are worth anything they will find a way to pick themselves up. Then is the time to give them a word of cheer.

Now all this applies to the use of hypnotism, which is like a splint or a bandage to hold in place a weak limb. Just so long as it is there will the limb remain useless and limp. Just so long as people can be helped by hypnotism will they settle back onto some one else and become more and more a prey to every outward influence.

Mental suggestion is a "grand and beneficent power," but it is not akin to hypnotism. The latter commands the controlled will, the former inspires the will itself to effort, to self-development, to recognition of its own power. A strong individuality can help others through recognition of their latent powers and through leading them to self-recognition, but it never achieves real or lasting good by seeking to control another by hypnotism. The difference can not be too strongly pointed out and emphasized.

There is a foolish fear of hypnotism, on the other hand, which is needless. A strong individuality, conscious of itself, is invincible. It is superior to any attempt to control or subvert it. I have seen fearful and pitiful cases of hypnotized perversions, and I have seen a strong will, becoming conscious of this power, throw it off readily and rise superior to it. In a fuller selfhood, a stronger individualization is the key to power and happiness.

Sea Breeze, Fla.

Doubt is the protest of conscience against mistake. The expression of doubt is protest against misbelief.—Amos Waters.



## Book Reviews

BY REV. SIDNEY HOLMES.

What is the theme of Hector France's story "The Chastisement of Mansour"? Lechery. Why is lechery repulsive to all except lechers? Because of its manifest injustice. The lecher views all women as objects for the gratification of his sexual desire. His preference is for the young, the beautiful; for virgins or for wives whose reputation for marital fidelity no one would think of questioning. He will seduce if he can; but he hesitates not to use force to gain his object. His desire for a woman's presence is short-lived, usually terminating with the termination of his physical communion with her. The infamy of lechery is its disregard for the feelings of women. It is hideously selfish. Love is gloriously mutual. The lover finds his greatest happiness in promoting the happiness of his beloved. The lecher finds his greatest pleasure—for it cannot be called happiness—in gratifying his desire regardless of the wishes of the woman he selects for his victim.

"The Chastisement of Mansour," published by Charles Carrington, 13 Faubourg Montmartre, Paris, France, is a story of lechery. Mansour is a sort of Arabian Don Juan who gives himself up unrestrainedly to debauchery until he comes to the conclusion that "every woman has her price," whether it be adulation and flattery, or wealth and social prominence. In young manhood he makes his father's young wife one of his victims. Growing old he desires to take a wife, but he must be sure of her purity. He adopts a baby girl and rears her in seclusion that she may in after years become his spotless bride. He keeps her in ignorance of love and its mysteries, but ignorance never yet was a protection to woman. The night preceding the day set for his marriage to his adopted daughter she is carried off by his own illegitimate son. Crushed under his years of infamy and defeated in the fondest desire of his old age he recognizes the hand of fate and cries:

"Allah Kebir! Allah Kebir! It was written. Old men told me in the days of my youth 'Soul for soul, eye for eye, tooth for tooth, wound for wound.' And the wounds of the heart count double; for they are incurable. Yes! it was the heart I wounded in old days, and lo! I am punished. It is just!"

But the hand of Fate is not always so just. Thousands of thousands of such scoundrels go unwhipt of justice because untortured of conscience. The old vampire never felt a pang of remorse until he had come to crave the prize of the very same kind as those which he had despoiled others of. He had come to look upon a virgin *bride* as the most priceless object of his desire. But it was only because he intended to make her his bride that he desired to monopolize her. Otherwise he would have cared only for a temporary gratification and then would have cast her aside as he had done before with so many of his virgin victims. In this the kinship of lechery and ownership of women in marriage is clearly shown. He had no regard for the wives or the daughters of others but, like lecherous Caesar, he would have his own wife's marital fidelity above suspicion.

So long as women are regarded as property they will be objects of theft. That which is free cannot be stolen. The freedom of woman from sexual enslavement will be the death blow to man's lechery. She must then be reckoned with as a human having all the natural rights of the male members of her genus. Any invasion of her person would call for sympathetic action on the part of fellow humans which would soon blot the invaders out of existence.

Few writers on religious scientific or metaphysical subjects throw more of their own personality into their books than does Professor Joseph Rodes Buchanan. Many of the readers of Lucifer are familiar with some of his books and his magazine articles. His latest publication that I have seen is volume one of "Primitive Christianity." The work is interesting and crude, giving evidence of the broad and deep research by its author. It will probably prove particularly interesting to

spiritualists, for Prof. Buchanan has availed himself of the services of many spirit mediums to secure light upon the authenticity of the New Testament writings and on the lives of Jesus and his apostles. Much of the data given are compiled from historical sources and are not new to students of theology, but the "revelations" he gives, obtained from or through the mediums, are, like all revelations, new.

Prof. Buchanan seems to be greatly impressed with the importance and convincing nature of these revelations. As proof of their authenticity as well as of their convincing power he prints in capital letters the following communication:

**Summer Land.—A Greeting.**—The Saviour of mankind has commissioned you with the greatest work yet seen or acknowledged upon earth. To you is given the great and ennobling work of establishing the spiritual faith, firm, solid and secure. No, not one shall doubt the truth, the world shall bow down before it. We shall instruct you among others—Proceed with thy work.—*St. John.*

The calendar of saints contains many Johns but it is probably a safe guess to say that this message purports to come from him who was called "the beloved disciple." I do not wish to engage in any controversy either with Prof. Buchanan or St. John, but I can not refrain from expressing my belief that that part of the message at least which says "no one shall doubt" the revelations he proclaims, is untrue. The very nature of a revelation is such that it is not a revelation except to the one to whom it is revealed. It is no reflection upon Professor Buchanan's honesty to say that his revelations will be doubted. He may be thoroughly convinced of their genuineness, but many other persons must necessarily believe that there is a possibility if not a probability that he is deceived. Still others, more incredulous and perhaps more rude, will believe that he seeks to deceive others. I do not consider the book convincing, but I have found much in it that is interesting. It is bound in cloth, containing 314 pages and pictures of Prof. Buchanan, Jesus Christ, St. John and John the Baptist. Spirit messages attest the authenticity of the three pictures last named. Price, two dollars.

## BOOK RECEIVED.

"Life of Jesus," by Ernest Raman, cloth, 388 pages; price, 75 cents. Peter Eckler, New York.

"Primitive Christianity," Vol. I., by Joseph Rodes Buchanan, cloth, 314 pages; price, \$2. Mrs. E. S. Buchanan, San Jose, Calif.

"The Chastisement of Mansour," by Hector France, translated by Prof. Alfred Allinson of Oxford; paper, 248 pages; Charles Carrington, Paris.

"Curious By Paths of History," by Dr. Cabanero; cloth, 367 pages; Charles  
Carrington, Paris.

"Vaccination in France," paper; Charles Carrington, Paris.

"Poems for the People," paper; compiled by W. F. Phelps, Girard, Kan.

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Reminiscences of Berlin Heights; by A. Warren. 16 pages.

**The Sexes and Love in Freedom;** by Oscar Reutter. 8 pages.

Thomas Jefferson as an Individualist; by Gen. M. M. Y  
The New Movement; John P. Aithead. 16 pages.

**The Night Hour Movement;** John P. Allgeld. 14 pp.  
**Shameless Christians;** by William Denton. 22 pages.

**ALL FOR ONLY TWENTY-FIVE CENTS.**

**Advice to a Bridegroom** explains method of self-control; also how to render a wife happy, and the honeymoon lasting; pamphlet; 30 pages; 10 cents. Ida C. Craddock, 1230 Arch st., Philadelphia.

**Send 25 Cents** to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 236 Fourth Ave., Knoxville, Tenn.

**Elmina's** Request. Please send three 2 cent stamps for a copy of "Little Freethinker" and a letter from Elmina Drake Sienker, Snowville, Va.

### An Astonishing Offer!

Send three two-cent stamps, look of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.  
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## Our Name and Object.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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EMMA GOLDMAN's friends, in the various cities in which she has lately spoken, send us very interesting reports of her success as a speaker. J. B. Elliott, in Philadelphia; Mary Smith, Cleveland, O.; Theresa Hughes, Pittsburg, Pa.; Stella Campbell, St. Louis, Mo.—all these and perhaps others have sent us long and well prepared communications which, did Lucifer's space allow, we should be very glad to publish. When heard from her address was Denver, Colo., care William Holmes, 1444 Champa St.

LILLIAN HARMAN's talk before the Manhattan Liberal Club, as reported by the New York "World," is reproduced in this issue. It is gratifying to note that both the report and the likeness of the speaker were quite fairly given, instead of the caricatures so often seen in the metropolitan dailies. Next week another account of Lillian's address, written by M. Florence Johnson, will be given in Lucifer. At present writing we have no news from the vessel, the Massachusetts, on which she embarked for London, on the second of this month.

"THE UNIVERSITY MAGAZINE and Free Review" for April has been received at this office and can be supplied to Lucifer's readers at 30 cts. per copy. Of all the broad-gauge, large-size magazines now published in the English language this "Review" stands probably at the head. The first article in this number is a reply to Prof. James' "Plea for Theism" by John M. Robertson, the strongest, as many think, of all the defenders of Secularism since the death of Charles Bradlaugh. Other leading articles are: "The English Criminal Code," by Howard Williams; "The Irreligion of Shakespeare," by J. M. Wheeler; "To the Sitters on the Fence," by Violet E. Rainsford, etc., etc. Published at 16 John street, Bedford Row, W. C., London.

## War and Rumors of War.

Lucifer is not a newspaper, in the proper sense of that word. It is not our business to watch and report the rise and fall of stocks; nor the fluctuations of the political barometer; nor to note whether the congress of the United States, or the president and his cabinet, are burning with fever or shaking with chills in contemplation of the war-like aspect of the diplomatic situation in which the criminal blunders of the present administration and of its predecessors have placed the government and people of this country. Our business is rather to look for and point out the root causes of the social and governmental ills that have long afflicted our common humanity, and, through educational methods, and by appeals to reason, try to induce the people to do a little thinking on their own account, and no longer allow themselves to be robbed of their birthright and enslaved by their leaders. Hence the paucity of war matter in our columns.

## "Regeneration of Two."

The hope of the world is in better generation—right generation, rather than in regeneration. Right generation would do away with the necessity of regeneration. Nevertheless, in order to secure right generation for the yet unborn it would seem necessary that the parents now living should be regenerated. That is to say, there must be an awakening, a quickening, an exaltation, an uplifting, of thought, of aims, of ideals, in the minds, hearts and consciences of prospective parents—above and beyond the dead level of the present social planes—of the present narrow and sordid ideals—in order that children may inherit desires, aspirations, capabilities, for personal improvement and for social evolution, superior to what has hitherto been possible and practicable.

The purpose of the story now running in Lucifer seems to be to show how this regeneration can be practicalized. An unthinking, self-seeking woman is changed to a brave pioneer worker in a much neglected field. A man of brilliant mental powers is redeemed from a life of useless wandering—because disgusted with the vanities and hypocrisies of conventional society. The woman is shocked and repelled at first; then powerfully attracted by the man she meets by accident at the seaside. So pronounced is the awakening that it changes the entire course of her life. Their wooing is a strange one. Not the least strange of its features is the utter absence of conventional forms, and when, after years of waiting they unite their lives, no promises of fidelity are made—neither will bind nor be bound, and, of course, no witnesses are called upon to make valid the marital compact, when no such compact was made.

"Love is the supreme factor in the evolution of the world," is fittingly chosen as the motto for this story of the future. If love instead of law were allowed to preside at the mating of parents and at the making and throughout the rearing of children, such wars as the people of America and of western Europe are now threatened with would be forever impossible. Until love and freedom—or love in freedom, instead of law and slavery, become the controlling factors in the generation, the gestation and the education of children it will be impossible for mankind to evolve out of the war plane.

## Lillian Harman on Liberty of Woman.

New York "World," April 2.

TAKES ADVANCED GROUND AGAINST MARRIAGE LAWS  
AND ADVOCATES FREEDOM OF CHOICE, IN A  
LECTURE IN THIS CITY.

A New Woman came out of the West last night and preached her new ideas to a New York audience. She is Lillian Harman, of Chicago, daughter of the editor of Lucifer the Light-Bearer.

Miss Harman is on her way to England to address the annual meeting of the Legitimation League and lecture on reform in the marriage laws. She is a good-looking young woman of twenty-eight. She has blue eyes, light-brown hair and rosy cheeks. Her father was once a Universalist preacher.

From seeing so many of his acquaintances unhappy in wedlock's bond he came to the conclusion that marriage was a failure and that its inevitable result was the enslavement of woman to man. To free woman from what he regarded as slavery he devoted his paper almost exclusively to warfare against marriage laws. His daughter shares his views. When Edwin C. Walker won her heart she refused to have a formal marriage. "It is a common-sense arrangement," she explained. "I love you, but will not be tied to you."

Miss Harman addressed the Manhattan Liberal Club last night on "Some Problems of Social Freedom." Some of the things she said were:

"According to that interesting book called the New Testament, you cannot worship God and mammon. What was an impossibility in the day of the evangelist from Nazareth is now an everyday fact.

"It appears that men and women are supposed to have

a strange desire to bring into the world as many children as possible in order that they may neglect and starve and murder them or consign them to foundling asylums.

"Male cats are credited with similar propensities. Their favorite diet is said to be young kittens. But the female cat tries to save her offspring. The human mother, however, according to our wise lawmakers, is not blessed with equal affection; so society (composed of other mothers and fathers) must make laws to protect their children from this natural hatred of their parents.

"There are as many schools of morals as of medicine, and the doctors of morals have their patent nostrums as their medical brothers have. We cannot die or be buried unless we comply with the regulations of our doctors of medicine, and we cannot live unless we submit to the dictation of our doctors of morals.

"Every nation, every religion, has had its 'Be it enacted,' and its 'Thou shalt not.' The State has barred the way of evolution, has rendered natural selection impossible by holding together the mismatched and preventing those who are adapted to each other from claiming their right to association.

"The Church says not 'Whom God hath joined together,' but 'Whom Grundy hath joined together let no God, let no natural attraction, put asunder.'

"Liberty and responsibility alone will save humanity from degeneration. We hear much of the rights of society and of the responsibility of man to the woman of his choice and to his offspring. Apparently the woman is not in this case to any great extent.

"Man pays the taxes; therefore in the aggregate, he represents society. Man pays the bills of the family; therefore he is the head of the family and must control the minor members of the family, of which the mother is one.

"A great deal of sentiment is indulged in regarding the relations of husband and wife, and highly lauded is the protection guaranteed to womanhood in marriage. Yes, she gives herself away, it is true. She gives her children and her property to a man when she takes the marriage vow.

"The social system is diseased. The social blood needs to circulate unrestrainedly. The social air should be breathed freely in order that the poison may be expelled. But the social woman is covered with the bandage and plasters of the Law.

"The property qualification in marriage is offered as a new protective measure. Away with all such protection, say I. Let women have freedom of choice and let them take the responsibility of their choice. I believe in the property qualification for parentage, but not for marriage."

### Woman's Source of Power.

BY LOIS WAISBROOK.

I note in *Lucifer* of date March 16 Mr. Platt's criticism; also, the editor's able reply. There seems to be some feeling on the part of some lest woman should claim too much.

Perhaps, as I notice one able writer who claims that woman is the race—the adjunct. In that case, Mr. Harman's "Woman—feminine man," should be reversed to read: Man—masculine woman. Once, when conversing with a lady of rare endowments, both intellectually and intuitively, in reference to some physiological facts stated in "The Evolution of Sex," a work by Geddes and Thompson, published in the Humboldt Library Series, I remarked:

"I believe if man should perish from off the earth that woman with her strong mother nature and her attracting power would draw from unorganized matter enough of the male element to start the race anew," and she responded heartily: "So do I."

To show your readers that this statement is not so wild as would seem at first sight, I will give some of those facts. The book mentioned says:

"Hermaphroditism is either a persistence of the primitive state or a reversion to it, most likely on the female side as it is

more readily intelligible that a female should produce sperms than that a male should produce ova." This on pages 84-5. On pages 71-2 it is stated that Darwin discovered the remarkable fact while investigating barnacles, that some of the hermaphrodite individuals carried minute males concealed under their shells, and that in one species of insect true females were found with pigmy males attached, often several, leading a shabby existence as parasites, and farther—that these pigmy males are sometimes so degenerate they are little more than parasite testes.

Do not these facts, taken in connection with the well known law of the feminine being the organizing, the embodying power, mean a great deal?

"These pigmy males are sometimes so degenerate." Is it degeneracy, or is it the first step toward those masculine organizations which now claim the right to rule? In the light of the above it looks as if woman, not man, was first. The feminine being the embodying power, it must, by its own law, have first become self-centered as an organized body, and then have drawn to itself the elements to produce a rudimentary male.

All organized forms are the result of this power of the feminine to attract, to centralize, to build. We have only to study this centralizing power to know that it must be so; and thus we find that man is from woman, not woman from man.

Now let us see if we can learn where woman's power lies.

We find that two factors in union are necessary to the production of all life—that the feminine is the attracting power—that even when man took forcible possession of her it was because she attracted him. He wanted her. But, hitherto man has claimed the right to control the joint product of the two factors, not only as to the children but he has claimed the mother as his—claimed her sympathy, her love, her devotion; her intellectual and spiritual life-force must go to him, and the more successful he has been in securing woman's life-force to himself the more successful he has been in his pursuits.

Now, knowing that neither God nor man can create without the feminine element, it logically follows that the attracting power must rule, if intelligent enough to refuse to co-operate on man's line.

Let woman get the idea fully fixed that there is no help for the race under this system of force which man has formulated, a system which is held together by external pressure instead of a centralizing attraction—let her once see this truth and her mother-love will refuse to co-operate with him on the old lines.

Let woman as a sex realize that man can do nothing alone—let her once realize all that this means, and refuse to co-operate with him on the line of force and demand the rule of love, man will be helpless to do, only as he follows her lead; and more, he will carry out her wishes, not servilely, but willingly, gladly.

You women who have worked so hard for the abolition of the saloon, you who have so long called for the ballot, will say that man has not done this in the past. True, because you were seeking to regulate his work, trying to enter his sphere instead of rising up into your own—into that from which you have been held back, and then attracting him to you.

He knows that he understands this system of force better than you can, and he shrinks from such regulation as you would make, feeling that you will only make things worse; and he is right. This system which is held together by force cannot be regulated; it must be superseded.

And now a word as to woman's increasing protest against motherhood. What is its language? Simply this:

"We are tired of bearing children, the half of which must die before maturity, because of conditions both before and after birth—tired of bearing sons to be claimed by government and shot down like dogs to preserve national honor, the duelist's code of honor on a national scale—tired of rearing daughters to become the victims of man's ignorance and passion till their diseased bodies are carted to dishonored graves—tired of bearing inmates for prisons and asylums because gestated under



conditions that make them naturally weak and criminal." Only a few, as yet, so understand what this revolt means as to trace it to its real source; but it is the beginning of that which must eventually place woman where she really belongs.

In one of Mabel Collins' works, *Fleta*, the leading character, makes an effort to enter the order of "The White Brotherhood," an order into which woman had never yet entered, but she failed.

After reading the story I said: "I am glad *Fleta* failed, as will all women who seek only to reach man's best, or highest. Let woman know that she is capable of a higher. Let her seek her own highest, and having found this, she will inevitably attract man to her side. Then love instead of force will be the ruling power—then old things will pass away, and all things become new.

### Crushed by His own Idol.

BY JONATHAN MAYO CRANE.

The Idol-Breaker has fallen—crushed by his own Idol. W. C. Brann, editor of "The Iconoclast," published at Waco, Tex., fell mortally wounded in a street duel in that town on All Fools' day. His antagonist received fatal bullets in return from the fighting editor's revolver. The tragedy was the sequel of continued attacks made by Editor Brann in his paper on the faculty of Baylor University, a Baptist institution. The press dispatches said Brann made reflections upon the chastity of girl students in the school. The man who slew Brann and met his own death in wreaking vengeance, had two daughters attending the university and the inference to be drawn from the press dispatches is that he died in vindication of their reputations.

From these dispatches it would naturally be inferred that Brann had no regard for the chastity of women. But that is not the fact. Chastity—otherwise known as Decency—was Brann's idol. His attack on the Baylor school was based on his belief that the teachers—at least some of them—had not a proper regard for female virtue. His most startling charge was that a fourteen-year-old girl had become *eccentric* while attending the school. He contended that a school where such a thing could happen was not a proper place for girls to attend. He intimated, if he did not charge, that the teachers connived at immorality.

Decency was Brann's idol. His paper was ultra-sensational and violent in its attacks upon what he regarded as shams and hypocrisy. But on the first page for a while he kept a notice standing which declared he would not publish "lost manhood" advertisements for any price, giving as his reason "We may not be orthodox, but we aim to be decent."

I regard W. C. Brann as the brightest, most honest and most forcible champion of a bad cause that I ever heard or read of. He was a perverted intellectual giant. Greatest of American masters of invective, clear and incisive in his logic on many questions, his brilliant brain was chambered in the narrow cell of superstitious reverence for the most tyrannous of idols—Decency. Despising the bigotry of Comstock and callow churchmen who set themselves up as custodians of public and private morality, he outdid them all in minding other people's business. He called his paper "The Iconoclast," which means the Idol Breaker, and yet all his efforts were those of the idolatrous zealot. "There is no God but Decency, and Brann is his prophet" seemed to be his battle cry.

He never stopped to think that Decency is a Protean god, having as many forms as it has worshippers. And each worshipper is certain he possesses the standard of morals which all others should be compelled to observe. What is it to be Decent? Anthony Comstock claims authority to give the courts of law the only correct answer. "Decency is all that conduct approved by 'people generally' which is also approved by Anthony Comstock and all that course of conduct which is approved by Anthony Comstock and not approved by 'people generally.' 'People generally' are right when they agree with

Comstock and wrong when they do not." That is the gospel according to Comstock.

The gospel according to Brann is like unto it: "I am the Idol Breaker. I am come to destroy all other Idols and compel all people to worship my Idol. Thou shalt have no other Gods before me."

What a work Brann might have accomplished as a Idol Breaker if he had first demolished his own stultifying object of worship! If the charges he made against the Baylor teachers were true he could have denounced them just as vigorously for their hypocrisy in practicing secretly what they condemned openly. He could have shown that their acts were the results of their natures and that their greatest crime was inculcating the idea that natural sexual acts are wrong in themselves. He could have shown the difference between the conduct of a free man and woman who exercise their natural right to associate as sex mates outside of wedlock by their own volition, and of the man who, believing such an act vile, would induce a girl of fourteen years, untaught as to her sexual functions, to become his partner in an act which he must know is likely to result disastrously for her while he goes unwhipped of justice.

Had Brann made Truth, Liberty and Justice his trinity of guides, instead of Prejudice, Superstition and Intolerance, he might have been invincible.

### Lucifer's Extension Fund

In addition to the cash contributions to this fund already acknowledged, Prof. T. H. Lewis of Minneapolis, Minn., contributes twelve copies of "Loma, a Citizen of Venus," price per volume \$1.50. Wm. Platt of London, England, contributes a number of copies of his radical treatises entitled, "Do We Live, Do We Love," price, cloth binding, \$1.00 per copy; "Woman, Love and Life," price, cloth, \$1.00. These unique and very interesting books will be mailed from this office to Lucifer's readers, post paid, on receipt of price.

SEVERAL FRIENDS have responded to the proposition of Sidney Holmes to raise a little fund to enable Lillian Harman to take a vacation without injury to the work in office. Of these, W. W. Miller, Conn., contributes fifty cents; Franklin S. Harman, Texas, four dollars. Two or three others have lent a hand, but decline to have their names, or the amounts contributed by them, given to the public. To all these kind helpers we beg to return sincerest thanks.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

She picks up his boot, valise and stick, and runs back to the sleigh. The moon has gone in behind a cloud, and the wood is dark and shadow-filled, and there is no sound save the jingle of the bells when Brownie shakes her head or stamps her feet. She unclasps her cloak and throws it on the seat, and darts back as a crimson shadow through the gloom.

He is lying as she left him; she stoops, and, seizing him by the shoulders, turns him round. The ground slopes towards the sleigh, but it is a good way, and she is going to try to drag him there. She crosses the hurt foot over the other ankle, gets him into a sitting position, and puts her arm under his and begins to drag him down. The blood rushes to her face: she thanks Heaven it is over snow. She strains patiently, looking back over her shoulder to see that she does not get out of line with the sleigh, props him against it, goes round to the other side, gets in, and bends over him. He groans, and she forces some more brandy through his teeth: he drinks. The movement, possibly the pain, has roused him; he turns his head and tries to see her. Bikkje barks excitedly.

\*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

"Try to get in; the sleigh is very low. Don't try to stand, try to sit up on it; then I'll manage."

She puts her arm under his armpits, and tries to raise him; he does succeed in getting in: he sees what is wanted of him, and manages to get on to the seat. She puts the blanket and valise under his feet, fastens the skin on his side. Bikkje has got in of her own accord. He leans back exhausted. She leads Brownie to the end of the road, turns her head homewards, gets in, and gathers up the reins. The moon is out again, weaving light as with a silver shuttle. She looks at his face: the outlines are sharp as bleached bone, the eyes are sunken, and the same helpless, childlike expression that touched her the first time is more accentuated than ever. Brownie needs no guiding; she scents home, and knows every turn of the way. She throws back her cloak from her shoulders, and passes her arm round him, and draws his head on to her shoulder. "Tsuk, tsuk, Brownie, old girl!" she urges, without looking up.

"He must have been ill," she thinks, and she croons over him. "Oh, my poor love, my poor, poor love!" She remembers how she has wished all through the changing moons that have waxed and waned since they parted in the twilight of that eventful white summer night, wished with a strength that was prayer to have him again. Some of the strange dread of fate, the fateful fear that lies deeper in our souls than our new religion or civilized codes, wakes in her, and she whispers to herself with a dread chilling her heart: "Have I wished him, willed him harm, by wishing him to myself,—wished another fate than destiny held in store?" And she makes a sort of bargain with fate to suffer anything, if only he be spared her,—this vagabond lost on a summer night and found in the moonlit snow; and a hot tear splashes from her lashes on to his face. She bends, and rubs it off with a caressing touch of her cheek, telling herself he will never know.

It is warm under her cloak, and her body is one glow of heat; his half-frozen limbs sting him as he begins to thaw again. They pass the ferry: "Tsuk, tsuk, Brownie, old girl!" Soft little flakes are beginning to fall; they touch her face like shy, cool fingers, and she feels in her heart that she would gladly drive on forever thus, with his head on her breast. The idea comes to her, "if her sleeping friends could only see her!" And she laughs an odd exultant laugh as she thinks how they lie tucked under their eider-downs, whilst she is gliding through the white woods to the rhythm of bells and light of moonbeams in crystal lustres, with her prince asleep on her heart. He stirs, she looks down; his eyes are wide open, and gaze wonderingly up at her. There is no recognition in them. She is glad; and yet there is a little sting of pain in the knowledge. She forgets that she looks big and bonny, with clear eyes and glowing cheeks, and that the waves of her hair under her fur-trimmed cap are frosted with rime. He rubs his cheek against the fur, and smiles drowsily.

"Are you the Snow Queen?"

"Perhaps. Shut your eyes, and sleep; and when you wake, you'll know."

"I do know, lilemor" (motherkin), "only I forgot."

Her joy changes to alarm; he is wandering back to snow queens and the little mother of early childhood. She urges on the mare with sharp jerk of rein and encouraging cries, and she answers and flies ahead, scattering the loose snow like foam. A light gleams at the turn of the wood near home, and as she nears it, Gunhild cries, with a tone of relief in her voice,—

"God, be praised, Frue! I was going to leave Brindle, and take the road after you."

She springs on to the back of the sleigh, with her lantern swinging at her waist. "Jomfrue has been on her knees ever since," she says, as they drive up to the door.

Aagot rushes out; the cattle-girl gets down.

"I'll take Brownie out, Frue; she's very warm. He won't hurt to wait a second!" She unharnesses the mare, and leads her to the stable; they can hear her talk to her as she bustles about. They wait in silence until she comes out and unfastens the bearskin.

"His foot is hurt, Gunhild; mind it!"

"No fear, Frue, I'll take his shoulders." She passes her strong arms under him,—she is as used to handling animals as other women babies,—to moving great tubs of mash and carrying huge trusses of hay.

Jomfrue takes his feet, and they carry him in. She follows. Her shoulder is cramped, and her hand has gone to sleep, and her head throbs when they get into the warm air. They carry him upstairs, and the blood rushes to the cow-girl's face, and she breathes a bit hard when they reach the top. She makes an effort, and lifts him on to the small bed. A bright streak of flickering light darts across the floor from the oven, and the sizzle of wood and smell of spiced wine fill the room pleasantly. Some blankets are warming near the stove.

"He's a long, fine-built chap, if he had any flesh on his bones!" she remarks, drawing a long breath, with her hands on her hips, and the eye of a connoisseur in beasts. Then, turning to Aagot,

"You see to Frue; she mustn't take cold,—she'll be wanted by and by. I'll see to him," with a significant look. They leave the room, and she unrolls the plaid, cuts off his sock with the scissors hanging to her belt, and feels his ankle like a bone-setter.

"Ai, yai! that was a bad wrench."

She feels it with the tip of her fingers; he winces and groans.

"So oh, lad, so oh, that's better,—he's coming to."

Living alone among beasts as she does, she has a habit of talking aloud. She lifts his head, and forces some of the spiced wine through his teeth. She is more decisive than tender, and some of it runs down his chin and neck; it rouses him, and he drinks eagerly.

"That's the man, drink it up; and then we'll get you into the blankets." She is taking off his clothes.

"Lean on the other foot, and help yourself! Uf! men are like calves,—if they've got a limb they mustn't use, that's the one they'll want to put to the ground." She pulls him up and gets off his coat. He stares about vacantly.

"Where am I? How did I get here? Hey, Bikkje!"

"You're where the calf was when he got in the clover-field. Pull out your arms, man. Lord! you're a skilful o' bones, like a calf after the scour. You must have had water gruel for your Yule cheer!"

The wine, with its fume of cardamoms and nutmeg, the strong smell of cows and stable from her clothes, and the shooting pain confuses him; he does not answer, only fights feebly against her. She laughs, and handles him like a young kid; strips him stark naked, without paying the slightest heed to his remonstrances, and rolls him unceremoniously in a blanket.

Jomfrue enters just as she is picking up his shirt from the floor.

"Lord sake, Gunhild! I put a shirt out of the poor cupboard."

The cow-girl laughs: "Not a shirt he wants yet awhile. I'll come and put one on, if you're shy about it. Get some strips of old linen, and dip them in cold water, and wind round his foot. I'll see to Brownie and put up the sleigh, and Henrik nor no one need know how he got here. Send for the old doctor by the six boat. He's more like a vet than a doctor for creatures; but he can hold his tongue. I know the old doctor. He swears by Frue, and he's worth ten of that other whipper-snapper."

She steals downstairs. She rises with the dawn, and she has done the round of her work each day; drunk her share of rawspirit in honor of the Yule; danced vigorously each festival evening, and had no sleep for two nights. Yet she makes no complaint; she is true to her nature, with its splendid loyalty, sturdy independence, and stubborn pride, and about as much understanding of conventional morality as the first best cow amongst her flock. She is never in the house except when the big bell rings to meals, and she brooks no interference; it is only on rare occasions, where strength is wanted, that she

## 707.

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lends a hand, and she is proud of the reliance placed in her. She comes up at five with some coffee and rusks to Jomfrue; some bits of hay are sticking in her hair, for she has lain down with the newly arrived calf for a brief sleep.

She stands and looks down at him, looks at the palm of one of his hands, but makes no remark, and only whispers,—

"Did Frue leave the note ready? That's right. I'll send Henrik. Is she asleep?"

The big house is alive with the bustle of the day. The adze rings in the woodshed, the Swedish gardener is whistling at his carpenter's bench, for that is his winter work, and the women sing as they spin.

The jingle of bells sounds through the clear air, and the doctor's kariol dashes up. He is driving a wicked black mare from the Hallingdal, half thorough-bred, that no one else can handle. He must harness, unharness, and hold her while she is groomed; and once when he was away, she held the yard at bay for two days, tore up two sacks of oats, and roused the village with her wild whinnying. And when he tried his first breaking, she bit off two of his fingers; and they tell yet how he and she fought it out for a day and a half, and how the old doctor laid a spell on her. There is the usual scene of tramping and plunging, tossing mane and streaming tail, dogs barking and men calling, "Look out!" before Zwartan (Black One) is safe in a stall. She watched the scene from the bedroom window, and goes to the door to meet him.

"Well, what have we here? Where's your color?" pinching her cheek. The old doctor does as he pleases. He looks down at the man in bed; his face is flushed, and he is tossing his head from side to side. He feels the foot.

"That'll get all right in time! This is more serious." He listens to his breathing, covers him up, and takes out his thermometer.

"He's in for pneumonia, and by all tokens he's not long out of it. Hye, Bikkje! What the deuce are you doing there? You go down and get me a glass of that old port of yours, and a boy to ride back with me, and I'll have a talk with Jomfrue about the patient." He pushes her gently outside the door. She goes down, and stands at the window, looking out at the winter scene; she does not hear him come in.

"Well, Princess, who is he?" She utters his name with a rush of color, and the old doctor purses his mouth into a whistle. "Phew! that wild eagle! Well, he's like Zwartan,—every one mightn't care to tackle him; but there's race in the fellow, and that's everything. There's no reckoning on women; they give the mitten to a fellow with a solid banking account, and set their hearts on a fellow that flashes like a comet, and is about as seizable."

"Well, it's like some men's taste in horseflesh, doctor!" He laughs genially. "True, dear lady. How did he get here? He couldn't pat that foot to the ground, and he wasn't fit for much walking when it happened."

She gave him the facts in outline.

"I know the place. How did you get him into the sleigh?" "Dragged him!"

"The devil photograph me! did ye now! Ay, what did the old doctor tell ye? Throw aside those infernal stays, take exercise, and you'd be a grand woman! And so you are. I'll come back tonight. Trust the old doc to pull your crazy poet through for you! Only patience!"

To be continued

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Prohibition and Self Government; E. C. Walker.	25
Practical Co-operation; " " "	25
The Revival of Puritanism; " " "	25
Love and the Law; " " "	25
Sexual Enslavement of Woman; " " "	25
Digging for Bedrock; " " "	25
In Hell and the Way Out; H. E. Allen.	25

## Ruled by the Tomb.

### A Discussion of Free Thought and Free Love.

BY OXFORD NORTHCOTE.

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**The Outcome of Legitimation.** By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowler on a mail scale, and refused to print it, alleging that the matter which they printed was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 1 cent. For sale at this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 17.

CHICAGO, ILLINOIS, APRIL 27, E. M. 298. [C. E. 1898.]

WHOLE No. 708.

### In Reading Gaol.

I know not whether laws be right,  
Or whether laws be wrong;  
All that we know who lie in jail  
Is that the wall is strong,  
And that each day is like a year,  
A year whose days are long.  
But this I know, that every law  
That men have made for man,  
Since first man took his brother's life,  
And the sad old world began,  
But strews the wheat and sows the chaff  
With a most evil fan.  
This too I know—and woe it were  
If each could know the same—  
That every prison that men build  
Is built with bricks of shame,  
And bound with bars lest Christ should see  
How men their brothers maim.

—Oscar Wilde.

### Plumb-Line Penographs.

BY E. C. WALKER.

In one of the Virginias the other day they hanged a man and then discovered that he was not the person who committed the outrage which the mob sought to avenge. In other words, the mob was criminal but its victim was not. The difference between mobs and the men they kill is that the mobs are always criminal while the objects of their wrath are in some instances criminal. The mob is the child of firewater and mad impulse; it feels, it does not reason, and hence does not discriminate.

Modern science finds adaptation everywhere, but not a trace of design. The school of evolution simply displaces all the old text books of teleological assumptions, putting in their place the records of accumulated knowledge. It shows that those forms of life survive which can adapt themselves to changing environments.

It is begging the question to say that, because the dangers that constantly menace life, teach cunning and endurance, therefore Nature has plans and they are beneficent. Danger makes the tiger and the rattlesnake more effective organisms than it does the sheep and the dove. If nature's "plans" are commendable in the case of the anaconda, what are we to say of them in the case of the antelope which the anaconda slowly squeezes to death? The doctrine of design gains nothing in either logic or ethics when taken away from a god and given to "nature."

While it is quite possible for one love to completely fill the life for a time, and while it would be foolish to try to deny this love full expression with the intention of forcing other expressions, it still remains true that all such exclusiveness, however normal it may be to the individual dominated by it, is not con-

ducive to an ideal openness and broadness of aspiration and life. It circumscribes rather than expands the powers of intellect and emotion. It narrows the sympathies and limits the scope of laudable ambition. It tends to satisfy the mind with the inferior, to make it content with less than the highest attainable. It makes for apathy and stagnation, and discourages noble discontent and the swiftly flowing onward currents of endeavor. It leads one to shut the eyes to the beautiful and to disparage the worthy when found in other than the worshiped personality. Its inevitable tendency is toward clannishness and the unwise strife born of the pettiness, envy and jealousy of clannish interests. Like its congener, patriotism, its nurse is Hate, from whose breast it sucks the poison of enmity to the alien, and he or she is alien who has the power to contribute to the happiness of the adored one. Like patriotism, again, it sleeps with one hand upon the heart of its deity and with the other holds in fierce clutch the dagger of Murder. Its dreams, inexpressibly sweet though they may be, are dangerous as those that are birthed in the smoke of smoldering opium. They seduce to paralyze and to destroy. Stupor follows hallucination and heart-petrification and mental fossilization swiftly ensue.

What the Freethought cause needs today, more than anything else, is such men and women as were William Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Stephen S. Foster, Gerritt Smith, Frederick Douglass, Lucetta Mott, Ernestine L. Rose, Elizabeth Cady Stanton, Abby Kelly Foster, Susan B. Anthony, Lucy N. Colman, and their co-workers—men and women of the purest character, etc.—H. L. Green.

Yes, if we had more such men and women in the Freethought army and fewer of the other kind, we would have much less ostracism of dissentients, much less meddling, much less narrow-mindedness. These men and women stood for the fellowship of the soldiers of liberty, and those of them who live now still stand for that fellowship. For instance: Mr. Green has mentioned that revered worker for humanity, Lucy N. Colman. Let him ask her if she indorses the demand for the exclusion of Social Radicals from Freethought organizations. The trouble with Mr. Green is that he can see "virtue" only by looking into the setting sun. Only those have good "character" who accept his definition of sexual morality, but he has made a mistake in jumping to the conclusion that all these who were the heroes of the anti-slavery struggle would have stopped growing where he stopped growing, or that those who survive with him have all stopped growing. Liberty is a principle, not a set of dogmas, and the true exponent of liberty is he who fights for the freedom that is now menaced, not he who worships those who battled a century or a generation ago for the liberty that was then in peril or denied. The noblest of the old abolitionists held liberty as a principle, not as a dogma. Mr. Green seems to accept it as a dogma only, applicable in religion and politics alone.

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.—Thoreau.

## "Cityless and Countryless World," etc.

BY C. L. JAMES.

EDITOR LUCIFER: You say in your last issue that my remarks, which you printed under the heading "Another Warning Voice," do not touch the ideal of a "Cityless and Countryless World." I will try to do so now.

The ideal of a "Cityless and Countryless World" will be realized—is being realized—by a normal process of evolution, beginning where social progress is most vigorous, that is at those cities which combine the advantages of being newest and largest. It is no where so near realization as in the vicinity of Chicago. There is a great and pernicious congestion in the center of Chicago; but it is insignificant compared to what exists in London, New York and other older cities of the same grade. *Ras in urbe—urbs in rure*—are nowhere seen to such advantage as in the multitudinous villages, extending into Indiana and Wisconsin, which railroads, telegraphs, telephones, gas, water mains, etc., make, for all purposes of convenience, part of Chicago.

I repeat that to attempt to practicalize the ideal by flying from all these advantages to some neighborhood of Whitecaps in California, is just the old million times tried and exposed reactionary delusion of getting free from the losses of civilization by sacrificing its blessings. Start your Hilda's Home in Chicago; and that not by isolating yourselves, but by utilizing all the solitude of a crowd!

James Denson's article in *Lucifer* No. 704, almost expresses the true policy of radicals. A man of limited education, but good sense, Dennis Kearney, once boiled that policy down into a single sentence of counsel—"Pool your issues." Sexual freedom, mental freedom, economic freedom, free speech, free press, free mails, free trade, free this and free that—are all but freedom. They are summed up in Anarchism, which is free everything. Cure mankind of the authority-superstition—teach them that the orthodox hell, the Grundy hell, the penitentiary hell, the war hell, the marriage-and-prostitution hell, the poverty hell, are all but so many manifestations of the ape instinct to do as others do and make non-conformists do likewise—of the correlative desires to boss and be bossed—that all alike but retard the evolution of humanity, upon which its elevation above brutality depends—and you lay the axe to the root of all evils at once.

But if any one kind of freedom should be more vigorously urged than another, it is sexual freedom—for this very weighty reason, in addition to several very weighty reasons which Mr. Denson has given, that economic freedom is physically impossible without sexual freedom. The increase of population makes it physically necessary for men to exploit each other unless that increase is subjected to a vigorous preventive check. But there can be no preventive check like absolute sexual freedom limiting propagation to the wishes of the less amorous sex. And, therefore, John Stuart Mill was right in predicting that the Malthusian theory, long regarded as the great argument against socialism, would turn out to be the strongest of arguments in its favor.

After reading the communications by Rev. Sidney Holmes and Voltairine de Cleyre in No. 705, I feel moved of the spirit to arise and blow my own horn. I always dislike to do so, because it savors of free advertising; which neither financial ethics nor a due unwillingness to make oneself an object for sarcasm will permit. However, there is no fool like an old fool, and since passing the tenth lustrum, I have felt free to brag,—when I thought any good was to be done by it.

I don't think Miss de Cleyre is becoming reactionary. On the contrary, her last article on the sex question shows progress since she wrote about it rather more than four years ago. I had always greatly admired her utterances until then—still found them much superior to those of most others on the same side—and regretted only to observe that she was inclined to be dogmatical and abusive. (Somehow, no advocates of things

as they are, ever misses being so.) Now, for a sure mark of progress, there is, in her last article, much less of this. She makes the modest announcements that "the whole subject of heredity is obscure"—the entire region of experiment mere groping,—the more facts turn up the less she is able to classify, group, define and see daylight. Four years ago, that is just what I should have said. But my historical work requires me to bestow a special study on Evolution, and Degeneracy as a phase of Evolution.

In my lecture on Degeneracy, which has been noticed by *Lucifer*, is boiled down all the information usually available to be found in the half Latin works, not only of Krafft Ebing, but also Lombroso, Max Nordau, and their entire school. In this philosophy of Degeneracy is found the first gleam of real light upon heredity. The Degeneration-philosophy shows beyond doubt that many practices once common, among them homosexual, or more properly unisexual, love, have become rare, not through education, but the elimination of their victims in each generation by natural and sexual selection. (I could give a much better list of sexual inverts than that cited from Havelock Ellis, which is almost confined to Romans of the Imperial period. Pretty much all Greeks were that way inclined. Anything like a full list would include David and Jonathan, Achilles and Patroclus, Damon and Pythias, Aristides, Themistocles, Harmodius and Aristogiton, Sophocles, Aristophanes, Socrates, Alcibiades, Epaminondas, Lysias, Pelopidas, the Sacred Band of Thebes, the younger Dionysius, most of the Calypters and of the Knights Templar, Henri III. of France and his *mignons*, James I. of England, Frederick the Great. I am not so sure of Shakespeare's entire exemption. See his portraits of Achilles and Patroclus in "Troilus and Cressida," and his Sonnets. It must be understood that unisexual passion by no means necessarily implies either abnormal conduct or obscene expression. Most of the Greek literature which relates to it is perfectly modest in language. Repulsive details are scarcely to be found any where but in Aristophanes and Athenaeus.)

Miss de Cleyre says she has found that love children were neither better nor worse than marriage children "so far as natural endowments went." Now, the Degeneracy-philosophy, with its inductive basis, not one individual's experience of four or five cases, but all history; shows beyond cavil that mutual passion in the parents, a most difficult cause to ascertain, is yet, much more consequently than we can immediately prove, a main cause of superiority in "natural endowments;" for which reason the number of bastards among geniuses is surprisingly large; while, quite consistently, the number suspected of being bastards, though their mothers were married, is also large. I mention, off hand, without reference to any book, the following long list of bastards and probable bastards distinguished by "natural endowments": Moses, Jephthah, Samson, Abimelech (son of Gideon), David, Minos, Hercules, Themistocles, Archelaus (king of Macedonia), Philip, Alexander the Great, Romulus, Cyrus, Xerxes, Darius Nothus, the Buddha, Lao-tse, Tsong Kapa, Marcus Brutus, Nero, Tiberius, Commodus, Elogabalus, Genserich, Jesus, Charlemagne, William the Conqueror, Richard Cœur de Lion, Saint Louis, Louis XIV., Pizarro, D'Alembert, Aretino, Schopenhauer, Charles Martell, the Duke of Berwick, Leonardo da Vinci, Boccaccio, A. Dumas, Cardan, Savage, Prior, De Girardin, La Harpe, Alexander Farnese, Dupanloup.

Miss de Cleyre also says she observes "that superstition and persecution exist in very virulent forms among savage tribes, who entertain no superstitions at all about sex." I should like to know which tribes she refers to. I am aware of none who are not steeped in sexual superstition; and, as stated, I have made a very special study of social evolution. There are savages who live—truly—in promiscuous intercourse, every woman being the slave of every man; but surely that is not what Miss de Cleyre means by being without sexual superstition. It is itself a sexual law, of which historical study will show all civil laws about sex to be only modifications. It

is also perfectly compatible with the sexual rites of Priapus, Cybele, Aphrodite, Mylitta, and other primitive deities, from which all religious rites are, through various modifications, derived.

It is no disgrace to be ignorant. We are all born so, and none of us more than very imperfectly get over it. But it is ridiculous to dogmatize on a subject about which one is ignorant, and it is wicked to hate knowledge. These two characteristics make up the essential spirit of priestcraft. True, priestcraft has many strings; but sexual superstition is the sheet-anchor. Sex slavery is the oldest of slaveries, on which all others can be affiliated. While a chain attaches to the hearts and minds of women as such, the priest, slave-owner, landowner, trust-thief, noble, king,—whoever, in short, finds it profitable to keep us tethered in darkness, has a pull. He can always plead for ignorance and suppression of knowledge with effect, so long as there exists a prejudice against any possible outcome of sexual freedom. Women may bear children who can be deceived by priests after they have themselves become free from "religious anti-sexism." But they can expect no other kind till then.

### A Fair Hearing.

BY CHAS. GANO BAYLOR.

Lucifer stands preeminently before the world for the most advanced, enlightened, liberal, progressive and radical constituency in America. You hold that title by right. You have won it by courage. Shall it now be said of such constituency that its Light-Bearer shall deny free speech and unfettered debate upon an epoch in human history upon which turns the final result of the triumph of universal Imperialism over liberty?—a world-wide struggle in which America is the battle field involving universal humanity?

Shall the Jesuitism skillfully sandwiched between Comstockism and Parkhurstism to conceal its real character and disguise its real flavor also paralyze the independent Free Thought and Free Speech of Lucifer as it has paralyzed the American government for two years on the Cuban question?

I ask these questions because the fact that the papacy is a world-wide political and diplomatic machine can no longer be denied, and because the cause of Truth, Humanity and a "Fair Hearing" justify me in claiming that the following extract from the report of the committee on Foreign Affairs of the American Senate on the Cuban-Spanish-Papal question be laid before your readers:

"It is believed," says the report, "that recognition of the belligerency of the insurgents in Cuba, if it had been given seasonably, discretion to act having been given the president, when it was recommended by concurrent resolutions to that effect passed by congress, would, if executed by the president, have insured the speedy termination of the war without involving the United States in the contest. Such recognition was not given by the president, and conditions have changed so materially since it was thus proposed by congress that, if given now it would fall short of supplying the just requirements of the present situation in the light solely of the INTERESTS OF THE UNITED STATES."

The reader will please mark the artful construction of that entire paragraph, dictated by Archbishop Ireland, including its concluding words in which the right of the insurgents is set aside.

Shall I be allowed to show who it was and what it was that paralyzed the action of both the Cleveland and McKinley administrations in this Cuban matter and which also artfully nullified the joint resolutions in favor of the belligerent rights of the Cuban insurgents by lodging discretion of execution with the president, as passed by both houses of the American congress, and what hand it is that framed the paragraph which I have quoted?

Or shall it be said in such a crisis as this, on such an issue as this, with the world looking on, that the only journal in

America which has so far dared to debate this transcendently important question in all its bearings, the only journal which stands for absolute freedom and liberalism in America, liberalism in the true sense, will be forced to close the debate out of deference to the Jesuit, the chief criminal who has managed to skillfully sandwich himself out of sight between Comstock and Parkhurst, his co-criminals?

Providence, R. I., April 14.

### The Sex Control Question.

BY S. R. SHEPHERD.

That Napheys, Geddes, Thompson or "Tom Walker" have taken notice of the fact that vital plethora conduces to female offspring and vice versa is not surprising. But mere observation of that effect or phenomenon, without explaining it, hardly entitles them to be boomed as discoverers of the law of sex or sex control.

People observed the fact of gravitation long before Newton discovered the law. A horse may visually "discover" a paper or an electric car moving mysteriously along the street yet fail to mentally comprehend or discover the cause. The woods are full of mere sight-seers—phenomenon discoverers, but discoverers of law and causation are few and far between.

The idea of sex periods in the ten or twelve day fertile period is old and has been construed both ways. As quite a majority of conceptions must take place in the early part we can only account for present sex equilibrium on the theory that the first sex period is much shorter than the latter.

As the menses indicate high tide vitality or full positive magnetic conditions I advise persons testing my theory to observe the first three days as favorable to females and from the seventh day to the end of fertile period as favorable to males. "Every little helps!" Experiments can be made in breeding domestic animals, if desired. All results favorable or unfavorable should be reported to Lucifer.

It will be no discredit to Lucifer or its cause should members of its family work out scientific problems of great interest to the world and I for one shall refrain from disparaging their claims or discouraging their efforts in that direction.

### Sociologic Lesson. No. LXIII.

BY HENRY M. PARKHURST.

**HOSPITALITY.** In the early ages of the world, charity and hospitality were virtues, based upon existing necessities. There was no way in which the poor and unfortunate could subsist excepting through charity; and there has been no way in which friends at a distance could personally communicate without the giving of hospitality upon the one side and receiving it upon the other. The demands of charity deprive the individual of part of his property; but the demands of hospitality deprive him also of his personal liberty.

The forced contributions to meet real needs are trivial compared with those having no apparent necessity. Persons who ought to be self supporting depend upon others to help support them. Often young women and sometimes young men depend upon parents to continue indefinitely the support they gave them when unable to take care of themselves. Women become so accustomed to be dependents that when they do not marry for a home, without the expectation of rendering an equivalent for their support, they quarter themselves wherever they are tolerated, sometimes spending weeks or months in succession at different places in turn, expecting at each place to be treated as a welcome guest. This is a forced contribution not merely of the cost of their living, but of the time bestowed upon them; and in most cases it is a restriction of the liberty of the party invaded, who is compelled to adapt his plans to the convenience of the invader. In the co-operative household, composed of free workers, there would be no excuse for this infringement of individual rights.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

War is here!

War is hate! War is revenge!

War means murder, massacre, assassination, massacre!

War means devastation, pillage, demoralization, disintegration, barbarism, savagery.

War means militarism. Militarism means despotism. The soldier surrenders his freedom, his selfhood, his life—to his superior in command.

War means more debt and more taxes. Debt and taxation mean slavery.

Wars are the result of ignorance and superstition, religious, moralistic (sexologic), political and economic or industrial. Until reason and knowledge take the place of superstition and ignorance wars of all kinds will be inevitable.

## The Crisis.

An earnest and thoughtful friend of Lucifer, an old journalist, writes us as follows:

COMRADE HARMAN: It is inconceivable that a paper like Lucifer, with such a world-wide constituency, should fail to make the present crisis in America a leading feature, in fact the leading feature, in each week's issue until the crisis is past. The fate of the world hangs on the Cuban question. From both the standpoint of principle and of sagacious journalism therefore this is your proper course. To act otherwise would be like a man absorbed in study in the upper flat of a building in flames. The alarm is given him. Loud rapping is heard at his door. "Who is there?" he shouts, angry at the interruption. "The building is on fire!" "Let it burn—I'm studying the sex problem."

Well, let us see. Admitting the unusual gravity of the present situation I fail to see that the "fate of the world hangs on the Cuban question." We, as a people, or aggregation of peoples, here in what is called the United States of America, have passed through many crises, since our political separation from the British monarchy.

The first of these crises was when Alexander Hamilton and his co-conspirators changed the federation of independent communities, or colonies, to a nation, a consolidated government, with most of the bad features of European governments. Some of these features being: (a) the power vested in the hands of one man who holds his place for four years—practically an imperial power far greater than that exercised by the sovereign of England; (b) an irresponsible non-elective judiciary with power to override and nullify the will of the people; (c) the subordination of the lower house of congress to the other branches of the government, whose officials hold their positions either for life or for much longer terms than do the "representatives" of the people—by which feature it is rendered impossible, often, to effect changes desired by the people otherwise than by a resort to violent revolution.

Another crisis of very great significance, was that of 1861, when the right of peaceful secession was denied to the people of the Southern states of the American Union,—a right for which the thirteen original colonies fought seven long years to establish. The triumph of centralization in the war of the "rebellion" simply carried out in practice the policy of the great conspiracy that, in 1789, undid the work of the Revolution of 1776. The result of the truce at "Appomattox" was that plutocracy exchanged the old and crude methods of enslaving the producers of wealth, for the more modern, more scientific and far more successful but far more cruel and inhuman methods.

Another crisis there was, when, soon after the signing of the truce spoken of in the last paragraph, the American hierarchy,—or the theologic branch of imperialistic, paternalistic government of man by man—saw an opportunity to extend its power and prerogatives by taking advantage of the political tendency to centralization. By secret methods,—by methods wholly foreign to the principles usually called American—the agents of this hierarchy secured the enactment of a national statute plainly violating the constitutional amendment that guarantees freedom of speech and of press. I refer of course to what is known as the "Comstock postal law," armed with which the agents of the hierarchy make war upon books and papers teaching important facts in physiology and in sociology, and punish by fine and imprisonment the publishers and dealers in such literature. Not content with a censorship of mails the agents of the same power-seeking hierarchy have secured the passage of laws by which the common carriers known as Express Companies and freighting companies are prohibited from carrying the books and papers that have fallen under the ban of the American theocratic "Inquisition."

And still another American crisis occurred when the supreme court of the nation refused to intervene in behalf of men sentenced to death for no crime whatever—but simply for exercising their inalienable right of free speech in condemning the rule of the plutocracy; thus establishing the precedent that whenever the plutocracy choose to imprison and hang men for words only, it can do so with the entire sanction of the American judicial tribunal of last resort.

A number of minor crises might be mentioned—for instance, the great railroad strike of '94, and the imprisonment of Eugene V. Debs for "contempt of court," the Hazleton massacre of unarmed strikers, and the acquittal of the wholesale murderer Martin, showing that the wage-slave,—like his brother, the chattel slave of olden time, has no rights that the land-lord and the mine-lord is in any wise bound to respect.

In view of these incontestable facts of history may we not ask, what can the present Cuban-Spanish-Papal crisis do for the American people that has not already been done for them by previous crises?

It is true that this crisis may help to increase the burden we already bear. It is stated that the burden of taxation, direct and indirect, is now not less than one hundred dollars per year for the family of every American working man, and the war with which we are threatened will doubtless increase this burden somewhat faster than it was increased during the administration of Grover Cleveland,—who, to oblige his millionaire friends, issued an additional fifty millions of interest bearing bonds for the American workingmen to pay. These workingmen are even now talking "repudiation" of debts they never authorized any one to make in their name, and the new war debts may hasten the day of release by making the burden too grievous to be longer borne.

The illustration, the simile, of the burning building and the student of the sex problem will scarcely apply in the present case. Instead of shutting ourselves up in the upper story of the social edifice—which we all know has been on fire for many years—Lucifer's writers have been industriously searching in every part of the building for the origin and chief center of the flames and smoke that from time to time burst forth from roof and sides of the ancient structure. We have seen that the firemen—church and state officials and volunteer associations—have been all the while directing their efforts not against the origin of the fire but simply against these jets of flame and smoke. We have observed also that the means or material used to extinguish the flames are not well suited to the purpose—streams of molten sulphur from theologic fire engines and of kerosene—organized charities—instead of pure water (justice), nature's extinguisher for the fires, the evils, arising from social inequalities and slaveries.

To speak in plainer language: Lucifer's work has been, and is, to look for the deep-seated causes, to pull off the masks

that hide the real causes of wars, of poverty, of disease, of imbecility, of vice and of crime. We think we have found the chief of all these causes in the denial to woman of her natural right of self-ownership—in the enslavement of womanhood and motherhood—in the enforced ignorance that enshrouds the question of right uses and the abuses of sex.

To use another metaphor: All reforms are necessarily interdependent and interrelated. But in the natural order of things some reforms are first or basic. Sex-reform holds the same relation to other reforms that the root holds to the trunk, the branches, the leaves, the blossoms and the fruit of the tree. All of these are necessary to the perfect tree, but, in the order of development the root comes first. Without this there can be no trunk, no branches, no tree, but if the root be sound, though all the rest be destroyed, the tree can and will be reproduced.

"Sex contains all." Thus believing we of the Lucifer band put our main efforts into the work of securing proper recognition of this basic fact.

M. H.

### Lillian Harman in New York.

BY M. FLORENCE JOHNSON.

It is long since there has been an event which has given the social radicals of New York so much pleasure as did the recent visit of Lillian Harman.

On Sunday, March 26, she read a short paper at a gathering of the friends of Lucifer held especially to welcome her. The chief purpose of the paper was to impress upon the Liberals the necessity of expressing in their lives the principles they teach. "We should show," she said, "the same hospitality to the practical expression that we do to the theoretical idea."

Illustrations were presented tending to prove that in many cases we do not approve acts that come under the principles of liberty in favor of which we speak and write. The discussion that followed the reading of the paper was very interesting, Lillian closing by reviewing her critics in a most satisfactory manner.

On Tuesday evening the friends living at 244 W. 143 Street tendered a reception to her. Among those present were Dr. E. B. Foote, Jr., E. W. Chamberlain, C. B. Cooper, C. R. Welker, Anna Stirling, Amy L. Scudamore, Mary Krimont, Ernest Winne. The evening passed rapidly with music and conversation. Those who have long known of Lillian Harman as an assistant on Lucifer, were delighted to find her such an interesting and effective conversationalist and instructive exponent of Social Radicalism. Through the week she received many calls from the friends of liberty who knew of her work.

On Friday eve, April 1, she lectured before the Manhattan Liberal Club. This club, I believe, is the oldest Freethought club in this country. The platform is free and the best talent on secular affairs of all kinds is to be heard under the auspices of this society. Every speech is followed by discussion. On the occasion of Lillian Harman's lecture she held the undivided attention of the audience from the beginning to the close of the paper.

I understand that lecturing is new to her, but from her presence and command of her subject and her hearers, one must believe she feels perfectly at home on the rostrum. It may be a new place, but evidently she has found where she belongs. I predict she will win a prominent position for herself among the most eloquent pleaders for liberty. Her subject was "The Regeneration of Society." Following are some fragments of her address:

"The notion, held by many of the worshippers of Grundy, that liberty and license are synonymous is not true. They are absolutely and irreconcilably opposed to each other. Liberty cannot exist where there is license. Liberty means equality of rights. License means a special privilege. If one person has a license which gives him a special privilege to invade the liberty

of another person, the invaded one's liberty is but an empty name.

"How can there be freedom of conscience in religion in a country where one church has a special license, as in England? How can we have individual liberty of choice of treatment, when we must go only to regularly licensed doctors of medicine, as in the United States?

"How could the slave woman choose whether her children should be black or yellow when a white man held a license which gave him the ownership of her person? How can the white woman do her best work in the regeneration of society when a man holds a license which bars her from the liberty of choosing when she shall bear children, under what conditions she shall bear them, and how many she shall bear?

"Licentiousness is a term greatly abhorred, yet that is what we have when liberty is denied. Invasion of woman by man outside the marriage pale is a horrible crime, which is legally punished by imprisonment, but the sense of the community revolts against the outrage so strongly that it frequently ignores the law and hangs or burns the invader. But, let the invader be licensed by law, and the woman has no liberty, and is therefore, not invaded. Her person is not her own, and she has no right to the control of herself. When a mob hangs a man for outraging a woman who is not his wife, the papers are full of details of the crime and its punishment, and the sympathies of the community are with the mob. But let an editor dare to call attention to a licensed outrage, and the prison doors yawn to receive him.

"It must not be forgotten that only through opportunity for development can Evolution do its perfect work, and through growth in freedom will come the true regeneration of society."

The discussion following the address was very animated, all sides being represented. Dr. E. B. Foote, Jr., opened the discussion, and was followed by Mr. Jones, George, Francis Train, I. R. Rinn, Dr. C. S. Weeks, E. C. Walker, Lawyer O'Neill, myself and others, some of whose names I do not remember, but there were lawyers and merchants, Catholics, Spiritualists, moralists and libertarians.

Some of the conservative speakers consoled themselves with the idea that Lillian Harman was young and enthusiastic over an ideal, but that with maturity and experience she would of course come to their way of thinking. Those who knew of her tireless efforts for freedom, smiled at the remarks of these uninformed individuals.

Our side was ably represented in the discussion, you may be sure. T. B. Wakeman advised a study of the evolution of marriage, assuring us that such study would reveal the fact that marriage is an outgrowth of the idea of property; that in early marriage a man owned his wife as he owned a piece of land, a horse or a cow. He complimented the speaker on the good thought and the excellent manner of presentation of her paper.

Lillian closed the debate by a good reply to her critics. All were delighted with the speech and the speaker. Saturday morning at 9 o'clock she sailed for London. That she may have as spontaneous and earnest a welcome there as she had here, and returning bring us as hearty greeting from Europe as she takes from America, is the sincere wish of all her friends in New York.

### Book Reviews.

BY REV. SIDNEY HOLMES.

"Secret Cabinets of History" and "Curious By-Paths of History" are two books recently published by Charles Carrington, Paris, which cannot fail to interest students of history, medical practitioners and bibliophiles. Historians, writing for the general public, are forced by popular prejudice often to omit details of occurrences which have shaped the destiny of nations. Scandalous episodes which result in changes of dynasties are often suppressed wilfully out of deference to current ideas of propriety or else are alluded to in such veiled

\* Parts of the address which was republished from the New York "World" last week's issue of Lucifer is omitted from this letter.

language that their real significance is lost. The exceptions to this rule, strange to say, are the so-called inspired historians—the writers of the books of the Bible. For example, the devout Christian may learn from that inspired book, if he accepts the genealogy of Joseph as given in the New Testament as the genealogy of Jesus, that the slaying of Uriah and the taking of his wife by the King of Judah was what enabled Jesus to become a descendant of David. Farther back in the genealogy is the forbidden association of Lot with his two daughters, one of whom as a result gave birth to one of the ancestors of Jesus.

In sacred history, so-called, these details are permitted, but a ban of the law is put upon the books of modern historians who mention such important facts. The books I have referred to supply some of these interesting details generally omitted by historians. The stories seem to be well authenticated and are ably told by Dr. Cabanes, who has spent many years in rummaging the archives of France to secure his collection of facts.

### "Ruled by the Tomb: or Freethought and Free Love." By Orford Northcote.

"The Adult," April, 1898.

This is a reprint of a series of articles which recently appeared in *Lucifer*. The leaders of the secularist cause in America and England are dealt with frankly and justly. Judged by their attitude towards the free love movement there seems little difference between the average person and the average freethought leader. Fortunately the rank and file of the secularist army are more logical than their leaders—they see that the "freethought" which either boycotts, misrepresents, or deliberately lies about the free love propaganda is utterly worthless. "But there are some, like Carlyle, who, practically speaking, shuffle off the theological idea, and yet retain the ascetic creed." "The world for the most part," as Colonel Ingersoll says, "is ruled by the tomb." Mr. Northcote's pamphlet is a powerful plea for a saner doctrine, for an ideal more consistent with the intellectual altitude which the Freethinker is supposed to have reached. He shows that the real battle of freethought for the future will be in the application of rationalism to the problems of life, instead of in the mere clash of opposing creeds, of ideal religion against theoretical materialism.

Will those who have sent us copies of No. 655, tell us what they wish sent them in exchange?

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Continued from last week.)

The New Year has come and gone; twice death has poised on its sable wings over the great house, and then flapped heavily further, seeking its prey elsewhere.

The place has been hushed in silence, the spinning-wheels stilled, and the women have worked in whispers, and the sleighs have dashed by like phantom vehicles without their bells. Ganhild has told them how death came once before in the time of a mad Englishman who had the estate before Fruen's husband came in for it; related strange tales of his death and great funeral. But now he is coming back to strength. He is beginning to ask questions. The old doctor parries them adroitly; but he has teased more out of Jomfrue than she imagines. "What is that whirring sound?" he asks; and his eyes sparkle as she tells him of the women and children, and the school Fruen is going to have when they are bigger, and how everything possible is to be made on the place, and how they grow most of their own food, and how Fruen hopes to revive many of the old home industries. And for the

\*From "Disorders." Copyrighted by Roberts Brothers, Boston, Mass.

twentieth time he asks how did he get here? It was a chance, for he and a chum used to send Bikkje down from their mountain hut with messages to the farms in the valley. Did she come here, and who fetched him? And Jomfrue evades a reply. He has asked so often, and today he is to see this gracious lady. This description of the colony of women managed by a woman, going their own way to hold a place in the world in face of opinion, has fired his fancy. A wonderful song is singing in him; the rhymes fit, and the verses round off, and he marvels at it himself as it works out. He fancies this song is the silver key to a golden casket in which a rare conception waits,—the best thing he has ever done; a great poem, "an Epile of the New;" and he feels a stream of sunlight flood his inner soul, and he is watching it, when a knock at his door rouses him. She enters, tall and gracious and strong, in her crimson homespun gown, with large clear eyes shining steadily, and her clear skin flushed, and Bikkje at her heels.

She has pictured this meeting hundreds of times; fancied it on a steamer, at a friend's house, upon some field-tour,—fancied how his eyes would light up with astonishment at the transformation in her, and how she would tell him that his words had acted as the tap of a wizard's wand. And now she is face to face with her "crack-brained poet," whose head has been pillowed on her shoulder all through a witching white drive (she has felt it ever since), over whose pillow she has watched, catching the strange stray words of his delirium; she has had to pause outside the door to still the beating of her heart before entering, and his eyes meet hers without a trace of recognition. He looks very wan and white, with his cheek and jaw-bones showing sharply, and his great eyes sunken.

"Words won't thank you, dear lady, for all you have done for me. I don't understand it; I am not used to—"

She disengages her hand gently.

"To attempting an impossible walk, getting nearly frozen in the snow, and catching cold and doing all manner of foolish things. Now I should have thought those were quite characteristic of you."

He flushes, and smiles with quaint embarrassment. She has brought a bundle of papers and reviews with her.

"Now that you are better, I thought perhaps you would like to look at these; and I wondered if you wanted to write to any one. You must tell Aagot anything you want!"

"I hope I won't need to trespass on Fruen much longer—"

"You won't stir till you are quite well; you would only get a relapse, and we are quite proud of our patient. Ah, here comes the doctor!"

She goes to the window, and something in her attitude strikes a chord in his memory; he tries to recall it, and afterwards, when she turns laughingly to the doctor, he notices it again; it worries him, makes him nervous.

Downstairs, the doctor turns her sharply to the light, and scrutinizes her face. Her eyes meet his fearlessly. . . . He feels her pulse, and says quizzically,—

"That's right, Princess; one bundle of nerves in a family is quite enough. What are you going to do with him, now that he is on the road to recovery? There is good stuff in the fellow, but he wants ballast."

She colors vividly and says,—

"What can I do, doctor?"

"A-ah, that's not for me to say. Women are kittle cattle; but—you've got a queer one to manage up there. I know his kith and kin. Yes," in reply to her start of surprise, "I knew his mother, and I guess his father; and there is race in the lad, and heart,—and brains, judging from the way the penny-liners go for him. But they were queer ones to drive, and devils to go off at a tangent. If you take him in hand, you've got to give him a loose rein, and leave the stable-door open. He'll come home all right; but don't put the curb on. I've got a soft spot," patting her shoulder, "in my heart for you, Princess, and I know the breed."

He buttons up his fur-lined coat, and, lifting his glass,



## VARIOUS VOICES.

"Skaal! Your luck!" and his keen gray eyes twinkle under his bushy brows, and his rugged, coarse-grained old face is softened for a spell.

Next day, when the afternoon was drawing to a close, Aagot came to her.

"Wouldn't Fruen go up and read to him for a while? He is as restless as a new-weaned child; he keeps asking about Fruen. My head is light with his questions, and he's working himself into a fair fever."

She knocks, and goes in; the papers are tossed over the bed and floor, his eyes are feverishly bright and his face is flushed, and the pillows are awry. He smiles like a pleased child when he sees her.

"I hear from Aagot that you are misbehaving, and I have come to scold," she says, standing next the bed.

"I don't mind," with a touch of petulant audacity; "that is better than not seeing you at all."

She tries to look severe, and arranges the pillows without reply.

"Don't be vexed with me, dear lady," with sudden penitence; "but Jomfrue Aagot, good as she is, is not entertaining, and the time is long, and I can't sleep!"

"Shall I read to you?"

"Oh, no, talk to me. Tell me about this scheme of yours. Jomfrue's version is a fairy-tale."

She sits, and tells him of her plan, dwells on the humorous phases of its development until the room is filled with shadows, and she has an uncomfortable sense of his nearness. She rises, saying—

"Tomorrow you must come downstairs; I believe you will be better there."

"Must you go, Fruen?"

"Yes, I must go my rounds, see women and chicks, and finish the day. Now good night; Aagot will bring the light. Sleep well!"

Early the next afternoon he is helped down, and propped on the couch with pillows. He looks round the big room.

"I am like the beggar boy who wandered into the Castle of the Fay. Where is the Princess? Aagot, thou woman of the silent tongue, thou inscrutable keeper of the secrets of the Princess, where is she?"

"If ever I saw such a restless thing! You'll hurt your foot, and be another three weeks." There is a significant stress in her voice. "You were anxious enough to get off, a while ago; I couldn't keep you quiet. Now lie still. There are lots of books; ring the bell if you want anything."

"But, Aagot," catching her gown, "dear good Aagot, where is the Fruen? Isn't this her room? Aagot, you are the unkindest of kind women!" wriggling a pillow on to the floor.

"Fruen went away early this morning; she won't be back till later on. No, I must go."

Half an hour later, she answers the bell.

"Move me nearer the window, Aagot!"

He lies there watching the children slide down the slope; one little lad and one little maid always toil up and glide down together, tumbling into the soft snow beneath.

The shadows lengthen, and the early gloom gathers, and a crescent moon, the last half, rises silently over the white world; and then the jingle of bells reaches him, and a sleigh with a pair of horses creeps round the fringe of the wood and up the drive. He sits up eagerly and watches, watches the quiet way she handles her reins, and the firm face touched by the moonlight, with the glister of rime on her hair. "A silver witch," he mutters,—"a great strong silver witch, riding to the music of silver bells." He listens intently, hears a door slam, and women's voices, the barking of dogs, then steps overhead,—her room, perhaps. He wonders what it looks like.

To be continued

A. McDonald, Wolf Creek, Mont.:—Enclosed find stamps twenty cents, for which send me copies of No. 706 to that amount. That article of Baylor's is sure a "Jim Daisy."

Sadie A. Magoon, Los Angeles, Calif.:—I would like to add that I enjoyed "Hilda's Home," and am pleased also with "The Regeneration of Two." I think a story adds to Lucifer's attractions; so many, especially the young, will learn a lesson through an entertaining story when they would not otherwise.

B. F. Brooks, Denver, Colo.:—Please send me copy of No. 701. I wish to have the first of George Egerton's story, running through your valuable paper. I wish everyone could read Lucifer. My kingdom for the funds to put it in the hands of every person who is under the slave bonds of sexual inequality.

[We can still supply back numbers to the beginning of "The Regeneration of Two," price, two cents per copy. M. H.]

William Platt, London, England:—I was pleased to get Lucifer of March 16, containing my letter and your comment. The infamous American prosecutions are scarcely believable. As regards "A Few Words," page 84, I am willing to send you, free of charge, a dozen of each of my books, for sale by you, in America, and not under the marked prices, if you will accept the same. It should bring you five pounds or more.

[Mr. Platt will please accept sincerest thanks from myself, in behalf of Lucifer's propaganda. Mr. Platt is considered by some readers of his books, as the equal of Walt Whitman, and by others as greatly superior to the author of "Leaves of Grass," whom he much resembles in style, and in disregard of popular and conventional superstitions. M. H.]

Henry Addis, Portland, Ore.:—In No. 704 of Lucifer C. L. James, under the head of "Another Warning Voice" states some facts that are well for the comrades to bear in mind, but he totally overlooks some other facts that are of equal importance.

While evolution, up to date, has tended to concentrate the desirable things of life in the great cities, yet we see all around us a tendency setting in the opposite direction. Thousands are being crowded out of the cities and finding greater freedom on small pieces of land where they can produce most of their necessities, and not have to pay three or four profits to get them.

Our sustenance comes from the earth, and the nearer we are to the earth the surer we are of obtaining our sustenance.

As to freedom of personal action I have this to say: While in some of the old puritanic communities interference might occur, yet out on this coast but little fear of that need be entertained. I know of backwoods communities in this state where numerous couples live together without any form of marriage, unmolested. I know also of married women living with their husbands who are both theoretical and practical propagandists for sex freedom, in such communities.

The city gives a chance to dodge, it is true, but I, for one, hate police supervision of my action worse than I do the grundism of rural districts.

A harmonious union of a number of persons of different trades and occupations can soon, in a favorable location, provide a rural group with the common laundry, electrical lights, bath rooms, library and so on. We are now in the midst of a period of disintegration. Who knows but that the recombination period will be one of rural groups, combining within themselves the advantages of close contact and united effort?

Albina L. Washburn, Fort Collins, Colo.:—Dear Lucifer: Here's health and long life to you! In this spring house cleaning time I can see the cobwebs of superstition disappearing before the broom of advancing intelligence, and more and more the sex question coming out into the sunlight of free thought.

**Reminiscences OF AN OCTOGENARIAN in the fields of Industrial and Social Reform, by Joshua King Ingalls.** An interesting book by a pioneer in the cause of social and economic reform. Paper, 20 cents. Cloth, 30 cents.

## 708.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

for candid investigation. I was surprised and delighted recently to hear a young woman who has been married several years reply to my interrogatory,

"You have no children?"

"No! When we were first married my husband wanted a lot of children but I said, 'Why, no! what do we want of children when we have hardly got acquainted with each other and are both of us ignorant of the proper way to raise children and have not yet the means to suitably educate and support them?' Besides he had not very good health but by care and constant attention to his habits and diet and especially that he have enough love, he is steadily getting better and we are studying up on stirpiculture and reading everything that comes in our way in regard to best ways of propagating and training children, and hope sometime to have some beautiful, loving, obedient little ones who shall be welcome, for we both love children."

Another, who is a kindergarten teacher, with one child of her own, and who is in love with her profession—child-culture—said to me enthusiastically, "O, I want four or five children! I don't want to be dawdling along with just one. I love to train them and see their minds unfold!" "Well, but," I interrupted, laughingly, "wait!—one at a time, and you have to seek the very best father for them that is possible." "Yes, I know," she answered in a business like way, "I shall look out for that. I know one young man—we seem to be congenial—but,"—she added, coming out of a little brown study—"I don't know him very well yet," adding, as she rose to go, looking so sweet, I thought, in her little cute hat—her clear eyes and fresh cheeks—"Thank you for the loan of Lucifer and 'Karezza.' Mary has the book but it is loaned out all the time going the rounds and she has not seen it lately."

"There," I remarked to Albina, as I looked down over the banisters after her as she tripped down the stairs, "There goes the new woman."

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.  
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Elmina's Request. Please send three 2 cent stamps for a copy of "Little Free Thinker" and a letter from Elmina Drake Sinker, Snowville, Va.

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Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Sinker. 25  
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## Ruled by the Tomb.

## A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," H. G. Ingersoll, p. 5.  
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"Loma—A CITIZEN OF VENUS," by Prof. Wm. Windsor. A story of our passing interest, largely devoted to Sexologic and Sociologic problems. Like Huxley in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a quarterly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly, Free Society, 10 Oak Grove Ave., San Francisco, Cal.

The Outcome of Legitimation. By Oswald Dawson. This address deals with the question of dress as to have appeared in the January "Adult," but the printers of that number played Bowler on a mail scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some of the problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to 'Vital Force'; and a six months' subscription to 'The Modern Philosopher.' Address 206 Fourth Ave., Knoxville, Tenn.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 18.

CHICAGO, ILLINOIS, MAY 4, E. M. 298. [C. E. 1898.]

WHOLE No. 709

### For the Right.

There are brighter things in this world than gold—  
There are nobler things in this world than name;  
To silently do with your deeds untold,  
To silently die, unnoised to fame.  
Then forth to fight, unnamed and alone;  
Let us lead the world to its destined height;  
Enough to know, if but this be known,  
We live and we die for the right!

—Joaquin Miller.

### Condense—Boil Down—Be Brief.

When you've got a thing to say,  
Say it! Don't take half a day.  
When your tale's got little in it,  
Crowd the whole thing in a minute.  
Life is short—a fleeting vapor—  
Don't fill an eight-page paper  
With a tale which at a pinch,  
Could be cornered in an inch.  
Boil her down until she simmers;  
Polish her until she glimmers.  
When you've got a thing to say,  
Say it! Don't take half a day.

—Ex.

### A Question of Pedigree.

"Now who is that?" asked a dignified hen;  
That chicken in white and gray?  
She's very well dressed, but from whence did she come?  
And her family, who are they?  
"She never came more in our set, my dear,"  
Said the old hen's friend to her later;  
"I've just found out—you'll be shocked to hear—  
She was hatched in an incubator."

—Harpers' Round Table.

### Lillian Harman's London Letter.

It is a beautiful Spring morning. The ground is moist with traces of last night's April tears, but the sun shines brightly through the breaking clouds. I arrived late last evening, and already I feel tempted to give my "impressions" of London; but these I must defer to a future letter, and write of the voyage and of the people I met.

We left New York Saturday, April 2, on the steamer Massachusetts of the Atlantic Transport Line. The day was beautiful, the sun shone brightly until nearly sunset, when black clouds arose in the west and overtook us, and obscured the sky. At nightfall it began to rain and continued the down-pour all night.

Sunday morning it was snowing and blowing like a Dakota blizzard. I dressed very early, wrapped warm and dry, and went up on deck. It was a beautiful sight. A lone sea gull flapped and screamed in the swirling, blinding snow near the vessel's rigging. As far as eye could see the waves were rolling, dark-gray and white-capped,—and close beside us the water was churned into huge masses of white foam, through which the green waves dashed. I was alone on deck, and could have imagined I was taking a sleigh ride, but for the slower motion, and absence of bells.

We had extremely rough sea only one day, and that was a day worth remembering. The captain said one might cross many times and never see one like it. The sun shone and the air was warm, but old Neptune was in a rage. The "billows mountain high" were a reality, not merely a poetic fiction. Our boat rode the waves beautifully, but the decks were washed many times by them. Sitting on the upper deck was out of the question, but I stood by the door or of the wheel house, clinging to the railing, nearly all day. I realize my inability to describe the scene. I can only say that just that one day was worth all the time spent in the entire voyage. I escaped seasickness. But there was really very little suffering from that cause among the passengers.

Many of my fellow-passengers interested me very much. I was in Philistia, but I enjoyed it. The first Sunday out there were no religious services. The next Sunday, (Easter) some of the passengers said, "We must have Easter services, so a 'round robin' was signed and presented to the captain. It requested him to read the Easter service in the cabin after dinner that evening. That not being exactly in his line, he declined but suggested the name of one of the passengers to officiate in his place. So when the evening came we had the services. A hymn was sung, and then the audience was asked to join in the Lord's Prayer.

"Our Father who art in heaven . . . thy will be done," went on the leader. I was told he was a journalist. It was evident that he was "reading copy" on the prayer, and "pruning it down." The proceedings were of such a farcical nature, as the leader blundered along, that the smiles were many and sometimes audible. I was reminded of "Truthful James," poetical report of a banquet of the Iroquois Club of Chicago, years ago, in which amid the crashing of china and falling of heavy bodies he asks:

"Say, is this here a banquet or is it just a wake?"

At the conclusion a woman remarked to me:

"Well, this is a triumph of Christianity, anyway! Mr. L. is a Roman Catholic and Mr. M. is an agnostic, but they couldn't refuse to hold services."

"A triumph?" Yes, a triumph for a religion, which, unable to hold people to it by appeals to reason or even their fear of the life beyond, can yet force compliance with its forms,—a hypocritical lip service!

Another woman was shocked by the levity displayed. It was "blasphemous," she said. However, she presently admitted that, though "belonging to" the Protestant Episcopal Church, she did not believe in heaven or hell, nor even in continued existence. "Though," she earnestly added, "I do regret hell for two or three people."

It was the same woman, who on another occasion, when we were discussing motives of conduct, and I used the case of an embittered woman to illustrate a point, asked, "What did her husband do to her?"

"She had no husband," I answered in surprise.



Well, there was some man, now; wasn't there?" And I was forced to admit that she had guessed correctly.

"All men are beasts!" was her verdict. Is it necessary to say that she had experienced marriage?

O, this sex antagonism! Shall we ever grow away from it? It is one of the most distressing of our inheritances from the past. Who has not seen two horses harnessed together, straining at a heavy load, and kicking and biting each other? Neither is to blame for the existence of the load, but they suffer and blindly fight each other. It is so with men and women. They labor under heavy restrictions. They do not realize the cause of their trouble, but each thinks the other is to blame. Instead of the teeth and hoofs of our equine fellow-sufferers, they use tongue and pen in bitter reproach which is sometimes, though by no means always, thinly veiled in terms of jest.

Said a reporter for the Star to me, in an interview this morning: "I can understand how you might easily convert men to your views, but not women. Everyone agrees that women have it all their own way in America, as it is. How can they ask for more privileges?"

I assured him that he was misinformed; that the reputed position of women in the United States was one of the pleasant fictions commonly used to soothe the spirit to contented inaction. It is merely a polite lie, akin to that which declares that the citizens of the United States have political self-government. And even if it were true, it would not be a desirable condition. When marriage involves injustice to man, it is as wrong as when the injustice is suffered by women. We do not want "privileges" for either men or women. What both men and women need is liberty and justice.

We landed at Tilbury Docks, and came up to London (about 25 miles) by train. George and Louie Bedborough, Gladys Dawson, Mrs. Skuse, Rochelle Zolman (of the Anarchist propaganda), and C. L. Swartz, went down to Tilbury to meet me. Mr. Bedborough came out in a tug and climbed on board. We recognized each other readily. He was quite sure I was American, because when he saw me I was eating a chocolate! My reception was all that could be desired, and I feel quite "at home" and am sure my visit will be an enjoyable one to me.

I have made the acquaintance of English reporters, and find they differ little from their fellows across the water. They sit down and calmly want to know "all about you, you know." However, they do take down in short-hand what one tells them. Whether they make better use of their notes than the American reporter does of his memory, is perhaps "another story."

Lucifer's columns are, I presume, as short as they were three weeks ago, and as I do not want to set a bad example this letter must be brought to a close. But is to be "continued in our next."

LILLIAN HARMAN,

No. 16 John Street, Bedford Row London, W. C., April 15.

### Monogamy and Variety.

BY S. R. SHEPHERD.

Lucifer's query why monogamy and variety cannot co-exist reminds me of the Irishman's reply. He had boasted that every man in Ireland was secretly a well-drilled and armed Fenian soldier ready to spring to arms and free his country. "Why don't they do it?" was jeeringly asked. "Why, because—because—because the police won't let 'em," was Pat's reply.

"Where are the Mohawks?" reproachfully asked the Indian chieftain. "They are gone!" That tells the whole story. Where are the varietists? If they are here why don't they show up and obtain some social and legal recognition? To say "the police won't let 'em" is to concede everything.

The reason why two or more religions can co-exist is because there is no difference between them in the number of offspring born or in the care given to them in the rearing. It is not a question of courtesy or of toleration. Simply one of fecundity, stamina, increase, arithmetical progression.

That the most prolific and hardy variety will persist and eventually run out others is a law of Nature. We cannot change it. Monogamy is organized, systematic, accumulative, centralized, clannish, rugged, exclusive and aggressive. Variety is the opposite—inherently, necessarily so. It is the essence of individualism and disintegration. Monogamy is in the very nature of things a prolific breeder while variety will increase slowly. In a race with monogamy it would stand about as much show as blue-birds would in competition with English sparrows.

The monogamic instinct lies deep in the nature of man as we find him to-day. It is that which controls him despite his desultory predilection for social variety. Nature has always differentiated more or less human varietists of course but they have manifestly failed to reproduce their kind. They are not in evidence.

It seems inconsistent on the face of things for a person who is a propagative monogamist to be bitterly intolerant of propagative variety and at the same time practice social variety on the side. But I take it for granted that Nature knew what she was about when she made the biped homo as we find him. It is a great mistake to classify such persons as varietists. They are dyed-in-the-wool monogamists. They see a world-wide difference between the two kinds of variety—propagative and social.

In the applied mathematics of human life monogamy seems to proceed according to the method of addition and multiplication whilst variety works on the principle of subtraction and addition. It is anarchistic, esthetic, effervescent, ideal and poetic. It is like a pleasure sail-yacht at sea with a band of music but no captain, mate, compass or rudder, whilst monogamy represents a sturdy steamer well manned and stored for the stern realities of life.

It seems to be Nature's favorite method in the higher order of life, and much could be said in support of the theory that it was the distinctive characteristic, the superior equipment, the civilizing principle or elevating forces that marked the point of divergence and switched some primeval pair or pairs from the level track of unintellectual animalism and started them on the upward grade of development.

### Work of the Colonists.

BY J. G. TRUMAN.

An article in Lucifer (No. 704) headed, "Another Warning Voice," is to me quite interesting, as it seems to be a mixture of truth and error that is very misleading. I agree with Comrade James that the effort at Puget Sound is a wild goose chase that can only result in a loss of time and money, but think that the move recommended by Comrade James is equally impracticable. I agree with him that cities have developed the most civilization, and that it is the greatest civilization that must produce the co-operative societies. But anyone with the observation of the comrades should see that the present civilization has passed its zenith and is now going down. In other words, the present wave of civilization has passed its culminating point.

Read the history of the past and see that where the highest civilization was three thousand years ago is now the most incrustured in barbarism, and those that are now the most civilized were regarded as savages then. The world is travelling faster now, and it will not be that length of time before there will be another similar revolution. The time is rapidly approaching when Chicago, New York and London will be remembered with Babylon, Tyre, Antioch and Ephesus. It may not be in the day of anyone now living, but the tide is already setting in that direction; for while they are still growing in size, corruption is eating away their vitals. Such places are no more fit for progressive societies than their sewers are fit for bathing. And the greatest barbarism is found in the places that can only boast of their past.

By barbarism I mean the attachment to dead and senseless forms. Even now our philosophers write papers and publish books of progress only to have them excluded from the mail, and falling flat among a people who scorn to look at them. They regard everything differing from them as demoralizing and criminal. But those books are carried to other lands and there translated into other languages, and are read and profited by. And when the United States is numbered with Assyria, Egypt and Greece, those other countries will be enjoying benefits not dreamed of now.

One sign of our degeneracy is that our reformers can think of no country but this. They speak of the district that is between the St. Johns and the Rio Grande as the whole world. But there are other lands still unsettled, and other peopleless bigoted and intolerant. And even Comrade James does not consider that the greatest advances in civilization have come by colonization. Take for instance the American colonies, and by their reflex action they have done more to develop thought in Europe than all that ever transpired in the mother country. If the Pilgrim fathers and other emigrants had gone to London and remained there, would the world have been as advanced as it is now? Look back over the pages of history and see if it has not been colonization that has built all the great centers of civilization. Colonies go to new countries to work out the problems that have been raised in the old, but can find no place for solution among the established institutions where the present way is thought to be good enough.

The established institutions of a country are seldom changed except by outside influences. The Chinaman of China is what his fathers were thousands of years ago, but the Chinaman in America is quite a different person. Commercial nations change more because outside influences are greater. Home-made cranks are seldom listened to; and the prophet finds but little honor in his own country. And especially when persons or people think they know it all it is time for the wise prophet to leave them alone.

### Priestly Control of Sex—Another View.

BY R. B. KERR.

TO THE EDITOR OF LUCIFER: I have been much interested in the opinions of Miss de Cleyre and yourself on priestly control over women, as expressed in *Lucifer* of April 6. I cannot, however, agree with you that priestly control is at all responsible for the sex slavery of women.

To my mind, the reason why women have not sexual freedom is that most of them have never heard of such a thing. Sexual freedom is one of the newest ideas of the 19th century. It is safe to say, that in the year 1800, there were not six people in the world to whom it had ever occurred that such a thing could be made to work at all. Down even to the end of 1894 it was only a fad of a very small coterie. "The Woman Who Did" was the first intimation to the world at large that sexual freedom had any advocates who were not rakes and libertines.

The average woman has certainly been aware all along that there were men who seduced women and then cast them off. She has also been aware that the women she most admired were what is called "pure," and that the nicest men she knew respected such women most. These things being so, the established order of things appeared too natural to require discussion.

Religion had no more to do with the sex slavery of women than it had to do with the slavery of men or the slavery of horses. These forms of slavery all arose in an age of brute force, when war was the chronic state of the world, and the weak went to the wall. When strong men fell in with a race of weaker ones, they made them slaves. Women being generally weaker than men, they were generally enslaved. In most countries the serfdom of white men lingered into the present century. It is therefore very natural that the idea of property in women should still prevail to some extent. Religion has not

been a very important factor in the situation, but on the whole it has tended to mitigate all forms of slavery rather than to make them worse.

As for the priesthood "controlling the creatory," it is likely enough that some philosophic cardinal may now and again have looked at the matter in that light, but I am sure that such an idea is quite beyond the common or garden priest. If you were to tell an ordinary Methodist preacher that he controlled the creatory, he would feel much the same as Monsieur Jourdain did when he discovered that he had been talking prose all his life without knowing it.

I at once admit that the clergy use their influence to uphold the existing moral order. Being only a mortal, a clergyman has the same ethical views as other mortals. Being often a conscientious and zealous man, he often works hard to make people do what he believes to be indisputably right.

I also admit that the clergy have a lot of influence. For more than a thousand years the priest was the only man in each parish who could read, or who had any pretensions to culture or refinement. How could such a man fail to exercise an influence? To the gentle wife of a drunken squire or a brutal laborer it must have been an unspeakable consolation to confide in the only sympathetic man who would try to look at things from her point of view. Even at the present day there are many women who get no sympathy except from the minister, and to many he is the only refined and educated person with whom they ever have a chance of conversing.

The clergy have also a lot of influence because they are authorities on a life beyond the grave. How interesting the idea of such a life is to most people we can see from the number of Secularists who slip back into Spiritualism and Theosophy. The Theosophists show just as much deference to their leaders, such as Blavatsky, Besant and Judge, as ordinary people show to their priest. I have no doubt the same can be said of Spiritualists. When a person is accepted as a teacher on the great problem of life, it is easy to regard him as one on ordinary questions of ethics.

Having admitted these things, I will admit that the church is a great conservative force in the sphere of ethics. It has striven not only to impart true ideas about a future life, but to teach men to live well in the present. It has tried to deter men from beating their wives, from mutilating their slaves, from spending their earnings on drink and leaving their children to starve. By inculcating a thousand doctrines of true morality, it has become a great bulwark of certain doctrines of false morality, notably on the subject of sex. Well, we must take the evil with the good. It is useless to curse the priest because he is not a prophet.

The less sex reformers mix themselves up in religious discussions, the more good they are likely to do. Sometimes a puff of wind will extinguish a dying spark, but then again it may fan it into a flame. There are many honest men and women who care little for religion except when it is attacked. But they have tender associations of childhood, and perhaps they have had "praying mothers." When they hear the sneer of the Secularist it all comes back to them, and a set-back is given to the progress of the world.

The great duty of sex reformers is to state their views clearly and temperately. The world has not yet judged them, because it has never really heard them. I have introduced the subject of sex reform to many women, and I have never met with one who was otherwise than well disposed to listen and learn. I found the religious just as open-minded as the irreligious, and as eager to know all about a subject so important to all. I attribute my success to two things: First, I always stick to the point. Secondly, I never forget that light is more important than heat.

"Isabel's INTERVENTION" by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 15 cents.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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A PROMINENT place is given this week to the carefully prepared statement of "Jamblichus" in regard to the trial of Dr. Levenson for the alleged crime of slandering Anthony Comstock, by calling him a "notorious black-mailer." The award of six cents for plaintiff would seem to be a mild way of saying "the charge has been sustained, but we do not wish to destroy utterly the reputation of Mr. Comstock, and so will award him a merely nominal verdict." The whole article is worthy a careful perusal by every lover of justice.

R. B. KERR writes a very readable article for this week's issue. Many of his suggestions to reformers are doubtless needed. But when he tells us that priestly control is not "responsible for the sex slavery of women," it would seem he forgets the Pauline commands to women, and indeed, the whole teaching of nearly all canonical books and religious dogmas on this point. It is true that most women "have never heard of such a thing" as sexual freedom, but why is this true? "Priestly control"—ignorance and obedience, "at the peril of your soul," is sufficient answer.

LILLIAN HARMAN's reception in England has been hospitable and flattering—judging from letters received, and from press notices. The report of the interview taken from the London "Daily Mail" is reproduced very nearly as originally printed; the principal change being that the term "Free Love" in the title, is made to read *Freedom*, which latter word far more correctly represents, to the average understanding, the principle for which Lillian and Lucifer contend, than does the much misrepresented word "free love." Like the words "abolitionist," "infidel," "atheist," "anarchist," etc., the term free love is supposed by most people to mean simply lawlessness and gross sensualism; whereas, in the true and scientific sense it means just the opposite of these.

"FROM THIS OUT I belong, body and soul to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will!" says Fruen in "the Regeneration of Two." This is the voice of the truly awakened woman, the "regenerated" woman. Bulwer Lytton had much the same thought when he said:

Honor to her who self-complete and brave,  
To scorn can carve her path way to the grave.  
And caring naught for what men think or say,  
Make her own heart her world upon the way.

Again Fruen says, "Most churches and all social law have tended to cheapen woman; and in some measure woman has been the greatest sinner against woman by centuries of silence." Until woman herself arises to a proper appreciation of her own worth she cannot be the builder of self-respecting, self-reliant off-spring.

## "Monogamy and Variety."

S. R. Shepherd's reply to Lucifer's query seems scarcely ingenious and fair. It is easy to reply by witticism to a serious question, but witticisms, like comparisons in general, rarely fit the case in hand. The word "variety" as used by Lucifer's writers, is nearly, if not quite, synonymous with *freedom*. It means "self-law." It means the right to live one's own non-invasive life in his or her own way—in food, in drink, in clothing, in political, social and sexual relations.

To quote "Pat's" reply about the Fenian soldiers may appear to the superficial thinker as good argument, but not to him who knows the history and object of human government, that is, of all political governments. Friend Shepherd knows that it is not simply the municipal "police" that must be overcome before the Irishman can be free—can be a law unto himself—but that the armies and navies of the world, all the organized governments of the world, must practically be overthrown before real freedom can be established anywhere, since all human governments exist for the very purpose, are banded together for the very purpose, of preventing people from being a law unto themselves.

"To say 'the police won't let em' is to concede everything," says Mr. Shepherd. Is it? Do the "Socialists" of Germany concede everything—admit that socialism is false and impracticable, because the police (the monarch and his army) are as yet too strong for them? In the United States for many years a battle has been waging for free press and free mails. Do the advocates of freedom in these lines concede everything when they are forced to admit that the police—the postal inspection, backed by the judiciary and executive departments of the United States government, won't let them send "The Old and New Ideal" and other like literature through the mails?

It is quite true that the "monogamic instinct lies deep in the nature of man as we find him to-day"—that is, as we find him in the colder climates of the earth. It is largely a question of climate, and for obvious reasons. In the hotter climates monogamists, as such, are not "in evidence" to any great extent.

As to the designs of "Nature," we know nothing. Man was not "made," so far as we know. He simply grew and adapted himself to his environments. That he may the more perfectly adapt himself to these, and learn by experience what is best for him, we ask that all artificial restraints be removed. Then if monogamy is best for happiness and progress it will not fail to prove itself to be such. If in free competition with other forms it fails to so prove, then let it be superseded by something better adapted to the ever-changing environment.

M. H.

## Hypocrisy

BY JAMBlichus.

The 24th annual report of the New York Society for the suppression of vice is a curious display of sniveling hypocrisy. These annual reports are printed in large numbers and circulated as an advertisement wherever gudgeons may be found gullible enough to contribute to the funds of the society or otherwise assist in its abominable work.

This year's report contains some queer features. On page 3 we find an extract from the minutes of a meeting held January 18, 1898. This was not the public meeting at which things are whooped up to call out contributions, but a private meeting of members of the little clique that for reasons of their own advantage push Comstock to the front with the pretense that he is a great moral reformer, a pretense which, as exposures are made one after another, becomes more and more ludicrous. This extract from the minutes contains a resolution which was unanimously adopted as follows:

Resolved, That we the members of the New York Society for the Suppression of Vice in annual meeting assembled, do express our thanks to Mr. Comstock for his valuable services, and record our expression of high appreciation of his labors and our full confidence in him personally as against the false and malicious accusations so constantly made upon him by the daily press, and the opponents to our cause.

How scrupulous it is to make the frequent exposures appear to be constant, false and malicious assaults. Do the fools who subscribe to keep Comstock going ever think why it is that the assaults are so constant?

The extract from the minutes also informs us that some members made earnest addresses in behalf of the maintenance of the work and its vigorous prosecution in the future. From this it would appear that the question of shutting up shop and closing out the infamous business had been brought up at this meeting, else why such earnest addresses to urge a continuance of the work?



Page 4 presents the treasurer's report for 1897, the first item of which is "To debts 1896 \$977." The fools who put in their money are probably quite satisfied with this vague entry, but it is a pretty barefaced piece of huggermuggery to lump the debts of the previous year and make one debit item of them. No defaulting cashier need ever trouble himself to go to Canada if this system of bookkeeping becomes prevalent.

On page 5 we find a heart rending appeal from the treasurer who "regrets to say that never since the attempt to assassinate our chief special agent, Mr. Comstock, has the society ever been so much embarrassed by indebtedness." What the treasurer magnifies into an attempt to assassinate was an entirely justifiable resistance to Comstock's brutal bullying in attempting the arrest of Charles Conroy, a cripple who, with a small pen knife in his one sound hand, gave Comstock a slight cut on the cheek, the scar of which Comstock displays as proof of his wonderful valor. This was years ago and Comstock and the Society have made lots of capital out of it and now it appears tricked out as an "attempted assassination!"

The treasurer continues, "In 1896 we borrowed \$500 from Mrs. E. N. Moore. This we have not been able to pay." Nice moral people to borrow money from a woman and not pay! After some more wail about lack of support he cries, "Brethren, what will you do about it? Shall our efforts cease? In the name of God and humanity it ought not!" etc., etc., *ad nauseum*.

Following the treasurer's report comes the usual penny dreadful scare about, "Sad Cases," "Home Invaded," "Public School Invaded," "Boy Gamblers," "Eight Colleges Invaded," "Two Boys' Institutes Cursed," "Rural Schools Tainted," "A Mother's Appeal," "A Most Pathetic and Awful Case," "A Monstrous Evil," etc., all written up in Comstock's lurid style with a view to horrifying the reader and drawing out contributions. Reading these nice little nursery tales we find much praise of R. W. Mc Afce, but we notice the entire absence of any laudatory remarks concerning C. R. Bennett.

A laughable feature is the way the story of Comstock's encounter with Dr. Levenson is told.

"In a suit for slander brought by Mr. Comstock against one Levenson, who falsely accused him and the agents of the society before the Senate Committee on Codes in Albany in 1896, charging that they were blackmailers, and who afterward assailed Mr. Comstock personally in the Albany depot, Mr. Beecher won another victory and secured another verdict in Mr. Comstock's favor.

"The object of this suit was not so much to collect money damages as it was to afford our enemies an opportunity to come into court and prove by legal evidence anything to our discredit. The plaintiff, Mr. Comstock, being a public officer, opened the door for the defendant to prove anything to his discredit. He threw down the gauntlet, and challenged the whole horde of opponents, newspaper foes and all, to come into open court and, man fashion, show a single illegal or dishonest act, or bring witnesses to impeach his integrity or veracity. The defendant accepted the challenge and set up in his answer matters reiterating his slanderous charge, but when brought face to face with the man he had falsely assailed he could not and did not even offer any evidence to support his base attacks."

Now the truth of this matter is that Dr. Levenson, so far from assailing Comstock, was sitting quietly in the depot talking with a friend when Comstock sought him out and went to him and by a persistent course of brutal bullying annoyance finally succeeded in so exasperating Dr. Levenson that the attention of bystanders was attracted to the controversy when Comstock procured Dr. Levenson to be arrested on an entirely false charge of breaking the peace. On a trial Dr. Levenson was acquitted and it was clearly shown that whatever breach of the peace took place Comstock was the first aggressor. Comstock's maliciousness in this business can be better understood when the fact is known that Dr. Levenson was a way from home, among strangers where such an arrest and the difficulties of giving bail, getting witnesses and obtaining a fair hearing which would naturally confront an accused man under such conditions would greatly inure to the advantage of the accuser. After such a prank as this the hypocritical effrontery of talking about "coming into court, man fashion," is truly delightful.

The object of the "suit for slander brought by Mr. Comstock against one Levenson" was not exactly what it is stated to be in the paragraph quoted. The real object undoubtedly was to forestall any action Dr. Levenson might bring for the false arrest and malicious prosecution he had suffered at Albany, but this object failed for the jury showed their contempt for Comstock's hypocrisy by awarding him a verdict of six cents and this is the "verdict in Mr. Comstock's favor" which is heralded as "Another Victory" won by Mr. Beecher.

The next paragraph is sweetly entitled, "A Beautiful Testimonial to Mr. Comstock," and narrates how the Board of Managers rejoice to express their appreciation of Mr. Comstock's saintly performances by giving him a check for \$5,000. Whether the check was good for anything, or whether it was a fake got up to deceive the public like much of the rest of this business, we cannot say, but we cannot help thinking that it would have been somewhat more creditable to the Board of Managers if instead of giving Comstock "a check for \$5,000" they had raised one tenth of that sum for the payment of the \$500 borrowed from Mrs. E. N. Moore in 1896 which the treasurer now says they "have not been able to pay."

The report contains many other curious features the enumeration of which would spin out a long article, but the impression we get from it is that it is a desperate effort to keep Comstockism above water and to continue to practise upon the gullibility of fools, on the principle that, "There's a sucker born every minute."

#### Apostle of Freedom.

London Daily Mail.

MRS. LILLIAN HARMAN TO PREACH STRANGE IDEAS IN LONDON.

Lillian Harman has arrived in London from the United States to preside at the annual meeting of the Legitimation League, which will be held at the Holborn Restaurant on Saturday afternoon, April 30.

The objects of this league are: To educate the public opinion in the direction of free love, and to create a machinery for acknowledging offspring born out of wedlock, and to secure for them equal rights with legitimate children. Lillian Harman is president of the League.

It is safe to say that her views will not meet with general approval. But she told a representative of the Daily Mail who called upon her yesterday at the offices of the league in John street, Bedford row, that she is quite prepared to face criticism and disapproval. She has even been to jail for her convictions.

This was twelve years ago. Her father, Mr. Moses Harman, "from seeing so many of his acquaintances unhappy in wedlock's bond, came to the conclusion that marriage was a failure, and that its inevitable result was the enslavement of woman to man." His daughter was of the same way of thinking. Hence, when she entered into union with E. C. Walker, their contract was what is known as an antinomistic marriage.

"We merely," explained Mrs. Harman, "stated our views verbally

#### IN THE PRESENCE OF FRIENDS.

"We think that love only justifies the union of man and woman, and that when the mutual love expires, that of itself should dissolve the marriage relationship. We have always kept our business matters quite apart from relationship which rests on love. The care of children is a business matter. We hold that it becomes a matter of slave ownership if man and woman are compelled to continue relationship they do not wish to sustain. We desire perfect freedom between the contracting parties, without interference by the state or any third party.

"We were arrested for disturbing the peace and dignity of the state of Kansas by living together as man and wife without first going through the formalities prescribed by law. We were convicted and sentenced to imprisonment, myself to forty-five

days, Mr. Walker to seventy-five days. The case was carried to the Supreme Court of Kansas and that court came to the extraordinary decision that while our agreement constituted a marriage, the judgment of the court must be upheld, because we did not get married according to the terms of the statute.

#### WE WENT TO JAIL

and stayed there for six months, because we refused to pay the costs, on the ground that we were unjustly imprisoned. My object in taking that stand was to make it easier for others who might wish to follow in our path and yet feared the difficulties in the way."

"And what is an autonomous marriage?"

"A marriage in which the contracting persons call in nobody else to assist them. They neither require nor desire the formalities of a third party."

"And by what is the marriage determinable?"

"By the cessation of the mutual desire that it shall continue. We go in for perfect freedom in such relationships."

"That means, then, that the relationship ends immediately one party desires it to do so?"

"Precisely as a business partnership ends at the desire of one of the parties."

"And either party is then free to contract another alliance?"

"Yes, just as after divorce."

"Is the autonomous marriage essentially monogamous?"

"What we want is liberty, universal liberty, so that the people may arrive by experience at the most desirable form of relationship."

"Both women and men need enlightenment. I think that any arrangement—whether it be with woman as housekeeper and man as provider, or with the positions reversed, or any other that is mutually agreeable—is good if it allows for the dissolution of the partnership at the instance of one or both parties. Absolute liberty is as perfect an arrangement as could be made by either fools or wise people."

This, then, is the doctrine Mrs. Lillian Harman has come to preach.

#### Our Children.

BY MARY M. CLARKE.

For some time I have been wanting to write to our young folks and their parents, but have either been too much engrossed with business cares or too sick.

We Freethinkers are so much alone in our respective neighborhoods that we suffer contumely for congenial companions and our children seem to feel it most severely.

I want to see if we can get our children together through Lucifer, and somewhat atone for the unpleasantness of being "so different from every one else." Our boy sometimes says: "Hang it all, mamma, can't you invent somebody for me to go with?" I wonder if any other mother's boy talks that way.

We have two children; we think they possess ordinary intelligence. We are Freethinkers to the fullest degree, and are reformers in many ways—in medicine, diet, etc., and our people of like habits will know what this means for their social standing. I have a sister who married Mr. Clark's brother, with a family like ourselves, but we live some distance apart and their older children are girls. Our girl, eleven years of age, has very dear companions in them, but their boys are very young; so our boy of eighteen simply has no companions.

Our children have never gone to school; my idea being that every mother, as she is held responsible, in a great measure, for the molding of her children's character, ought to have the privilege of living with them constantly until they reach maturity; that all household work should be done by others, and the mother left free to educate and train her children instead of herding them in squads of forty or fifty, under the care of some inexperienced girl of eighteen or twenty.

Circumstances over which I had little control have caused me to fall short of my ideal, but I am proud of the little I have accomplished, and I feel sure that my way is the better way.

Our boy is mechanical. He seems equally adapted to several occupations, but in our struggle for existence this has been most convenient. He has run an engine since he was ten years old. He used a traction engine on the prairies of Nebraska when he was twelve years of age, his father and he going there to thresh grain. We are in the sawmill business now, and he does anything on the works that requires skill and hustle. He is not at all afraid of hard work.

He began asking his mother very pointed sex questions when he was six years old, and he asks them yet, and his mother never did nor never will deceive him; consequently he is a thorough hater of the commonslang habits and conversation of most young men regarding sex and life. We were as careful to guard him from companions or scenes that were likely to pollute his morals as we were with his little sister. The idea that "I wish my girl were a boy so I could turn her loose and not worry," is, I think, a bitter curse to the boy and to the human race.

Our girl is a little business housekeeper. Of course she has nothing selected yet as a bread winner for herself, although she sometimes talks very wise about it. We have the same consideration for that of her brother, and I think she will make a "new woman" in more respects than is usually implied by that term. The yoke of priestcraft, or of Mother Grundy, will, I am sure, have an uncomfortable time trying to sit astride her neck. She has taken to music from the drift of circumstances. She and I are constant companions and I call her my bouncing girl. She is wide-awake and playful as a kitten.

This is a mother's description, I know, and I know also that our children have grievous failings, but I am not telling about them now. If there are other children similarly situated in orthodox communities and lonely also, I wish they would correspond with ours. Our boy's name is Grant F. Clark; our girl's, Alice Fern Clark, Albia, Iowa. Lock box 674.

If good Mr. Harman can spare us space in our little paper to bring our children together, I should be glad to hear from other parents.

#### THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond

(Continued from last week.)

Half-an-hour glides by. He feels an unreasonable sense of disappointment, almost of injury, as she does not come. She might, in common courtesy, have looked in and asked him how he fared. He recalls the caress in her voice as she said "Good-night," the look in her eyes as she bent over his bed, and anatomizes her for a coquette—all women are alike. Then reproaches himself for ingratitude, recalls his position, tells himself that she too must know it. He is public property; she must know that he is dependent on his pen, on his sheaves of verse that look so bony in the growing, and bear so little corn for daily bread. His mood darkens, his thoughts embitter, the silver witch of a while ago becomes the embodiment of the social force that crushes him. He chafes, he must leave; he curses his foot, his friends to whom he has written for funds, his penniless condition; for he was going to meet the coast steamer when the accident happened. The captain is an acquaintance, and would have given him a ticket. He fumes, and works himself into acute distress. The sound of women's laughter and the barking of a dog in play comes into the now dark room—Bikkie's bark—ay, even the little bitch has deserted him. His temperament is as wax to receive impressions, and he sinks into despair. He starts, surely that is her voice in the next room! There is a rush of cool air, and she enters.

"All in the dark! Aagot has been so very busy; two of the children are ill. Why didn't you ring?"

\*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

She slides back the stove door, and stirs the logs into a blaze that lightens the room and flickers gayly through it.

"But why are you over there in the cold? You must be frozen!"

His eyes are gloomy, and his face tired—how like that first day! she thinks with concern. She turns aside the rugs that lie between him and the fireplace.

"I am going to move you; the couch is on rollers, and I am very strong," stretching out her arms with a frank pride in them.

"Sah!" as he sits up with a remonstrance; "I always have my own way here." She stands at its head, and taking him by the shoulders pulls him gently down again, and wheels over the couch.

"Now, isn't that better? I am going to have some tea; I want it badly." She leans back as she speaks in a low chair; the glow of the logs lights up her face.

"Fruen has been for a long drive?"

"To Arendt."

"To Arendt? Why that is fourteen miles away. Alone?"

"Yes."

He makes no further remark. She wonders what is working in him, and says,—

"You are very silent; what is it? You look worried, and, tell me."

She disturbs him rarely; he moves restlessly, and pushes his hair off his forehead. She notices that his hand trembles. She goes over and lays her hand upon it; it is burning; she feels his forehead.

"Why, you are in a fever! This will never do; I shall have to send for the doctor if you go on like this. What has upset you? What is it?" There is a caress in her voice.

"Many things, dear lady! I am a fool. This, amongst the rest!" pointing to a review on the end of his couch.

She takes it up and reads it, holding it in her left hand, leaving her right on his forehead. It is a notice of his latest book; an almost cruelly personal attack by a well-known critic,—a cold man of keen, brilliant intellect, with a pen like a lancet, and a faculty of biting sarcasm that wounds sensitive souls like a hornet's sting. Having no temperament himself, everything of personal jars on him; the touch of egotism that one gladly pardons for the sake of the warm human blood flowing through the pages, the sympathy one feels lies in the writer's nature, offends some canon of taste peculiar to him. Every word of praise is ceded grudgingly, and accompanied by a sneer. It makes her indignant as she reads it, and she throws it aside and sits down next him.

"Why should you mind that? I wouldn't let it cost me a thought. I fancied you were above that; that you never cared; that you always went to nature for comfort; that you had made friends of the great god Pan; that you despised the opinions of the ruck; that you had found yourself, and with that peace,—or didn't it work?"

He starts, and stares at her; and the same puzzled expression crosses his face.

"How did you know?"

"Perhaps I guessed. I know your books, and all about you this long time. I read a good deal, you see. Once you helped me. Nothing I have done for you would ever begin to discharge my debt!"

"Helped you, Fruen, I helped you—I don't understand—"

"Yes, you helped me to find myself!"

The shadows are deep about the room; but the light from the sizzling wood in the great porcelain stove streams out across them, and shows her hands folded in the lap of the crimson gown.

"To find yourself?" he asks softly, with a boyish eager wonder in his voice.

"Yes, you drew a picture of women; you told me some unintentional home-truths; you hurt me—"

"But, dear lady!—"

"Men had never done that before,—at least I was too blind to see that much of their courtesy was the worst possible compliment to my best self. It was not to their minds or souls that I appealed, but to their senses, and their admiration sprang from that. You stung me to analyze myself; to see what was under the form into which custom had fashioned me; of what pith I was made; what spirit, if any, lay under the outer woman; to see what significance the physical changes in my body had; from where the contradictions of my nature sprang,—to find myself. I closed the book of my soul, and what I read there made me sorrow. I was sorry for myself; resentful because I had been reared in ignorance, because of my soul hunger; but I had found myself all the same, and I said, 'From this out I belong, body and soul, to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will!' Angot has told you of our life here. It has cost me much effort, but I am pretty sure of myself now. It is you men who are the dreamers. Once a girl or a woman is kissed out of the sleep of her ignorance by love or suffering—they are generally synonymous—she gets a grip on reality, she seizes the concrete in life." She looks at him for the first time since she has spoken, and adds, "In teaching me to find myself you taught me more than you thought; and what you taught me I am trying to teach to others. A feminine *Unwerthung aller Werthe*, a new standard of woman's worth. Woman has cheapened herself body and soul through ignorant innocence; she must learn to worthen herself by all-seeing knowledge. I have begun low down on the social scale, but I hope the seeds I am planting will grow into big trees, with wide-spreading roots. Most churches and all social law have tended to cheapen woman; and in some measure woman has been the greatest sinner against woman by centuries of silence."

Her voice died away, and there is silence; only his quick breathing comes from the dusk of the couch, and it seems to him that in all the world only they two exist. Her speech has taken him aback, his perceptions are in chaos. She appears to him as the embodied figure of a dream, dreamed at some past date, and he cannot place her. He once "hurt" her—when? He tries to think what he could have written that touched her.

"But, lady, that I should hurt you. I don't understand."

"Ah, that is a thing of the past; now I am fortified against hurt, because I know I am in the right. I owe you a thank-you for that,"—her cool hand meets his nervous shaking one, and grasps it firmly—"and I mean to give it you when I can." She rises, and lights the lamp and rings.

"They have forgotten me, on the children's account!"

A maid brings in the tray with an apology from Angot. She pours it out and waits upon him; and as she leans forward and says, "Sugar?" the same tantalizing memory rises to puzzle him. It makes him silent, it gets between him and his thoughts, irritates him.

She takes his empty cup and puts the table away.

To be continued.

## VARIOUS VOICES.

Mrs. John Dortch, Dryburg, Va.: I enjoy your paper very much and do hope that you may be more prosperous the coming year. I enjoy reading "The Regeneration of Two," and know exactly what it means. Enclosed find fifty cents on subscription.

Arnold Luck, Herminie, Pa.: When my trial subscription expires, please book me as a subscriber for the following year. A number of the articles contained in the trial numbers have excited my interest and I am sorry I did not get acquainted with Lucifer sooner. Enclosed find one dollar.

Frank Macy, Copper Rock, Colo.:—I am glad you are still in the work, doing your best to help struggling humanity out of the mists of superstition. I remember the stormy times at Valley Falls, Kan., when the priests and Mother Grundy had



## 709.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

E. C. Walker and Lillian in jail. My grandfather, the late Dr. E. G. Macy and myself did what we could to help you, and I am willing now to do all I can in the way of reforming the marriage laws, which, as they exist at present, are a curse and a blot on the civilization of the nineteenth century.

Laura A. Gregg, Garnett, Kansas: It becomes my painful duty to inform you that my beloved father, Charles Gregg, died very suddenly on the 20th of March. The immediate cause of his death was heart disease. My father was a most excellent man, honest, upright, kind and true. He was a staunch friend of yours and stood by you firmly in the days of your persecution. He was seventy years of age and his mental faculties were keen and well preserved. Because he was your friend and a reader of your paper, I felt constrained to write you about our sad bereavement.

[Charles Gregg was one of the most earnest, generous and faithful of Lucifer's friends during the long contest for freedom of speech and of press in Kansas. His death is much to be regretted, inasmuch as there are so few like him. But it is to be hoped his mantle will fall on more than one of those who survive him. His family and friends have our sincerest sympathy.—M. H.]

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**The Outcome of Legitimation.** By Oswald Dawson. This story of the January "Adult," but the printers of this number played Bowdler on a mail scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decide to print more." The feature deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 19.

CHICAGO, ILLINOIS, MAY 14 E. M. 298. [C. E. 1898.]

WHOLE No. 710

### To Zola.

(Feb. 21, 1898.)

Zola! this day doth weave around thy brow  
The martyr's crown, and with the crown, the fame  
Of those whose suffer in the sacred name  
Of Liberty. The challenge thou didst throw  
In the oppressor's face perchance did show  
Too white with anger; yet when hearts I tame  
'Neath wrongs, they need, to rouse them from their shame,  
A strong man's voice, full-fired with passion's glow.  
Hence in the coming years, when Liberty  
In flesh and blood, not in vain word, doth dwell  
With France, this land shall own its debt to thee;  
And as stars show their sons how heroes fell  
To leave to France this priceless legacy,  
Then also Zola's name its tale shall tell.

—Stanley Young.

### Lillian Harman in England.

The annual meeting of the Legitimation League was held in Holborn Restaurant, London, England, April 30. Lillian Harman, as president of the League, presided and, presumably, officers for the current year were elected. It is probable that a report of the meeting will be received here in time for publication in No. 711 of *Lucifer*.

A personal letter received last Tuesday from Lillian, written from Paris, France, April 22, said in part:

I arrived here last Monday and will go back to England Saturday night. I have enjoyed my visit here ever and ever so much. I wish I could stay at least a month. There is so much to see. Mr. Dawson has planned a trip for the week after next to Leeds, Stratford-on-Avon, Glasgow and Edinburgh. Mr. Bedfordshire is going to take me to see the tomb of "the genuine author of Shakespeare's plays." He is a Baconian. I have had a glimpse of nearly all the most noted buildings of Paris. It is a grand, beautiful, light and clean city.

The Mr. Dawson mentioned is Oswald Dawson, one of the originators of the Legitimation League. Mr. Bedfordshire is secretary of the League and editor of "The Adult."

Following is a part of an article published in *The London Star*, of April 15, under the heading: "A Woman Who Does—She Crusades for Freedom for Her Sex—Has been in Prison for her Principles—Her Life an Interesting Story:"

Another new woman has arrived. She comes from Chicago, where the women lawyers and female parsons grow. So they sent a "Star" man down to interview her—Mrs. Lillian Harman, president of the Legitimation League. The "Star" man found a fluffy little lady with musical Yankee accent. She is 28 and doesn't conceal it. Why should she? She helps her father, Moses Harman, to run a chirpy little paper called *Lucifer*, which, oddly enough, is opposed to matches—matrimonial, that is. *Lucifer* is published in Chicago and is an anti-marriage organ.

Moses Harman was once a Methodist preacher. Thence he wandered into Universalism. This is an American religion little known in England. Its leading tenet is the abolition of

hell, and its leading member was the late P. T. Barnum. Now Moses Harman is staying awhile in the Spiritualist camp, and his daughter comes here for awhile to push her ideas.

It was interesting to hear this new woman tell of her past. Out in Kansas she was 16 and in love with E. C. Walker, her father's helper on *Lucifer*, then published in Kansas. It would make a pretty good plot for a "Hill Top" novel, this struggle between the ideal and the conventional. But it ended in the victory of the ideal, and Mr. Walker and Lillian Harman entered into a contract to live together without the assistance of clergyman or justice of the peace. There were stipulations in the contract for the maintenance of any children, and everything was "fixed up." This arrangement still exists, though Mr. Walker works in New York, while his partner, who did not take his name, lives in Chicago.

The "goings on" of Mr. Walker and Mrs. Harman raised at last an uproar in Kansas. They were criminally proceeded against for adultery—the only couple in the English-speaking world who have been thus prosecuted. They were sentenced, the woman to forty-five days and the man to seventy-five days' imprisonment, and they served a further term because they refused to pay the costs. When they did get out it was to find another prosecution directed against Moses Harman's management of his paper, but that failed. Since that date Mrs. Harman has kept on writing for the cause of sex freedom.

"Marriage," she said to-day, "should be a business contract either terminable at will or at a period to be agreed upon by the parties. There is a growth of these ideas, both as to the theory and practice, in the United States. But I don't suppose my way of living would satisfy everybody. Freedom of choice for everybody is what I want. I don't think I have got all the truth yet."

Mrs. Harman is full of earnestness and of moral purpose, and she intends to address some audiences in this country on her crusade.

### At Present Wars of all Kinds "are Inevitable."

BY E. C. WALKER.

This is what *Lucifer* says. And *Lucifer* is right in that. Wars will continue to be inevitable while the great mass of mankind is unwilling to relinquish the attempt to rule by physical force. This attempt to rule begets resistance and resistance is war. Non-resistance is the dream of those who lack the power to successfully resist. The nations that depend upon the arts of peace alone must go down; the others may go down. The arts of peace are delightful, but they are not all-sufficient for defense in a world of violence. The civilizations of the Incas of Peru and the Montezumas of Mexico were, upon the whole, vastly superior to that of Christian Spain, but they were deficient in fighting weight and skill, and so they quickly went down in blood and flame before the trained and armored handfuls of merciless mercenaries led by Pizarro and Cortes.

Wars being inevitable, it becomes simply a question of judgment, of common sense, what position we shall take in any struggle that may arise. Lucifer says that "war is here." Not only is war here, but war has been here for three years. Men strangely talk as if intervention in Cuba were the interruption of savagery into civilization, of war into fields of perpetual peace, of brigandage into Arcadia, of hell into heaven. This apparent obscuration of vision is to me utterly incomprehensible. It is impossible for me to understand why good men who for three years have been as silent as oracles of the dead gods, while Spain has waged a war of massacre and starvation in Cuba, now throw up their hands in horror and piteously declaim against the wickedness of war, because we have at last resolved to put a stop to a savage crusade that has already resulted in the savage extermination of 400,000 non-combatants, chiefly women and children. It is easy to see why the Marcus Hannas, the Stephen Elkinses, the Eugene Hales, why Wall street, the stock gamblers everywhere, the haters of change, the defenders of privilege and monopoly and the "strong government" which buttresses privileges and monopoly—I say, it is easy to see why all these elements of conservatism and reaction and spoliation sided with Spain as against her revolted colony. It is easy to see why they forced our government to act as the spy and slave-catcher of Spain, to take the position of its active ally. It was easy to see why they prevented the recognition of the belligerency and independence of the Cuban Republic. To them Spain stood for the stable, for the authorized, for the regular, for the accepted, for government as government, regardless of its character; for the guarantor of bonds and the collector of debts. To them the rising republic stood as the unstable, for the unauthorized, for the irregular, for the unaccepted, for the rebellion against government, for the threatener of bond values, for the probable repudiator of unjust debts. No wonder they forced us, an alleged free people, to stand with averted face and bound hands while the worst government in Europe raped and ravaged and slaughtered and starved the inhabitants of an island at our doors, a people whose only crime was that they desired to attend to their own affairs in their own way.

But the very reasons that induced the captains and defenders of privilege and authority to help Spain crush the Cuban rebellion, were the reasons that should have aligned every friend of equal liberty on the side of the men of Maceo and Gomez. No person who is a close and discriminating observer of current events has doubted for the last year that the full purpose of Spain was to exterminate the population of Cuba, the people who dared rebel against tyranny, and fill the places they left vacant with colonies of loyal Spaniards. And until within a few months our administrations, held in the grip of monopolistic and authoritarian influences, have used our secret service and our navy to assist Spain in her damnable purpose. I do not recall that in all these years either Mr. Baylor or Mr. Harman has protested against this monstrous wrong, against either the criminality of Spain, or the cowardice and criminality of the United States government. But now, after the common people, enlightened as to the facts by the independent press, have forced their president and cabinet and their Congress to repudiate this disgraceful alliance with massacre, after the crisis has been reached, after the irrevocable step has been taken that will end the awful domination in Cuba, and we hope also in Porto Rico and the Philippines, after all these watchmen on the towers of liberty come down and cry out against the tardy forward movement, come down and picture out for us the waste and agony of war, as though the white flag of peace had fluttered undisturbed over all the lands and waters of the Caribbean until the shot of the Nashville sped across the bow of the Buena Ventura. As I said before, such an attitude of mind is to me wholly inexplicable.

I hail that shot fired by the gunboat Nashville as the signal of progress. It ended a period of doubt, hesitancy and vacillation that succeeded years of positive complicity in outrage

and murder. Editors in their sanctums, and college professors in their libraries, may theorize as they will, but out in the world we know that all progress results from the choice of the less of two evils. Perfection is unthinkable. Governments exist. Force persists. Conditions and states are relatively good and relatively bad, depending upon the standard of comparison. We can always keep our ideal in view, but this does not imply that we have no choice in the present. Speaking for myself, I am both a Radical and an Opportunist. I am a Radical in principle, holding firmly to certain definite conceptions regarding social relations. I am an Opportunist in practice, willing always to help others to advance the average line of progress as near to my pioneer line as I can induce them to go. If I cannot have peace, I will take war that fights only fighters, in preference to one that fights everybody on the enemy's side of the river. If I cannot have free love, I will take easy divorce, as against no divorce. If I cannot have full religious liberty, I will fight, if there is no other choice, with those who have abandoned the rack and thumbscrew and stake as agencies of conversion, as against those who still use those weapons of propaganda. And so on to the end of the chapter. I feel as I think the great majority of "plain common people" of the United States feel. The killing in Cuba is unpleasant to me. I want it stopped. If some more persons must be shot, as it is certain, I prefer that Spanish soldiers be those persons. Personally, if I had to choose between seeing a Spanish soldier bayonet a child or shoot that soldier, I would shoot him if I could. And I am sure that many, many millions of our people have their feet planted squarely and immovably on the platform that that preference has laid. But our soldiers may also be killed? True, and so may you if you interfere to save a child from a savage beast, but I think you are pretty likely to interfere, if there is one chance in ten to save the child. In this Spanish-Cuban-American affair the chances are the other way, they are more than ten to one that we shall save the child and drive the savage beast back across the Atlantic.

But there are great evils right here in the United States! True, again. Yet we can do only what we can do, and if we can do good work in Cuba let us do it; that, by that very fact of timeliness, becomes the thing we should unite to do. Wise men "seize the occasion," they take the tide at its flood. Are we to stand coldly aside in this crisis until the battle for progress is won, and then be told when we ask for reform here that the only reason we complain about monopoly in the United States is that our own material interests are jeopardized? I prefer to so comport myself in this conflict that I can say to such of the attorneys of privilege as now champion the cause of the Cubans, or defend the war on whatever grounds,—"Gentlemen, you were shocked, as I was shocked, by Spanish barbarities in Cuba; you protested, as I protested, against the massacre of the defenseless, against the starving of women and children—can you now consistently refuse to join with me in protesting against Lattimer massacres, against the starving of women and children right here in this land of liberty and plenty?" That is the expedient, that is the consistent, that is the safe, that is the humane and cosmopolitan attitude to take. I do not care the snap of my finger where invasion or non-invasion occurs; national and race lines are less than nothing to me; the essential thing to do is to stop that invasion, whether in Pennsylvania or Cuba or the Philippines, it matters not; the essential condition is that we "seize the occasion," and go with the people at those rare times when a majority of them are willing and ready to destroy a crying wrong, to substitute, if you wish to state it that way, the government that is less oppressive for the government that is more oppressive. Progress does not come through the giving of "aid and comfort" to the worse of two tyrants, whatever doctrinaires may assert to the contrary. The people are not yet ready to punish such crimes as that of Lattimer; they are ready to punish the crimes of Weyler and his fellow butchers; why fatuously refuse to do what we can do because we cannot do all we wish to do?



In conclusion, I desire to offer a short, terse argument presented by that radical reformer, Arthur M'Ewen, in the New York "Journal" of April 12, this year. He shows what should be self-evident to all thinkers, it seems to me, that the evil results that will come in the wake of war will be due, chiefly, to the monopolistic self-seeking of the very men who have done the most to prevent intervention. They did not wish to be disturbed in their money-changing, but as they have been, they will make the best of the new opportunities in lieu of the old. They change their point of attack, that is all.

The opponents of intervention in behalf of Cuban liberty who are best entitled to respectful consideration are those men who hold that war, aside from other reasons, is to be deplored because it detracts popular attention from pressing domestic problems. That war does this for the time being is true. But it is also true that a people incapable of rising in armed contest against the atrocities that have desolated Cuba these three years would not be fit to solve their own problems intelligently and righteously.

The assumption that the alternative of war abroad is peace accompanied by orderly progress at home, is the fallacy which betrays many high-minded men into antagonism to the doing of a plain, and too long postponed discharge of duty by the United States. If we should harden our hearts against the appeal of suffering Cuba for succor, we should find ourselves less susceptible to shock when a Lattimer massacre is reported. Selfishness, a sordid absorption in our own affairs, a closing of mind to the suggestions of altruism, do not educate a people up to community of action for their own good.

The country, to-day, because of its generous feeling for the patriots and reconcentrados of Cuba, is much more likely to give thought to the sufferings of our own reconcentrados, the poor who swarm in all of our rich cities than it would be were it to take the counsel of the Hannas and attend strictly to business.

This war, entered upon from motives which do honor to the United States—in the name of humanity and liberty—cannot but split the people mentally and morally. There will be camp followers, of course. The very men who have been protesting against the war, in the interest of quiet and business conditions, will be the ones to cut in and make money out of it. There will be scandals and investigations, and great fortunes and blasted reputations. We along with them, that will not deprive their owners of social sentence. We shall have many new troubles in legacy from the conflict. But in the main, the country will be the better for the shaking up.

The United States are doing right in expelling Spain from Cuba, and a country which does right by its neighbor is more likely to do right by itself than one that passes by on the other side, thinking only of itself and counting its money as it goes.

### Who or What Builds the Child?

BY C. S. WOOD, M. D.

Friend Harman: After reading the article by J. W. Vandeventer, and your reply to the same in *Lucifer*, No. 706, I am reminded that my investigations on life and sex, have compelled me to adopt different views from those held by either of you, or by the people in general; and I wish to state a few facts, as I see them.

While heredity and building are not the same they are practically one so far as any building of the child may be a result of parental action, as environment, by furnishing the plan and the material, in a large measure controls the result; and yet they do not build any more than the stone, brick, wood and iron build the house. No, the mother does not build the child, neither does the father; the child builds itself. The living germ, the spermatozoid, is the living seed, or the nucleus, the living life principle that has developed itself within, and broken loose from the male man and started on its purpose of growing or building itself into a complete human and as near like the male it developed within as its future environment will admit of; and under favorable conditions it will absorb from its surroundings the material for its growth, and will build its self into a mature and complete man, male or female, as the conditions of its environment shall determine. It is a living organization, and intelligently, or instinctively, if you choose, seeks this food and shelter, material and suitable environment, that will enable it to fulfill its purpose. Yet it is a fact that its chances are small, as perhaps less than one in a million of the spermatozoa developing in man ever find their proper food, material, and the proper protection, environment to enable them to mature, to grow to manhood, as their food and environment can only be found, so far as we at present know, within the womb of woman. Woman supplies this food and

environment until such time as the child can continue to grow separate or apart from her; not willingly, knowingly and with any intent and purpose, as a rule, until after birth, but because she cannot help herself. The child is a parasite protected by being within and attached to her, sucking its substance from her, and consequently modified very much by her, its environment, and also it modifies her, the mother, also, as she becomes a part of the child which is a part, a graft broken off from the man, and in the later period of gestation the blood in a measure flows from one to the other. Thus the woman becomes a part of the man from which she received the germ of a child and allows it to mature or grow within her organism. For this reason a white woman bearing a child by a black man, or negro, will become a part negro, and she can never again give birth to a pure blood white child. Thus a child may have several fathers and but one mother.

Inanimate things, such as watches, machinery, etc., are built by men and women, but all living things, animal, vegetable or mineral, build themselves. They are not made, built or created, by God or man, by father or mother.

121 La Salle St. Chicago.

### Must Work in Unison.

SADIE A. MAGOON.

DEAR BROTHER HARMAN: March 16 of *Lucifer* has just arrived and is before me. I have been reading Wm. Platt's criticism of an article written by the editor. It is not my object to criticize any one, but simply to express a few thoughts in regard to the subject; possibly to ask a few questions. The creative act is surely performed by two persons of the opposite sex, and therefore to me it looks as if both were equally responsible. Mr. Platt says: it takes two to make a child. Mr. Harman says "impregnation of the ovum is not making." But is it not helping to make? Without this impregnation the child would not be; therefore, as I understand it, the two together make, create the physical structure of the child. Then the child so often resembles the father both physically and mentally. Woman may build it afterward, mold and educate it all it is possible prenatally; but is not the male parent equally responsible? Is it not his duty to surround the prospective mother with conditions that will enable her to do this properly? I am reminded of a couple in the East. When the wife was in the first stages of pregnancy with her second child the husband suddenly decided to take himself elsewhere. If he had money he left none at home, and the wife was compelled to struggle not only with poverty, but the physical condition in which he also left her.

When the babe was a few weeks old she was compelled to give it away, as she had neither the strength or ability to provide for it. This little one was a bright, beautiful little girl, and was greatly beloved by her adopted parents. But alas, at only 20 months old it was forced upon them that she was a "sex maniac."

Perhaps you can better imagine than I can tell the trouble this caused, both when small and in after years. To say that she was a "varietist" would be expressing it very mildly. Although there is much that could be told, I will not take up *Lucifer's* space to do so. I will only add that the foregoing is strictly true. I would like to say however, that in disposition she was the counterpart of her father. As you can imagine, she was neither desired or welcomed, whereas if the husband and father had remained at home, provided for, and been kind, and surrounded his wife with proper conditions, how different would have been the result. I must think with Mr. Platt that "not man or woman alone can save the race of which they are a part; both together must do this."

They must work in unison and harmony together, and Love must be the guiding Star.

[The questions asked in this letter are timely and pertinent and will probably receive attention soon.]

Send 25 Cents to Albert Charvonnat for "The Nature of the Mind, and its Relation to Materialism," a companion book to "Vital Forces"; and a six months' subscription to "The Modern Philosopher." Address 224 Fourth Ave., Knoxville, Tenn.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ANNE J. POPE writes from Portland jail that he is well—that the jailer treats him kindly, that his friends visit him now without hindrance, and that he expects to be released June 12. His letter will probably be published in *Lucifer* soon.

THE ADULT for MAY contains: Editorial, by Geo. Bedborough; Pen Points, by Lillian Harman; The Conversion of Mrs. Grandy, by Dora P. Kerr; A Giant in Chains, by A. Provincial Editor; Heloise, by Berta C. E. Buss; Music, Religion and Sex (IV), by Orford Northote; Love and Business Principles, by William Platt; Practical Politics in Sex Relations, by Sagittarius; Some Free Love Problems, by Robert Brithwaite; The Legitimation League, by George Bedborough.

EMMA GOLDMAN writes from San Francisco that she "had five grand meetings in Denver," and that her "first meeting in San Francisco was an enormous success, and that 'all the newspapers have long reports.'" She asks for the correction of a statement recently made in *Lucifer* that she is one of the editors of "Solidarity," New York. She says she is "not co-editor but only a co-worker and contributor" to that paper. She expects to remain four or five weeks on the Pacific coast, her address being in care of "Free Society," San Francisco, Cal.

## Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of *Lucifer*, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price \$1 a year), and *Lucifer* (price \$1 a year), will be sent to the same address one year for only \$1.60. All orders should be accompanied by cash and sent to *Lucifer*, 1394 West Congress street, Chicago.

## Another View. What Intervention Means.

Pursuant to *Lucifer's* basic principle or motto, namely, Freedom of expression—allowing correspondents to have their say in their own way—space is granted in this issue to a long article by Edwin C. Walker, sharply criticising *Lucifer's* attitude on the question of war with Spain, or the question of "intervention" in behalf of the insurgent Cubans.

Instead of replying directly, and in detail, to the points of my critic I prefer to present another view—a view, an opinion, based upon actual experience and observation. Patrick Henry's famous saying that he knew no "guide for his feet but the lamp of experience," is very applicable in this case, and to this guide I now appeal for instruction and for justification.

A word as to generalities:

The present war should surprise no one. The wonder would be if war, general war of some kind, should not occur about this time. Given the conditions, hereditary tendencies and contemporary provocations, the result must follow.

The same remark holds as to the causes of this particular case, the war of "intervention" now undertaken by the United States. The blowing up of the Maine, the massacres and the starvation of non-combatant Cubans by the Spaniards—all these things are, and were, legitimate, true to the conditions that produced them. Some of these causes date back to the age-long wars between the Spaniards and the Moors, to the

Spanish wars of conquest, and their religious wars—the "Inquisitions," etc., etc., in defense of their "Most Holy Faith." With such heredity, and with the old persecuting faith still in the ascendant, how can the Spaniards be anything else than cruel, proud of their history, vain, full of confidence that the "god of battles" is still on their side, and will give them the victory over the "Infidel Yankees." And these Yankees, too. Have they not their share of prejudice and of insane national conceits?

Personally, I am not a "non-resistance." Under given conditions—conceivable conditions, I would fight; would fight with any and every available weapon. No act is right or wrong of itself. Right and wrong depend on environment and motive.

I am not opposed to intervention on behalf of the Cubans. On the contrary, I am now, and have been all the while, in favor of intervention, but not of the kind now proposed by the McKinley administration. To make this matter plain, a little personal history as an object lesson may perhaps be admissible.

Time was when I, too, believed in intervention by government. Previous to the declaration of war in 1861 I took the ground that nothing was needed to free the slaves except free discussion and the removal of the protecting hand of the general government; and that if the Southern states insisted on separation it was their undoubted right to do so. I argued that peaceful secession would be the death knell of chattel slavery. But when war had been declared I urged that the Federal government should at once interfere in behalf of the slaves—should declare all slaves free, and should offer protection, safety and bounty to all negroes who would desert their masters and bear arms in aid of their own liberation. Believing that public sentiment would soon compel the government to do this, I helped to organize a regiment of volunteers, and went with them as far as the officials would let me. Being incapacitated by lameness for military service I tried to get into the hospital service, and was rejected there also. In every possible way I helped the Federal cause, believing that cause to be the cause of humanity and of civilization.

Gradually came the disillusionment! By slow degrees the conviction was forced upon me that our Federal government, like all other governments of man by man, was and is concerned first of all, in perpetuating its own existence, its own power, and that its next concern was and is to make secure the "rights of property." Hence the propertied classes were then, as now, its constant care. Slaves of loyal masters were to be returned to their owners, as before the war, and slaves of rebels must not be "harbored within the Union lines" lest their masters should doubt the assurance that the Federal government did not mean to interfere with the property rights of the slaveholders. From this lack of timely intervention alone it is doubtless true, as often charged, that the war was prolonged two or three years longer than it would otherwise have been. The slaves were kept at work in the fields at home by the Federal armies, to raise food for the rebel armies in the field of war.

Another cause of disillusionment, was the government management of its finances, whereby a wholly unnecessary national debt was created, an interest-bearing debt, a non-taxable debt, for the benefit of the propertied classes. A debt that appalls and stuns the understanding by its vastness, and which by the connivance of this same government has been so manipulated, that it is no nearer liquidation to-day, after the lapse of a generation, and after having been already paid twice over in real values, than it was at the close of the war.

Another cause of disillusionment for me was the treatment received by the ex-slaves after their so-called emancipation (as a military necessity and not because the government, as such, so desired). Instead of interfering to secure justice to the freedmen from their former masters, instead of demanding for them a share of the accumulated wealth—in improved lands, in houses, farm implements, horses, cattle, etc., that the unpaid labor of the slaves had earned, instead of this, the Federal government left these wards of the nation—mere children in experi-





people unless one builds oneself, individualizes oneself, pursues other possibilities of destiny than mere abstract multiplication irrespective of contents. There is as much in intellectual as in physical parentage, and the woman who never had a child may do more to mother the real ego of the young than fifty mothers intent on preserving their "blood."

Then, again, the unaccountable coupling of so much exaltation of sex with the ascetic check of indissoluble monogamy; the utter ignorance of sexual craving—"appetite," he spitefully calls it—as a thing not at all bound to be reckoned with in the maintenance of the glorified body—one throws down the book in despair at what he will be at, and whether, after all, he really knows anything about a body, and cries out with Isaiah, "Even your wine is mixed with water."

I hope Lillian Harman may come in contact with Mr. Platt while in London and convert him on this point at least. Why in the world one should be so holy and the other so vicious is beyond me.

## THE REGENERATION OF TWO.

BY GEORGE EGERTON.\*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

"Would the whirl of the wheel irritate you?"

"No; Fruen, no," he says absent-mindedly, he is exerting his whole will to try and find the clew. She has an old black spinning-wheel, with ivory knobs. She moves her foot with steady rhythm, and she feels it with the ivory white curls of well-carled wool with a beautiful action of hands. He watches her with a kind of fascination, and the song of the wheel sings soothingly in his thoughts.

"Few ladies spin now," he remarks.

"No; I am not very good at it, I am only learning. The wool in my gown holds all my first attempts. I like it; I spun an awful lot of thoughts into it—much of my old self and when it was finished, I was new."

He makes no reply; he is still endeavoring to find the clew. Bikkje supplies it. She patters with tapping claws across the waxed floor, and rubs against her; she stops to pat her. The little beast licks her wrist, and then trots over to him. Their eyes meet, she flushes, and the whole scene comes back to him in a flash—lapping fiord, music of water and trees, and the woman with the laugh of a child, who looked so like a fashion plate. He sits up in his astonishment, crying—

"Now I remember; but is it possible? No, it can't be; you are so changed! And yet, now you smile, I see it plainly, and marvel I did not see it before. And that is what you meant by 'hurt.' I was rough, I remember," with a sort of hesitation—"Go on," she smiles encouragingly.

"You irritated me; I was hurt, I was bitter—I am always getting hurt and getting bitter," with rueful humor. "You embodied that section of society that had discarded me . . . you—" with desperation—"powdered and painted; and your waist was absurd—but your eyes and your smile are the same—that is why I have been puzzling—it is wonderful, like a fairy tale; and even now, I do not understand."

"That your words should have worked so great a transformation—no," remembering the why his words more than another man's, she adds softly, "No, perhaps you do not quite understand that! But it is none the less true. But you, all this time I have been finding myself, how is it you have grown less secure; how have you lost your grip of mother nature? Did your philosophy go lame on the journey?" She has risen and is moving about the room, drawing the curtains closer. His eyes follow her; her hair shines so in the light, her supple figure sways as she moves.

"No; but, dear lady, I cannot stop looking at you, it is so

strange. You have grown, I believe. Your bust is fuller, your hips—ah, your corset is gone! You look so strong, so capable—you are half a woman; it is wonderful—I begin to fear you!"

She throws back her head and laughs, stands with her hands clasped behind her back, perhaps conscious of the lines of her own grand figure, and looks at him.

"Methinks, Poet, the pupil has distanced the master!"

"Ah, that is sure! I must have been blind not to see!" His eyes fill and she forgets everything but that, and goes over and kneels next him and says,—

"Tell me why it is you seemed so sure then, and now you look as if everything had gone awry with you. Even your books have less of joy, less of truth in them, less of grip at the world's heart,—the grip that made them touch mine and got you a name."

He is won by her frank appeal, and bares his heart, perhaps for the first time, even to himself—all that has lain smouldering through lad years and man years till now. She marvels at the strange tangles of his poet nature—the child and man, ay, the woman in it; at the dreams of the man; the cobwebs spun over the ore; and he little dreams, as he tells her, that she is weighing her life as it is, as it may be, with possible sorrows and joys deliberately in the balance, and that she chooses her course."

"Have you ever told this to any one?"

"No, dear lady; I have few close friends."

"You want a home; you are not fit to be alone. Your body and spirit wage war. The scabbard is too frail for the sword. Yet you need freedom—freedom to go where you will; but you ought to have a place to return to. There must be no more waiting in the snow," with a tender smile that sets his pulses stirring.

"Now you are tired and must talk no more, and I need to think before I tell you my plan. Hush! lie still, and I will play for you."

Some days later he is hobbling from room to room on a crutch. Angot wishes him away, that is sure. He leans against the window, looking out at the snow; the sun is very bright to-day, and he is thinking of something she said in the morning. She asked him point-blank to go into the disused smoking-room when some ladies came up the drive. It set him thinking, and he realizes he must leave. He has had a glorious rest, but he is still weak, and the world outside looks less inviting than ever. That she cares for him, he knows; that he touched her in some way acutely at that first meeting, her whole life since shows; but is she not less approachable in her new womanhood than then ever? She has found fresh interests, new duties, an ambition; and, if he judge her rightly, no love will ever satisfy her wholly. It will never be more than one note—true, a grand note,—in the harmony of union, but not the harmony. The whole man in him is touched by this new creature his stray words have waked into life, this grand, wholesome woman, with a clear head and sure hand to guide the great house and its many inmates. He is proud of her, she is the woman he dreamed of; but what has he to offer her instead? In a dream it was easy for him to say, "Come to me, woman!" But come to what—beggary?

He knows the place, her ambitions, her plans. He can't say, "Let me share it!" He has nothing to offer her; he remembers their first meeting; he would give all he has ever dreamed of to try and show her how he thinks of her now—but he must go. How he dreads the loneliness, the bare room in some cheap lodging-house, the feeling of loss! It must be he shrinks from it because he is still ill. Angot comes in for him to sign the receipt of a registered letter. She looks significantly at him; he reads her unspoken thought; she hopes he will go, now that his money has come. He sits still, and reproaches himself for his cowardice; and yet is he not now, at the supreme moment of his life, swayed as much by conventional considerations as the pettiest bourgeois stickler for usage? If she care, does he not insult her by thinking his poverty would weigh with her? Well,

he will tell her in his verse, he will glorify her as no woman before; but she must, if she is to be his queen, exercise her prerogative and speak. It is hard; he will give himself this one day, and to-morrow he will leave.

She has been thinking over it; she knows what is working in him; for love makes woman as wise as a serpent. No consideration of outside people or his circumstances has any weight with her; she is only weighing the effect of it on her own life and work; she is not willing to leave the plough she has set herself to guide. She realizes that his love, no matter if it be his whole love, will not fill her life completely; she has seen too many marriages not to know that every woman, except the few that go to prove the rule, chafes at the narrowness of the horizon that is simply confined to attending to one man's needs. She recalls the words of a cynical woman friend of hers: "Nothing is so conducive to make a woman content with her husband as a platonic friendship with a decent other fellow, or a hobby of some sort. It gives her an interest, saves her from being bored to extinction by his fidelity."

To be continued.

## VARIOUS VOICES.

Arthur C. Everett, San Diego, Cal.: Twice have I been forced to suspend publication of papers devoted to sexology, but still believing as I do, I am bound to make another effort. I now propose to publish a small paper to be called the "Neo-Multhusian." I shall publish and mail it outside of the United States. Correspondence solicited from those interested in the sex question and emancipation of women. Address as above.

Mrs. Jonathan Maxcy, Aurora, Ill.: Lucifer, the Light Bearer. How do you do? Glad to see you. Have you come to stay? You would seem to some like a meat-ax, sharp-edged. What will the state do with you? What will the United States do with you? How long do you expect to live in this Christian country? Do you print histories of sad married lives? Histories that show there is no help for the wife under man-made laws? Histories showing that churches, ministers, rich men, have their own way? Do you dare to spread the truth to help change the laws of this land? I bore my sorrows over thirty years. Fifty years last February I was married—damned by the laws of my country. I am eighty years old. My history shall be given to the world sometime. I send one dollar for Lucifer.

[The above is a mildly worded sample of letters received at this office—letters that make one wonder whether we are living in an age of barbarism and ignorance, or one of civilization and enlightenment.—M. H.]

Rosa Graul, Pittsburg, Pa.: Emma Goldman's three weeks' campaign in Pittsburg and vicinity was a great success. Large and enthusiastic audiences greeted the little woman whenever she appeared on the platform. At McKeesport, Monaca and Homestead her audiences were large, respectful and very attentive. Much radical literature was distributed at these meetings. The last meeting of the campaign was the celebration of the 27th anniversary of the Paris commune, at which Miss Goldman was the principal speaker; other speakers being Louis Goazion, in French; Henry Garodu, in Hebrew, and Karl Nold, in German. Miss Goldman ended her lucid and truly grand address by repeating John H. Mackey's "Call to Freedom," in German.

It is the unanimous verdict of her friends here that Miss Goldman has improved in many ways since first she began to preach the gospel of freedom. Her English has but little of the foreign accent, and her statement of facts and her arguments are remarkably clear, logical and convincing.

John J. Taylor, Fort Smith, Ark.:—How I love the bold, fearlessness of Lucifer. I have been an inveterate enemy of

slavery all my life. Before the war I sympathized with John Brown, although I was Virginia born, I voted with the Republican party until the slaves were enfranchised. Since then I have voted with the party that was nearest my views. All slavery is not yet abolished. The hateful slavery of the marital relation is in full vogue yet, but giving down. I was a practicing lawyer for thirty-two years in Indiana and got some three hundred divorces. I am 77 years old, and am glad to see the worst form of human slavery is so near its end. As to "variety," as Lois Waisbrocker says, "Make women free and see what she says about it, and let her judgment be final." I read a number of her articles in "Claffin's Weekly" about twenty years ago. How I long for the infinite Republic when every person will be a law unto himself. All the marital laws might be repealed to-day and to-morrow not a marital union would be molested that is worth saving. Make all as free as air, just as God intended.

Jesus was a good and great man. In the kingdom of heaven he was trying to establish on earth, (Socialism,) he said there was neither marriage nor giving in marriage. So, strike hard, strike as long as a single soul is fettered. Pay no attention to the little persecutions of the law. We are in a period of evolution which will result in revolution before long. These will right all wrongs. I am living and waiting for it. Free divorce is the motto. Socialism will cure all difficulties but an unhappy marriage.

## How to Help Lucifer.

Dear Friends: Once more we come with our plea for co-operation in our efforts to make Lucifer more effective as a Light-Bringer than ever before. To this end we ask:

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months. See special offer under the head of "Books Worth Reading Free."

Third. That all who can will send to us for pamphlets and books for their own reading, and to sell or give away to others. For a starter with those who have not read anything on sexologic science, see "Combination Offers," as advertised in current issues. To those who buy for distribution, or to sell again, good discounts will be given.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

Among the books and pamphlets specially recommended by us for distribution, in order to arouse interest in Lucifer's line of work are the following:

(a) "What the Young Need to Know,"—A Primer of Sexual Rationalism, by E. C. Walker. Price, 10 cents; five copies, or more, 5 cents each.

(b) "Ruled by the Tomb," A Discussion of Free Thought and Sex Reform, by Orford Northcote. Price, 10 cents; five copies, or more, 5 cents each.

(c) "Outcome of Legitimation," by Oswald Dawson. Price, 5 cents; five copies for 20 cents.

(d) "Prodigal Daughter, or the Price of Virtue," by Rachel Campbell. As a separate pamphlet, this remarkable essay ran through several editions. It is now published as No. 2 of "Our New Humanity" with several other essays in the same line, by Mary Florence Johnson, Lucinda B. Chandler, M. Harman and others; ninety-two pages in all. Price, 25 cents; five copies for 75 cents.

## "A PHYSICIAN IN THE HOUSE."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

## 710.

Do these figures correspond with the number printed on the wrapper of your *Lucifer*? If so your subscription expires with this number. Please renew for another year.

## Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at *Lucifer* office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Anarchy, Economics of. A Study of the Industrial Type. By Dyer D. Lum. Paper, 60 pages. (Scarce). .25

Autonomy. Self-Law; What are its Demands? A fragmentary exposition of the basic principles of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the automomistic marriage of Lillian Harman and Edwin C. Walker, and their subsequent arrest, trial and imprisonment. The pamphlets are not up to the standard in typography and press work, but they contain data valuable to all lovers of personal liberty. .05

Be Thyself. A Discourse by William Denton. Paper, 33 pages. 1882 (scarce). .05

Creed of Liberty. A brief exposition of philosophical anarchism, by William Gilmore, London, Paper, 11 pages. .02

Catechism on the Science of a Universal Religion, or What We Can and Must Do in Co-operation to Secure a True Religion of Universal Happiness, by Gabriel C. Wacht. 1890; 117 pages; paper, 7c; cloth. .15

Causes of Hard Times and The Money Question, by Albert Chavannes. 1893; paper, 24 pages. .05

Citizens' Money. A Lecture by Alfred R. Westrup, on the National Bank System. 1890; 21 pages; paper. .05

Co-operative Congress, Kansas, Proceeding of. Held at Topeka in April, 1886. 118 pages; paper. .10

Divorce. A review of the subject from a scientific standpoint in answer to Mgr. Capel. Rev. Dr. Dix, The New England Divorce Reform League and others who desire more stringent divorce laws, by Edward R. Foote, M. D., author of "Plain Home Talk." 1884; 60 pages; cloth. .25

Digging for Bed Rock, Observations and Experiences, By Moses Harman. 1890; paper, 24 pages. .05

Diana, A Psycho-Physiological Essay on Sexual Relations, For married men and women. Sixth edition. Revised and Improved. Paper, 60 pages. .25

Deaths and Funerals. A collection of facts and ideas, original and selected, referring to deaths and funerals or burials. Part 3—Respect for the Dead. By Joseph Henry, 1887; paper, 39 pages. .10

Devil, The Angel of Light. How he beat the Salvation Army in two trials and secured \$75,000 judgment against it. Paper, 16 pages. .05

Free Press. Arguments in support of the demurrer to the indictment of M. Harman, E. C. Walker and George Harman under the Comstock Law. Also Judge Foster's decision overruling the demurrer. Paper, 43 pages. .10

Free Trade. Showing how the Protective Tariff invades enterprise, defrauds labor, blunders trade and postpones industrial emancipation. By Ezra H. Heywood. 20th thousand; paper, 23 pages. .10

Human Rights. By Madison Hook, with an Introduction by E. C. Walker. 1891; paper, 19 pages. .05

Immortality of the Soul, or an Answer to the Question, "If a Man Die Shall He Live Again? and How are Spirits Occupied?" By Mary S. and James Vincent. Paper, 94 pages. 1888 (scarce). .25

In Brighter Climes, or Life in Socioland. A realistic novel by Albert Chavannes, author of "The Future Commonwealth," "Vital Force," etc. Paper, 254 pages; 1895. .25

In Hell and the Way Out. A Non-Partisan Political Handbook. A Comparative Study of Present Conditions and a Plan of Social Democracy outlined. Inscribed to the Farmers and Trades Unionists of America by one of their number. Advocates the Initiative and Referendum. By Henry E. Allen. Paper, 64 pages. .10

Books Worth Reading  
FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to *Lucifer* and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way, a domestic radical story, by Elmina D. Sienker. .25  
Vital Force, Magnetic Exchange and Magnetism; Albert Chavannes. .30  
Human Rights; J. Madison Hook. .30  
Prohibition and Self Government; E. C. Walker. .30  
Practical Co-operation; " " " " .30  
The Revival of Puritanism; " " " " .30  
Love and the Law; " " " " .30  
Sexual Enslavement of Woman; " " " " .30  
Digging for Bedrock; " " " " .30  
In Hell and the Way Out; H. E. Allen. .30

## Ruled by the Tomb.

## A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOLE.

"The world for the most part is ruled by the tomb, and the living are transgressed over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," H. O. Ingersoll, p. 5.  
Price, ten cents. For sale at this office.

## THE BLICKENSDECKER TYPE WRITER



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C. S. Wood, M. D. Radical Physician and Surgeon. Successful treatment of all chronic and special diseases, by new and correct methods. Satisfaction guaranteed, as we will undertake to cure that we cannot cure or permanently benefit. Especial facilities for the care of women suffering from any disease or irregularity peculiar to their sex. Consultation free. If by mail, inclose stamp. C. S. Wood, Department 0, 121 La Salle st., Chicago, Ill. Suite 64, office hours 10 A. M. to 4 P. M.

A Private Home with the best care and treatment for women and all unfortunate girls, before and during confinement; sent by an absolutely safe and easy delivery. A home provided for the child if the mother cannot keep it. For full particulars call on, or write to, Dr. Wood, 121 La Salle St., Chicago, Ill. Office suite 64. Hours 10 A. M. to 4 P. M.

Advice to a Bridegroom explains method of self-control; also how to render a wife happy, and the honey-moon lasting; pamphlet, 20 pages; 10 cents. Ida C. Craddock, 1230 Arch st., Philadelphia.

ELMINA'S REQUEST. Women who would like a man free of all debts, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pa., Co. Va.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing sadder, wilder, more lawless, more eccentric than this little book has been published in our time; few things so bespoken with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, \$2.10; this office.

## An Astonishing Offer!


Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power. Mrs. Dr. Robinson Barker, Box 132, San Jose, Cal.

## LOIS WAISHROOKER'S BOOKS.

Anything More, My Lord? By Lois Waishrooker. .30  
Fountain of Life, " " paper cov. of. .30  
Perfect Motherhood, " " cloth, price. .30  
Occult Forces of Sex, " " " " .30  
A Sex Revolution, " " " " .30  
Helen Barlow's Vow, " " " " .30



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 20.

CHICAGO, ILLINOIS, MAY 21, E. M. 298. [C. E. 1898.]

WHOLE No. 711

### Woman's Virtue.

Yet this is virtue! woman's pride!  
From which if once she steps aside  
Her peace, her fame's forever gone!  
Away, 'tis impious! Satire says  
That woman's good and woman's praise  
Consist in chastity alone.

Can one short hour of native joy  
Nature's inherent good destroy,  
And pluck all feeling from within?  
Shall shame ne'er strike the base deceiver,  
But follow still the poor believer,  
And make all confidence a sin?

Did gentle pity never move  
The heart once led astray by love?  
Was poverty ne'er made its care?  
Did gratitude ne'er warm the breast?  
Where lawless love was held a guest?  
Was charity ne'er harbored there?  
Does o'er sincerity disclaim  
The neighborhood of lawless flame?  
Does truth with fame and fortune fall?  
Does every tim'rous virtue fly  
With that cold thing called Chastity?  
And hast my Lydian lost them all?

No! no! In thee, my life, my soul,  
I saw I can comprise the whole  
Of all that's good, as well as fair;  
And though thou'st lost what fools call fame,  
Though branded with a harlot's name,  
To me thou shalt be doubly dear.  
Then whence these fetters for desire?  
Who made these laws for Cupid's fire?  
Why is their rigor so uncommon?  
Why is their honor-giving plan  
So much extolled by tyrant man,  
Yet binding only to poor woman?

—Aristarchus.

### Legitimation League Annual Meeting.

The annual meeting of the Legitimation League was held in Council chamber, Holborn restaurant, London, England, April 30, with the president, Lillian Harman, presiding. A report of the proceedings will probably be published in *Lucifer* next week. The annual dinner of the League was held in the same room at 7:30 o'clock the same evening. At the League meeting 411 persons were present and sixty-five attended the dinner. The banquet was followed by this program of toasts and songs:

PIANO, Overture, (Tindall)	A. F. Tindall, A. T. G. L.
Song, "In the Time of Roses" (Felix Corbett)	Miss Mole
TOAST—"The Pioneers," Amy C. Morant	Reply by Edith Lanchester
Song, "Good Bye" (Toeti)	Jennie Seyton
HUMOROUS SONG, "Laughing" (Conyers)	Charles Conyers
TOAST, "The Legitimation League,"	Lillian Harman
Song, "Whisper and I shall Hear,"	Piccolimini
TOAST, "The Press," Leighton Pagan	Reply by George Bedborough
MUSICAL SKETCH, "Our Solace" (Conyers)	Charles Conyers
TOAST, "Hands Across the Sea," Oswald Dawson	Reply by Lillian Harman and Robert C. Adams
Song, "A May Morning" (Deans)	Jennie Seyton
TOAST, "The Visitors,"	Georgina C. E. Law
"Auld Lang Syne."	

A private letter from Lillian, written from Harman Villa, Seacroft, near Leeds, May 3, where she was at that time visiting the family of Oswald Dawson, one of the founders of the League, says the meeting passed off very satisfactorily and she was given an enthusiastic reception. She visited Harrow, May 2, at the invitation of Dr. DeVilliers, editor of the "University Magazine," and took luncheon at the home of Dr. DeVilliers' sister, Mrs. Singer, wife of the owner of the magazine. After luncheon they drove to the churchyard where Byron wrote under his elm, and saw the tomb on which he wrote. It is enclosed in an iron grating to protect it from relic hunters. In the party at Harrow with her were George Bedborough, secretary, and Louie Bedborough, treasurer of the Legitimation League; Orford Northcote, author of "Ruled by the Tomb," which was recently published by *Lucifer*; Annie Shaw, of the Croyden Brotherhood; Oswald and Gladys Dawson, Henry Seymour and wife and Mrs. Law.

Lillian Harman spoke in Leeds, Sunday, May 8, and in Glasgow last Sunday. She has received many pressing invitations to make a tour of England and Scotland delivering lectures, but previous arrangements require her to sail for America May 30. She expected an enjoyable visit in England, but she says the cordiality and enthusiasm of her reception and entertainment have more than surpassed her expectations. The English people seem to be much interested in the libertarian propaganda and many persons of social and literary prominence are openly identified with the movement. Edith Lanchester, whose name is on the toast list given above, will be remembered as the young English woman of good family, whose parents caused her to be adjudged insane about three years ago, and sent to an asylum because she openly announced her intention to live with a man she loved without going through the formality of a marriage ceremony. The affair caused a great sensation and was widely commented on in newspapers both in England and America. John Burns, the labor leader and member of parliament, was mainly instrumental in securing the release of the girl from the asylum. The Legitimation League also took up the fight and called public attention to the outrage perpetrated in defiance of law and of humanity on a woman who had exercised her natural right to choose her own sex mate without consulting the representatives of church or state, for the very good reason that it was a matter in which they were not justified in interfering.

### Plumb-Line Penographs.

BY E. C. WALKER.

Anarchism affirms that government of man by man is incompatible with the wise and effective pursuit of happiness. "Bulldozing" is the colloquial name for non-legal bullying and driving of the defenseless. Charity is the dote of privilege to humility.

Dungeons are places where the fortunate torture the unfortunate.

Enthusiasm often gets us into trouble, but even then it is preferable to inert self-complacency.

"Foreigners" are those who are native where we would be foreign.

"God" is the magnified Self whom we conceitedly worship, hence our intolerance of doubters.

Humanity is to be studied and improved; not to be worshipped in lieu of the sky-gods.

Ignorance is lack of equipment and capacity for self-development.

Joy is the conscious or unconscious expression of harmony within the organism and of the organism with its environment.

"Kickers" are often very disagreeable, but they are immeasurably more useful than patient slaves.

Love is attraction, and of course love ceases when attraction has spent its force; therefore it is a crime to hold two persons together when they no longer love.

Money is primarily a counter to facilitate exchange, and hence is innocent and useful, until it is perverted into a monopolistic instrument of extortion.

Nunneries are places where multitudes of women are defeminized by a silly vow.

Organisms are conceived, are born, grow, mature, weaken, decay and die. An immortal organism is as unthinkable as a square circle.

Poverty has always been called a virtue by the church; the church has never willingly been virtuous; her dictum helped make her rich and her dupes poor.

Questions have ever been represented by church and state and society as evils, existing only to torment the possessors.

Renunciation is extolled by those who renounce only the poverty and the kindred virtues of the subordinate classes.

Superstition is not a code of erroneous dogmas; it is the failure or the refusal to ask questions, to doubt the accepted.

"The Religion of Humanity" is a bad phrase; in spite of all juggling with words, "religion" means belief in and worship of an alleged supernatural, and because of this the word has no place in the affirmative vocabulary of the rationalistic, the scientific thinker.

Universalism is a well-meaning attempt to whitewash the bloody and cruel "god of nature."

Variety is as much a part of our love nature and its expression as it is a part of all other departments of our organisms.

Willingness to exchange our mistakes for truer interpretations of nature is the quality that distinguishes us from fossils and fools.

X is one of the redundancies of our alphabet.

You can not reasonably expect other persons to do what you advise but will not do yourself.

Zeal that is not intolerant fanaticism will always command the respect of the sincere man or woman.

### Sacrifices to Sex Superstition.

BY SENECA.

A discussion has arisen among reformers as to whether the man or woman suffers the most from the suppression of the normal impulses of their nature. I do not see that it is important, even were it less difficult of determination. Probably men are more sensible of it when they do not evade or defy the laws; but that is not most serious which is clear to the sense. Consciousness may stimulate active resistance to the opposing force which prevents the realization of desire, whilst the unconscious suffering produces apathy, disease and death. Great suffering of both men and women, conscious and unconscious, is mainly due to the irrational subjection of mankind to the control of the church hierarchy and the state of oligarchy.

Doubtless there is a distinction between the sexes as to the qualities of a love, mutual in its expression. Education has

something to do with it; but there is a normal difference. The woman more generally craves the delicate embrace. Though desiring offspring, she has not usually the determinate purpose of the man, and would not normally seek the ultimate completion when not moved by a mutual desire to possess children. At present and with man, the ecstatic and abrupt ending of the embrace is the thing chiefly in his mind in seeking it. The girl has been taught by prudish mothers and Grundy society, that while kissing and hugging of her own sex is proper, familiarity with the other sex is most reprehensible. The boy is taught by vulgar men, and corrupted associates, that physical pleasure is the supreme thing to be desired, and at whatever cost to the other party. The young woman is taught that motherhood without a marriage, consecrated by church and state, is the most damaging crime a woman can commit. Truer ideas of life and purer conceptions of the sex functions would dispel such impressions, and enable her to win from her lover, respect for her person, freedom from invasion, and so restrain him from effecting undesired consequences of their endearments.

The intercourse and fellowship of the sexes are primarily the flowering of the human plant, not the perpetuation of the species. This, in some of the lower orders of life, is accomplished without duality of sex. Some animals, as well as plants, are asexual, and there are types maintained by gemmation. Reproduction is a mere animal act, and merely incidental to sex association. It has a single purpose, perpetuation of type, and its practice, independent of such purpose, seems a mistake and abuse. Unquestionably it is the source of the sex vices and misdirections, involving great suffering to both man and woman.

Whether the fruitage or flowering of the tree is the more exhaustive is really not a question at issue. The fruit may embrace the seed, as a pericarp and adjunct or means of protection and sustenance to the germ, but the seed alone is the germ of the new life. The fruit and flower may tax the vitality of the tree, to carry out the metaphor, but these, as regards the sexes, are compensative through mutual help and magnetization. This also may be true in the complete reproductive act, when the desire for offspring is also mutual. But is it normally in accord with nature when either one or the other does not desire it? The mammals inferior to man, generally have only the instinct of reproduction to serve and know little of love in its higher joys and endearments, felt by the human kind.

Until we can learn to distinguish between the true love nature and the reproductive instinct, we shall make small progress in the science of sexology, or in the promotion of enjoyment in the sex association. From this misapprehension our social vices arise. Asceticism, prostitution, rapes in and out of marriage, self-abuse, sex-inversion, etc., result from this ignorance and perversity.

With this differentiation well defined, the gross and diseased condition of the sex life would gradually become clean and healthful, so that the atmosphere of love could be breathed without contamination from the pestilential vapors now arising from compulsory continence and the invasive enforcement of legal "marital rights." Should a man, by however gentle means, obtain control of a woman, to whom the idea of motherhood is disagreeable, and, for his personal gratification, effect impregnation, would any one deem it other than an outrage, even if he himself desired offspring? But suppose such result was repugnant to the wishes of both, and that they by some ingenious contrivance, defeat conception; would such action be normal or abnormal? No sensible man or woman goes to the expense and labor of planting seed that the germ may be destroyed before it springs into life. Nor does a farmer plant without expectation of reaping. We cultivate the plant for the flowers and to partake of its fruit; but we should only plant the seed which we desire should produce new life. Nature furnishes abundant seed; but it is illogical to plant more than is required to replenish the sources of evolving life.

The sacrifices to sex superstition and male despotism are largely due to economic conditions and woman's inability to cope with man in the struggle for subsistence when thus handicapped. If there is any remedy for her, or even for him, from the inequalities of these conditions, it is not through any forceful regulation. It can only be attained through the enjoyment of equal freedom, and only approximately even then; without freedom, not at all. Complex association need not be censured, unless carried to the ultimate. Adultery in procreation should not be encouraged in either sex. Jealousies arise from this base, and the sense of ownership; and variety is opposed more by the young and inexperienced than by the matured and aged, as was clearly proved in the experience of the Oneida Community, whose complex marriage was broken by the young people raised on the manor.

I have confined myself to the physical aspects of this question. Whether the compensative results of continence or chastity to be found in transferring the creative force from the physical to the mental and spiritual creations, as urged by Alpha, Diana and Karezza, are correct or otherwise, I am satisfied that upon the plane of the physical alone the enjoyment of sex association is greatly enhanced by observing the discrimination between sex love and desire for offspring, and so avoiding the act when not desiring the result. Disregard of this distinction, I am satisfied, produces great suffering to both sexes and gives the *raison d'être* for despotic attempts to regulate sex affairs by statute law.

Only careful and intelligent culture can prepare the world to adopt the new theory of life. Blind and despotic methods of procedure, or perhaps attempts to realize ideal states, will only render the evils and suffering from misdirection more intolerable.

### Where Hilda's Homes May Be Realized.

BY T. O. SMITH.

I have watched with a good deal of interest the suggestions and plans for the realization of "Hilda's Homes" in different parts of the country, and after reading the correspondence between Isaac Jameson, of Brinnon, Wash., and W. A. Wotherpoon, of Denver, in No. 701 of *Lucifer*, I decided to do what I have long contemplated doing, call the attention of the Light Bearer's readers to a socialistic movement in Montrose county Colorado, that is quietly, but surely, being carried to success. Organized without money, only twelve members, taking two years to find a suitable location and do preliminary work, we have succeeded in building up a live and active organization of over three hundred members, and our ranks are rapidly increasing.

In all the suggestions and plans for "Hilda's Homes," and communistic associations, I have seen nothing that I consider practical; nothing that appeals to me as having in it the elements of growth—a combination of the grand and the beautiful, together with self-supporting industries; something that would be an object-lesson to the world, of a plan by which the intelligent common people may employ themselves, make their own exchanges and live largely, if not entirely, upon their own productions.

The Colorado Co-operative Company was organized under the laws of this state, in February, 1894. It is purely co-operative in its conception (not communistic) and now has in course of construction a large irrigating canal, that will ultimately water a tract of desert land containing 30,000 acres. Already \$25,000 has been expended in actual work upon this ditch, which is about one-fourth of the estimated cost. This land is a portion of the White River Ute Indian reservation ceded to the government in 1882, and is subject to entry under the desert land act and pre-emption laws, costing \$1.25 per acre. The company has no control of the land whatever, but as an organized stock company has exclusive control of the ditch, and will limit a water right to each individual member to 40 acres, at the pro rated cost of construction of the ditch. All public

utilities will be owned and controlled by the company. Our membership is composed principally of people with socialistic ideas, but there are not as many social radicals as I could wish. Many of our members were identified with the ill-fated Topolobampo colony in Mexico, but their bitter experience there has not shaken their faith in the principles and justice of co-operation.

We expect to be entirely self-sustaining in two years, and with the assurances of a comfortable living, and homes of their own, where can better material be found for spreading the teachings of *Lucifer* than can be found in the C. C. Colony? There are a few social radicals here now, among the men, but the women seem to be somewhat backward in accepting the truths of perfect liberty.

If any friends of *Lucifer* are looking for an opportunity to make themselves homes, they will do well to investigate the advantages this enterprise offers. Any one imbued with the principles of perfect liberty and free thought will be a welcome acquisition to our ranks.

Edwin L. Gallatin, of Denver; John W. Breidenthal and Mrs. Annie L. Diggs, of Topeka, Kan.; Chas. H. Robinson, of St. Louis; George B. Ruggles, of Osborne, Kan., and many other well and favorably known persons are active members of this organization.

The objections that Wm. G. Scott offers to the building of a "Hilda's Home," in his article, "Industrialism and Communism," in No. 703 of *Lucifer*, I think are well taken. Mr. Scott must have helped organize a co-operative colony some time in his life, or have lived in a community where it was a life and death struggle for people to exist.

We are laying the foundations broad enough in our colony to sustain a population of ten thousand people in comfortable circumstances in the course of a few years. While we are doing the pioneer work, blazing the trail, we can be cultivating the soil and sowing the seed of liberty and free thought, until every home in our community shall be a "Hilda's Home" in principle, if not in its furnishings and appointments; where invasion is unknown and where the rosy faces of happy children will gladden the home life like flowers by the wayside.

I have already made this article too long, and not wishing to take up too much of *Lucifer's* valuable space, will be glad to correspond with all who desire further information who will write to me.

Pinon, Col.

### Steps Towards Co-Operation. No. LXIV.

BY HENRY M. PARKHURST.

The new social order must be based upon individual liberty. In order that the individual shall be truly free, he must be in a position to enjoy the profits arising from co-operation and from nature's assistance, so as to make him financially free. There will be no sudden change from disorganized rivalry to organized co-operation. The dawn always precedes the day. It is well to note the evidences of extending co-operation, and to encourage them wherever we can. Yet we shall see that each of these steps is usually decried as a bar to progress.

The modern first-class flats and large hotels for permanent guests, are an approach to this phalanstery or unitary dwelling, avoiding many of the wastes of the isolated household, and incorporating many of the advantages of combined dwellings.

The middle men between the producer and consumer, the wholesale dealer and retail dealer, are an approach to the grand organization in which all the principal industrial products will be distributed with minimum cost and maximum convenience.

Great mills and factories are a stepping-stone to the still grander mills and factories resulting from universal co-operation.

In these early steps, individual interests often appear to usurp supremacy; and yet the masses of the people are learning from them how to adapt themselves to the conditions which will hereafter evolve harmony.



# LUCIFER, THE LIGHT-BEARER

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Bedford Row, London, W. C., England.

THE NAME LUCIFER MEANS LIGHT-BEARING OR LIGHT-BEARING AND THE PAPER  
THAT HAS ADOPTED THIS NAME STANDS FOR LIGHT AGAINST DARKNESS—FOR KNOWLEDGE  
AGAINST SUPERSTITION—FOR SCIENCE AGAINST TRADITION—FOR INVESTIGATION  
AND ENLIGHTENMENT AGAINST CREDULITY AND IGNORANCE—FOR LIBERTY AGAINST SLAVERY—  
FOR JUSTICE AGAINST PRIVILEGE.  
Published weekly. One dollar per year. Three months twenty-five cents.

"SENECA" contributes a thoughtful article, "Sacrifices to Sex Superstition"—the "Free Motherhood" problem. The "discrimination between sex love and desire for offspring" is doubtless a very important distinction to be remembered. The "economic question", as our friend justly says, is intimately blended with the sex problem, but it is well to remember that not one woman of independent means in a thousand is willing to say with Fruen—"George Egerton"—"From this out I belong, body and soul, to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will". Nearly all women whose bank accounts enable them to defy Madame Grundy, meekly bow their necks to the yoke of man-made marriage, else they deny themselves the joys of motherhood and the loving companionship of man. These facts show where reform should begin.

FROM ENGLAND we continue to get gratifying reports of the reception accorded to Lillian Harman as a representative of the sex reform movement. Since the statement made on first page was given to the printer we have received letters from George Bedborough, Secretary of the League, and from Oswald Dawson, one of its chief founders, containing highly complimentary mention of Lillian's "presidential address" and of her success as presiding officer. Marked copies of the London "Mail," "Society" and "Reynolds's Newspaper," containing notices more or less complimentary of her address and of the meeting of the League, were received by the same post. Advance sheets of the June "Adult," containing a full report of the transactions of the annual meeting, including verbatim report of Lillian's address, were also received. The officers for last year were re-elected. Extracts from these reports, letters and press notices, will appear in succeeding issues of Lucifer.

"THE REGENERATION OF TWO" is concluded in this issue. The closing installment of the story is a poem, a magnificent prose poem, such as is not often found anywhere in literature. But its literary merit is not its chief worth. Its greatest merit consists in outlining a free union—the unconventional union of a free woman with a free man for mutual helpfulness, mutual development and happiness, and for their greater usefulness to the larger ego—the race, of which the individuals are parts. No promises are made, which in the future might become fetters; each remains free to live her or his own life as before they meet—meet to blend in the most important co-operation possible for human beings—the sexual. These are the lessons taught by the exceptionally well conceived and well written story, "The Regeneration of Two."

## Intervention. How and When?

If the war now undertaken by the United States government could be confined to the purpose of compelling Spain to recall its bloodhound soldiers and allow the Cubans henceforth to manage their own affairs in their own way, there would be found few to protest against Federal intervention, although such intervention should infallibly mean the sacrifice of the lives of several thousand American soldiers and the addition of several hundred millions to our national war debt for the American working people to pay.

That it will be so confined, so directed, so managed, no one, with the lessons of history before him, can for a moment believe. As when two lawyers engage in battle in court, the fate of the prisoner at the bar is a minor consideration. The chief object of the attorneys is honor and profit for themselves.

So likewise in the great gladiatorial contests known as national wars.

Before the commencement of actual hostilities the moral aspects of any dispute between nations usually have some weight, or cut some figure in negotiations, but when once blood begins to flow and when the army reporter begins to get in his work, all moral questions sink to insignificance. Victory—national glory, race aggrandizement, religious bigotry and hate—all these forge to the front as prime considerations, while moral questions, such as the rights and wrongs of negroes or of white working men and women, no longer come in for more than a passing thought.

All the innate savagery and brutality of man's nature, and all the cultivated selfishness and meanness of modern civilization—falsely so-called—in war hold high carnival. Men and women too become so accustomed to think of bloodshed, of hardships, of starvation and death, as to regard them as matters of course. The mind and conscience become calloused, seared, indurated, to such extent that generations of cultivation of the arts of peace and of humane sentiments are necessary to erase the dire effects of a few years of war.

We wonder at the heartlessness of the coal barons who, as winter approaches, combine to make coal dear, knowing full well that the result will be unspeakable suffering and slow death for thousands of poor women and children. To the philosophic mind, looking for causes, the wonder would be if men trained in youth—or prenatally—to look upon suffering with indifference or with delight, should be otherwise than unsympathetic and heartless.

And such is the training that is now bearing its legitimate fruit in this country. When we remember the days of Andersonville and of Libby prison; the "raids" of Price in Missouri, of Sherman in Georgia; when we remember that few if any protests were made by the people of the North against the war policy of General Grant when he stopped the exchange of prisoners because, as he maintained, every Confederate soldier released from Federal prisons was at once returned to his place in the rebel armies, whereas the Union soldiers when released from Confederate prisons were in no condition to rejoin their regiments in the field, and that therefore it would be better to let our soldiers starve or die in rebel prisons rather than to give the rebel army the advantage of an equal man-for-man exchange of prisoners—when, I repeat, when a whole nation could submit without protest to this worse than brutal war measure, a measure which meant to many thousands of our dear "boys in blue" the long-drawn-out agony of death by starvation, and by hopes deferred—incomparably worse than death on the battle field, how can we wonder that coal barons, landlords, factory lords and mine lords, with such training in youth, such object lessons in youth, should now have hearts of stone?

Let no one say that I speak as a partisan, or from personal feeling. Against Grant and Sherman, as men, I have no feeling of hate or revenge. I introduce their names to illustrate a point. These men were neither better nor worse than the average of men. With like heredity and training most of us would have done as they did; that is, we would have sunk our manhood, our better nature, in the government official. We would have put military success and national honor above every other consideration. The "Nation," the government, must conquer, must live, though all the people die!—would have been our rule of action.

It is this idolatry of country, of sectionalism, of "native land," commonly called "patriotism," that gives to war its greatest power for evil, and hence it is the duty of all who love their kind to discourage by all rational methods the epidemic insanities, crazes or "big drunks" called national wars.

A few words in reply to the possible question as to what kind of intervention Lucifer proposes in cases such as the outrages committed by the Spaniards in Cuba. "Should not a

government that owes its origin to revolt against oppression be ready to assist all other peoples in revolt against tyrannical rulers?"

Yes, certainly; and if ours were a government by the people, by the masses instead of the classes; if our government were true to the principles and traditions of 1776, then I would say, by all means let the government lend its aid, first by formal protest, then by withdrawal of diplomatic or friendly relations, and if these were ineffectual then by armed intervention in behalf of insurgents—if they prove themselves to be really revolutionists against tyranny and not mere brigands adopting the same tactics as those employed by their oppressors. But he is a poor student of history and a bad reader of current events who does not know that since the adoption of the monumental fraud and lie known as the Federal Constitution, our government has been *traitor* to the principles avowed by the revolutionary fathers of '76. That the sympathies and interests of our government have been and are now, on the side of "stable government" and against revolutions or insurrections by and for the people.

I do not need to remind our readers that the sympathies of President Washington and his cabinet were with the English government and against the French revolutionists. I do not need to tell them that the government of Russia, the personification and synonym of despotic rulership by the few over the many, has always been the fast friend of the falsely called Federal government. How can this fact be explained (when we remember its treatment of countless thousands of its political prisoners) except on the old, old theory or maxim that "birds of a feather flock together?" The Czars of Russia have not been blind. They have known full well that our political craft is, and has been, a despotism, though sailing under the flag of freedom and of equal rights for all.

I do not need to speak of the national crime of 1846—the war with Mexico, in the interest of proslavery extension and of government aggrandisement; nor of the war of "Coercion" of the Southern states, in defiance of the right of peaceful separation enunciated in the Declaration of Independence, and finally—to cut short these illustrations—I do not need to speak of the signs of the times today in regard to the character of the present governmental intervention in the Cuban-Spanish war.

If our government were sincere in its avowal of sympathy with the starving and outraged "reconcentrados," why in Heaven's name did it not, immediately after the declaration of war, push every available man and gun to the rescue of these sufferers? Instead of this, a whole month has been frittered away in empty bravado, or in capturing a Spanish fleet at Manila, on the other side of the globe, while Cuba, with its suffering people, lies within a hundred miles of our shores. Instead of helping the starving Cubans the intervention of our government has doubtless made their condition much worse than before, by its blockade of the Cuban ports, thereby causing the starvation of the Spanish non-combatants and of "loyal" Cubans, as well as of sympathisers with the insurrectionists.

The only rational explanation of the situation at this writing seems to be that our government cares not a "rap" for the starving "reconcentrados," but is preparing to give Spain a sound thrashing to avenge the death of its sailors and to avenge the insult to the "flag," to punish what is believed to be Spanish treachery in the destruction of the Maine in the harbor of Havana, thus relegating our government, our nation, to the plane of primitive savagery by demanding "blood atonement" for the shedding of blood, instead of adopting the code of civilization—non-intercourse, the "boycott," until the matter in controversy can be adjusted by peaceful arbitration.

The lesson to be drawn from these facts and arguments is simple:

"Put not your faith in princes"—in governments of man by his fellow man—but do what you can to relieve human suf-

fering by individual initiative and by voluntary associative effort. If a government should prevent its citizens from loading a vessel with provisions and sending it to the starving people of Cuba or elsewhere, then boycott that government in all possible ways; treat it as you would any authorized or unauthorized brigand, pirate or other enemy of mankind. And if such government prevent its citizens from arming themselves and going to the assistance of struggling revolutionists, then make your appeal to the enlightened conscience of mankind everywhere, until a moral, if not a political revolution deprive that government of its power for evil.

But first of all—above all, and beyond all, let our constant, our unremitting efforts be directed against that fountain head, that hot-bed, that perennial and prolific source of all despoticisms, the despotism of man over woman in her maternal relations, the law-enforced and the religion-sanctioned subjection of the mothers of men, whereby these mothers become the submissive but unwilling breeders of a race of tyrants and slaves.

Here is where our chief protests should be heard and where our main interventions should get in their work. Let all who can, put in a stroke, or utter a word of protest in behalf of the suffering in Cuba, in Russia, in Central Africa, or anywhere else on earth, but remember that these efforts will be futile, in so far as permanent results are concerned, so long as the basic slavery, the prolific mother of all slaveries, the enslavement of woman sexually, remains in force or undisturbed.

Much more could be said on this intervention question, but this is enough for this week's issue.

M. H.

#### Freethought Convention.

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. ETNA SEMPLE, President.

For particulars address Laura Knox, Secretary K. F. A., Amana, Kansas, or Etta Semple, President, Ottawa, Kans.

#### Some Book Notices.

"A Few Words About the Devil" is the title of only one of numerous essays by Charles Bradlaugh in the book of that name, a new edition of which has just been issued by "The Truth Seeker," New York. Bradlaugh, whilst not as eloquent as Ingersoll, perhaps, was certainly more pungent, and his exposure of the absurdity of the teachings of the Bible are beyond refutation. His style is bright and entertaining, and his criticism is keen, but always fair and square. He never begs a point, but finds an abundant supply in the scriptures themselves for their own refutation. Besides the incomparable essays of this prince of atheists—for he disdained the title of agnostic—the book contains a graphic autobiography and a sketch of the author by Samuel P. Putnam.

The gradual, but certain retreat of the church before the opposing force of reason, is strikingly brought to mind by a perusal of "The Life of Jesus" by Ernst Renan, a new edition of which has just issued from the press of Peter Eckler, New York. When Renan's great work first appeared, theologians were panic-stricken. The author's scholarship and accuracy were beyond dispute and his reasoning was so faultless, that he was looked upon almost as anti-Christ. His book was denounced and Christians were urged to avoid it as they would a pestilence. But denunciation is not argument. Even Christians hanker for forbidden fruit. Pious folks read the book surreptitiously, and they soon began to ask puzzling questions. The theologians read it in order to confute it. To confute it required scholarship which few of them possessed. And lo! good came out of evil. This vicious book caused the theologians to investigate—not to see if they were right, but to prove Renan was wrong. Then came the "higher criticism" into ex-

istence. The higher critics were compelled to endorse Renan's views to a degree that appalled the more humble of the orthodox. To-day Renan's "Life of Christ" is not far out of line with the open teachings of the more advanced clergy. In another generation it is likely to become a text book in theological schools. It is a wonderful book, written in masterly style, but the freethinker can no longer find it an assailant of the church, because the church—at least the advanced teachers of theology—long ago surrendered. The book is bound in cloth and contains 388 pages. Price 75c.

The malicious vindictiveness of government has not had a more glaring illustration in recent times than in the recent trial and conviction of the distinguished novelist, Emile Zola, in Paris, France. Even the conservative press of this country, which can see faults in another country while blind to those which are just as glaring at home, was unanimous in denouncing the trial of Zola an outrage. A full report of the Zola trial, from original sources, has been published by Benjamin R. Tucker, embracing the fifteen days proceedings in the assize court of the Seine, Zola's letter to the President of France, for which he was tried, testimony of witnesses, and speeches of counsel. Those who are familiar with Mr. Tucker's publications know they are always excellent in subject matter as well as in typography, and this book is no exception. The speech of Maître Labori, M. Zola's counsel, fills nearly 100 pages, and gives a complete history of the celebrated Dreyfuss case. Paper cover; more than 350 pages. Price 25 cents. Order from this office.

## THE REGENERATION OF TWO.

BY GEORGE ECKERTON.\*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Concluded).

She sees his faults clearly, she knows that marriage with him will bring her a measure of happiness such as she has never held before; but she is not willing to go into old-fashioned bondage. She has no illusions about him; she is too thoroughly a woman to take him very seriously; she laughs as she thinks of him, laughs tenderly and softly—her comic great child, child in his greatest moments, with a little of the child's desire for praise, a little of the child's "show-off," happiest when fooled for his own good; capable of being driven along the roughest road if only the reins are silken. She feels a desire to make the world good for him; she will go and look for him.

He turns as she enters the room; their eyes meet, for she is tall as he.

"Dear lady, I must go to-morrow; I ought to have gone before."

"Why?"

"Because I ought to have considered you—people—"

She laughs—such a light, caressing laugh—and goes nearer to him.

"Have you been well content here? And is that the only reason? I care nothing for them; that care is a thing of the past."

He looks at her with shining eyes.

"Am I more to you than the world's opinion?"

Her eyes drop.

"Put on your things; they are in the hall, and I will show you!"

She speeds away like an arrow, and he hears her voice out side, and her step overhead; and presently she comes down in her crimson cloak and fur-trimmed cap, and she hands him a great, soft, fleecy silk scarf, so fine and sweet-smelling that he handles it fearfully; she takes it out of his hand with a laugh, throws it over his head, and fastens it under his coat without

looking at him; he feels that she has taken the power to breathe from him; as if her own soft, warm arms are around his neck, and her breath on his breast. He follows her, and seats himself, without a word, in the sleigh next her; but he has a feeling as they drive off, that curious looks are following them, and he looks at her to see if she too is conscious of it. Her cheeks are vivid with color, her lips are parted as if uttering the words of some inner song. When they reach the end of the wood, she swerves sharply to the left and drives towards the village, draws in the horses and drives slowly.

Already her intention has its effect; a woman pops out her head over a half-door, vanishes, to re-appear with another head behind her.

"True," he says, and his voice shakes, "dear lady, is it wise of you?"

She turns, and reads his eyes searchingly.

"It only rests with you to make it foolish."

After that he gives himself up to the exultant gladness that surges through him, he neither sees the curious glances of the men in the street, nor the eyes of the women, as they return; he only knows that he is bound on a wonderful white journey, through a glorious white world, to the chime of silver bells—a betrothal journey with his queen. Neither of them speak, but both look up to the houses as they dash past the gate and smile, and then on through the wood. It is a strange, silent drive, as if both hearts are too full of a sacred, wonderful music they fear to disturb by common word. He feels that the sun in his soul is so warm that it might transform the winter landscape into summer—radiant, passionate summer. At the old road she turns, and and they drive silently back; the sun burns like a dull red globe as it hangs suspended in the gray sky, shedding a sliver of red across the gray space. And it is dark with the sudden fall of the winter night when they reach home, and the lights stream to meet them in welcome from every window. She meets Aagot on the stairs, and stoops and kisses her, for the very love of every human thing welling up in her soul for his sake.

Why should she trouble what the world says? After all, one's world is only as big as one can grasp it. Why worry over the rule of waiting to be wooed—a relic of the days of capture by force? She owes the world not a thank you; why wound him by a silence for a convention's sake?

She pauses a moment before she goes into the room. She has changed her gown for a long, soft, woolen one, with quaint silver clasps; it is open and shows her strong white throat. There is something about her that makes him stand up as she enters; she waits, with a quaint proud shyness, for him to speak.

"What does it mean, dear lady? What does it mean? I am dazed."

"As much or as little as you will."

"Are you sure?"

"I am quite sure."

"And if I should tire, and the song in me stifle, and the curse of my restlessness come over me again—"

"You will go, and I will wait until you weary and come home again!"

And if my fancy waver—if I seek new eyes and new lips—His eyes pierce her soul; she pales white as her gown, and the ruby in the heart-shaped pendant on her breast flashes as it rises.

"You will be free to go."

"Free man?"

"Free man," with pride, "and free woman!"

"And what do you ask me for this?"

"Has any woman in the world a claim on you? Have you any wrong to right? Is there any child who has a right to call you father?"

"No, no," dear lady, with exultant pride, "not one!"

"Then I ask you nothing!" It seems to him that she is like a tall pillar of white flame. "For I am sure of myself, proud of my right to dispose of myself as I will to choose—"



She looks him full in the face as she speaks, and her change ful eyes are glorious with a fire that is too clean, too strong for shyness. "And even," there is a break in her voice, "if I mistake you, to feel not one pang of false shame at having spoken as my heart tells me: Man I love you!"

There is one moment of absolute silence—silence as when Death is stealing to a bedside—and they both appear to one another in the glow of some magic light; then the exultant cry of the man, who has found a dream realized, a dream half-doubted, as a poet's fancy, trembles through the room, to fill it with echoes that sink into her heart and make melody there forevermore. He drops at her feet, and hides his face in her gown; and when he raises it to her, his eyes are bright with tears.

"Now you are a whole woman; the woman I have seen fit as a silver shadow through the woods on moonlit nights; whose smile I have caught in the sparkle of wine and the color of flowers; whose voice whispered to me in every strain of music, every bird's note, every sigh of the winds; who sang in my blood in boyhood; whom I have felt in my dreams, and who has filled my soul with an unstilled want; whom I sought in crowds and found not; the woman of whom every woman was but a fragment; the woman to whom I could kneel as I kneel to you, to whom I could go for rest—to whom I could give myself, whom I could gladly serve, oh, my Queen, my love, my dear love!"

And outside the snow falls softly, and the darkness gathers; but inside the music of women's voices singing at their work, and the patter of children's feet and cooing laughter fill the house in which love is making a carnival of roses!

THE END.

## VARIOUS VOICES.

### War.

What bloody madness doth possess mankind,  
That they, with futile sophistry, should seek  
To glorify a thing detestable,  
And make of wholesale homicide a deed  
Fit to be lauded to the very stars!  
An though a cruel murder—in itself  
The vilest, most abominable act—  
Must be multiplied a thousand fold  
To straight become a gift from the pure heavens,  
For which the murderer, with blood-stained hands,  
Should dare to outrage God by giving thanks,  
Thus making him the accomplice of the crime  
And adding to the sin with blasphemy.  
—Maxwell Williams, in Chicago Evening Post.

S. P. N., Dundee, Mich.—I am in receipt, so far, of all the numbers of the Lucifer in order, except whole number 703. Kindly get this number for me if you can, as my wife has become interested in the story, and I am exceedingly anxious she should imbibe as much of advanced thought as possible. It is the women that need the light, and God speed the day when women, and men too, become self-centered.

S. O. Bishop, Wichita, Kan.—Has "Hilda's Home" been published in book form yet? . . . So we are asked again to rally to a call "to arms, to arms," to shoot our brothers because we were born in different localities.

["Hilda's Home" is still in the printers' hands, we regret to say. Unforeseen hindrances have occurred to delay the work. We are glad to say, however, that substantial progress is being made, and shown by sample pages that are being sent to all subscribers to the book].

Edward F. Underhill, New York City.—I have been very derelict in keeping up my subscription to Lucifer. But better late than never. I send herewith, check for \$5, for which send me two copies of "Hilda's Home," paper cover and credit the balance of the sum on Lucifer subscription.

[Brother Underhill will please accept sincerest thanks for timely aid. The summer months are always a difficult period for reform journals to tide over, especially for journals devoted to reforms that are as yet unpopular. And now that news of the war takes precedence of every other subject of general interest we may expect receipts to fall to a dangerously low ebb unless our friends and helpers will emulate the example set by Friend Underhill and send something on subscription or for

books in our line. Not all of Lucifer's friends are able to send us checks for five dollars, but many who are now in arrears on subscription can send us twenty-five cents, fifty cents or one dollar each.]

George Bedborough, London, England—I rejoice exceedingly that Lillian decided to preside in person instead of sending her address to be read at our Annual Meeting on the 30th. Although I cannot wonder at your anxiety lest there should be a mutual disappointment between her and us, a possibility always present when an acquaintance is made and ripened without personal contact, there was, however, no shadow or shade of any room for disappointment on our side when Lillian Harman arrived in our midst. She must tell you herself how far we may be below her imaginary picture of what the Legitimation League would be like. She may have conceived it to be a lusty, brawny giant, revelling in brute strength, the wisdom of the gods on his brow and the poet's fire in his eyes—full of health, vigor and maturity. Instead of which—a blushing boy, modest of mien, eyes full of wonder rather than thought, just conscious of his five years of age, dreaming of the great life before him, yearning for the inevitable struggle, turmoil and battle hardly yet begun. To this youthful League Lillian Harman is a veteran full of years and glory. Her victories are told among us as the New England children spoke of the Pilgrim Fathers.

Thus far, by way of explanation, that our youthful League has not received its president in a spirit of lofty patronage, but in the hope of gaining light and leading from her friendly help and advice.

England, so far, has shown itself more than usually prepared to hear the latest teachings of heterodox sociology. "The Daily Mail"—the largest circulation in this country, a strictly conservative journal in its politics and general outlook—interviewed Lillian Harman within an hour or two of her arrival. "The Star," a journal of radical policy, a friend to many advanced movements, published an interesting interview more or less sympathetic in tone. These interviews have been copied into most of the important provincial newspapers throughout England, Scotland and Wales, besides being commented upon in such papers as "Society" and (shade of almighty Comstock!) "Police Budget." These newspaper notices have already borne considerable fruit in opening up correspondence between our League and men and women in the country who had never heard of our movement previously.

The seed sowing time is at once difficult and delightful. The president will join us in our big seed sowing fete on Saturday, April 30. Next time I write I will tell you how we fare on that momentous date.

### How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point far below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

### "A PHYSICIAN IN THE HOUSE."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

Send 25 Cents to Albert Chavanne for "The Nature of the Mind, and its Relation to Magnetism, a companion book to 'Vital Force'; and a six months' subscription to 'The Modern Philosopher.' Address 304 Fourth Ave., Knoxville, Tenn.

## 711.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

- Anything More, My Lord? By Lois Waishrooker; paper, pages, .10  
 Bar Sinister and Licit Love. By Oswald Dawson. Contains first biennial proceedings of the Legitimation League (1895) with full page half-tone pictures of Lillian Harman, Edith Lanchester, J. Grevez Fisher and J. C. Spence. Bound in boards, with handsome cover in green, black and gold. 300 pages. .25  
 Commonwealth, The Future, or What Samuel Balcom saw in Socioland. By A. Chavannes, 1892; paper, 114 pages. .25  
 Cityless and Countryless World; an Outline of Practical Co-operative Individualism. By Henry Olerich. Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward." Bound in red silk with gold title. Nearly 450 pages. \$1.00  
 Gospel Fabricators, or a Glance at the Character of Men who Helped to Form the Four Gospels. By W. S. Bell. Paper; 44 pages. .15  
 Government Analyzed. By John R. Kelso, A. M. This book seeks to show that all governments, like all gods, are the mere personifications of mythical monsters invented by selfish and crafty men as instruments with which to rob and enslave the ignorant toiling masses. A book which is sure to open the eyes of governmentalsists who read it. Bound in cloth; 520 pages; edition limited; original price, \$1.50. Our price, .90  
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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 21.

CHICAGO, ILLINOIS, MAY 28, E. M. 208. [C. E. 1898.]

WHOLE No. 712

### Individualism.

When will all the world go right?  
Never!—Right is Indefinite.  
When will all the world go well?  
That is different; I will tell!  
When each man shall do no less  
Nor more than mind his business,  
And others would risk life and limb  
Who dared to interfere with him;  
This whenever you shall see,  
The world will then war merily.

—Harry Lyman Koopman.

### Some Problems of Social Freedom.

PRESIDENTIAL ADDRESS DELIVERED BY LILLIAN HARMAN BEFORE  
THE LEGITIMATION LEAGUE AT HOBSON RESTAURANT  
LONDON, ENGLAND, APRIL 30, 1898.

(Printed from advance sheets kindly furnished by the editor of the "Adult," of London Eng.)

In beginning my address I must make the startling confession that I do not know all about all the problems of Social Freedom. Perhaps there are some among my hearers who are in a similar predicament, and yet are striving to bring about better and higher conditions.

Sometimes I am asked, "What is your creed? What would you substitute for the conditions which you think restrict normal development?" Yankee like, I answer with other questions: What does the hygienist give you in place of the poisonous drugs he asks you to throw away? What does the Freethinker give in place of the hell-fire-and-avenging-God religion which he asks you to discard? Is it not true that what is one man's meat is another man's poison, that the food that would be thoroughly assimilated by the organism of one man would cause another man to suffer all the tortures of dyspepsia? The hygienist will tell you to eat simple food, and reject that which experience teaches you destroys the normal action of the stomach. In other words: regulate your diet by reason. So the Freethinker says: "You need reason only to tell you that the doctrine of hell-fire is a fiction of ignorance. Your God is only fossilized ignorance. Phenomena which your ancestors could not understand they attributed to the working of a supernatural being with human passions and weakness whom they called God. The increase of knowledge must necessarily dethrone the God of Ignorance; hence the continued antagonism of theology to science. God is called the Great Unknown; a confession that he is the personification of Ignorance."

I believe in freedom of thought and of action as long as free acts are not invasive. But Freedom is necessarily like space—without limit. For that reason I have been criticised for devoting my efforts toward the arousing of public sentiment to the importance of Liberty in one particular line. In justification of my action I have only to say that this is the age of the specialist. People have learned that force to be effective must be concentrated. A pound of powder laid upon the ground and fired goes up in smoke without producing any apparent useful

effect. Confined in the narrow bore of a cannon a few ounces will suffice to make a breach in the ranks of the enemy. So I have directed my force—however much or little I may possess—toward that division of the enemy's forces which I think should be soonest disrupted in order to give humanity the chance to develop along the lines of Freedom.

### FREEDOM IN SOCIAL RELATIONS.

The first object of this Society, and one with which I am in hearty sympathy, is the promotion of freedom in sexual relationships. To my mind, however, the greatest good attained by our work for this object is the enlargement of freedom in social relationships, of which the distinctly sexual is but one phase. That is to say, the narrow conventional creeds concerning sex manifestations, which are current at the present day, render all social intercourse between men and women strained and artificial. Thoughts of sex are given undue prominence through the very fact that sexual desire must be avoided or suppressed. Two men or two women may be good friends and be their natural selves; but let a man and woman meet, and their friendship is interfered with by the necessity which they feel resting upon them, and if they are conscientious, of avoiding sexual desire. The woman must not be as friendly as she feels, for her interest in the man may be construed into an invitation to flirtation, or she may be accused of "misleading" him. Every expression of friendship which she gives is practically held to be an implied contract to further steps. A coldness and reserve in the attitude of men and women toward each other is the natural result of this condition—a reserve which is broken through only by the impelling force of strong and unreasoning passion. This passion compels people to do that which they believe to be wrong, and so long as they believe it to be wrong it is wrong for them. The result is that when the imperious passion is satisfied, remorse takes its place, and shame and misery ensue.

"The ideal must precede the real." This is why the common rebellions against marriage are failures. If a man believes that he is sinning against God when he works on Sunday he sins against himself if he works on that day. Hence the need of enlightened ideals in morals and religion, as well as elsewhere.

### THE OWNERSHIP OF WOMEN.

In a recent lecture this society was told that freedom in love is impracticable, because no man can love and respect a woman who is the "common property of the herd," the inference being that a woman who is not the property of only one man must inevitably be the property of all men; that she can never by any possibility be the property of herself. And this is the natural and logical outcome of the acceptance of Christian morality. A woman is immature, an infant, the property of her father, until he gives her in marriage to another man who becomes her husband. She is then the property of her husband until his death, when she is his "relict." In other countries and



ages this relic was so useless that it was burned just as the man's worn-out garments might be, for why cumber the earth with a man's valueless possessions when the owner is gone?

In civilization we permit the widow to live, though if she is very virtuous and desires the commendation of Madam Grundy she refrains from marriage and wears mourning for the remainder of her days. She may, however, give herself in marriage to another man, but however great the mistake she may have made in doing so, she cannot rectify it. For her the choice is made. She belongs to her husband. Her person can never belong to herself.

And the law holds that not even the woman who sells or gives herself for the night instead of for a lifetime has the right to dispose of herself as she chooses. It has decided that when a prostitute is complainant there can be no such thing as rape. "Once consent, always consent," has been its edict.

So I admit that Mr. Thompson has the authority of the customs and laws of the past and present day in support of his statement that a woman who does not believe in marriage must be the "common property of the herd." What then? Must we admit that what has been must always continue? It is not at all difficult to prove that in England a man may not marry his deceased wife's sister. But does this fact prove that such a relationship is wrong, and that we should not protest against that law as absurd and unjust?

A small, though constantly increasing, number of women are quietly but firmly taking the matter into their own hands, and deciding it for themselves. They ignore the dictates of law and custom, and refuse to belong to one or many men. If such a woman loves her deceased sister's husband, she does not take the trouble to ask the House of Lords for its permission to express that love. She considers that the consent or disapprobation of that body of men has nothing whatever to do with the case.

Said a man to one of these free women: "It would be very unpleasant for almost any other woman in your position, surrounded by people who do not agree with your views. Yet all seem respect you."

"Why should they not respect me?" she asked. "I respect myself. I do and say nothing of which I am ashamed, I respect their opinions and lives regardless of the difference in our ideals. Why should you accuse them of being more unjust to any woman in my position than I am to them?"

Fortunately most men are better than their laws. I have become acquainted with a great many conservative men, and I can assure Mr. Thompson that I have found very few of them who believed that a free woman was necessarily the "common property of the herd," and even those who seemed to agree with him were not wholly impervious to reason.

#### NO CUSTOM SHOULD BE EXEMPT FROM CRITICISM.

"But what would you have?" I am asked. "Where would you draw the line?" "What would become of the family?" "What about children?" These are questions constantly hurled at all who antagonize enforced legal marriage, or advocate free motherhood.

What would I have? In the first place, I would have people think. Age should make no custom exempt from criticism. Do not accept a thing as worthy of credence or support merely because your fathers or grandfathers gave it credence and support. Such a method is unprogressive. Nothing is too good, too holy, too pure for careful inspection. If marriage is a good thing its fruits are good. Let no foolish reverence for the opinions of others hinder you from examining the fruits of this custom which has such a vital effect on the happiness of millions of persons living, as well as of that of countless millions more yet unborn. If a lifelong union of one man and one woman is the condition of the greatest happiness, of the highest development of the individual and of the race, it will survive and become perfected in freedom. We need freedom to learn what is best for us. We need freedom to profit by our failures, as well as by our successes. We have had polygamy,

polyandry, monogamy and prostitution; we have experienced slavery in all its forms; but never yet have we had freedom of choice.

#### "WHERE DRAW THE LINE?"

Where would I draw the line? Where common sense and sound reason dictate. We are not all gifted with equal reasoning powers, nor is any one person gifted with the same reasoning power at one time as at another. The line set to-day may be set further ahead tomorrow, and so the tendency is toward absolute freedom. We may never attain absolute freedom, but we can push forward in that direction by removing every obstacle which our reason tells us is detrimental to the best interests of humanity, and a barrier in the pathway to freedom. Of the past it has been well said:

What is liberty now was license then;  
Their freedom our yoke would be.

And because we are hampered and crippled by the laws and restrictions inherited from our ancestors, we should realize the folly and injustice of hampering our descendants in a like manner.

We have no right to draw the line for others. We have a right to draw the line for ourselves. In Grant Allen's great novel, "The Woman Who Did," Hermima fell into this fatal error. She felt that she had the right to differ from her father in any way, and to live her own life, even though by so doing she broke his heart. Yet she could not realize that her own child might differ from her just as radically as she had differed from her father, and quite as rightfully; and when the sudden realization of that fact came to her, her own heart was broken.

I am often asked what I would have in place of the present marriage system if I had the power to change the laws? It would be quite as reasonable to ask me what size I would make the shoes if I had a monopoly on shoe-making for the entire human race. I do not understand that it is desirable to make the great majority wear shoes too large or too small, too light or too heavy for their comfort, merely that there may be apparent uniformity in size of feet. Such an arrangement would undoubtedly entail a great deal of inconvenience and suffering, and would cause people to awkwardly stumble and fall. I consider uniformity in mode of sexual relations as undesirable and impracticable as enforced uniformity in anything else. For myself, I want the right to profit by my mistakes. If I inadvertently place my hand in the fire, I shall take the liberty to withdraw it; and why should I be unwilling for others to enjoy the same liberty? If I should be able to bring the entire world to live exactly as I live at present, what would that avail me in ten years, when, as I hope, I shall have a broader knowledge of life, and my life therefore probably changed? I do not want to spend my life in converting the world to my method of existence. I want the world to have reason of its own and use it.

#### "WHAT WOULD BECOME OF THE FAMILY?"

"What would become of the family?" This is one of the most absurd objections urged against the opponents of legal marriage. The only happy marriages now are those which are happy in spite of the compulsory tie, and not because of it. Marriage does not prevent a man from abandoning his wife and children. The people who are happily married are those who are sexually mated, or intellectually mated, or both. The last instance is extremely rare.

We have a few natural desires and passions which have existed before all, independent of all, and will exist after all laws, if such time shall ever come. We would not lose the desire to eat if no articles of diet were prohibited, or if the manner of eating them were prescribed by law. And when we have our grown barbarism in the sexual relations the love of man and woman for each other and for their children will live in a sweetness and purity now scarcely even dreamed of.

In the "Story of An African Farm," Olive Schreiner has Lyndall say:

"And then, when they have no other argument against us, they say, 'Go on, but when you have made a woman what you wish, and her children inherit her culture, you will defeat yourself. Man will gradually become extinct'."

the passions which replenish the race will die.' Fool! A Hottentot sits by the roadside and feeds on a rotten bone he has found there, and takes out his bottle of flapsmoke and swills at it, and grunts with satisfaction; and the cultured child of the nineteenth century sits in his arm chair, and sips choice wines with the lip of a connoisseur, and tastes delicate dishes with a delicate palate, and with a satisfaction of which the Hottentot knows nothing. Heavy jaw and sloping forehead—all have gone with increasing intellect, but the animal passions are there still—redned, discriminate, but immeasurably intensified. . . . When all the later additions to humanity are annihilated, will not the foundation on which they are built remain?"

#### MARRIAGE A "CONFIDENCE GAME."

It is claimed by its defenders that marriage is the friend of woman and of the children, and insures paternal responsibility. Some one has said that marriage is a lottery in which we have all to gain and nothing to lose. I deny it. It is a lottery in which we have *nothing* to gain and *all* to lose. It is an insurance scheme which does not and cannot pay liabilities. It is what is called in America a "confidence game," in which, under the pretense of giving much for practically nothing, the unsuspecting innocents are fleeced of all they have.

Ingersoll feels quite sure that he is opposed to freedom in love, yet he asks: "Do the believers in indissoluble marriage treat their wives better than others? And this is his answer:

"A little while ago a woman said to a man who had raised his hand to strike her, 'Do not touch me; you have no right to beat me; I am not your wife!'"

Colonel Ingersoll is a lawyer, and while his prejudices are in favor of marriage, he must admit the injustice of the system. It is true that men are, as a rule, better than the laws, but what a terrible power the law places in the hands of men who are willing to take advantage of it!

In Topeka, Kansas, a few years ago, a woman was sent to the insane asylum. In reporting the case, a local daily said: "The evidence showed that her husband abused her body worse than a Satyr could be capable of, resulting in the loss of her mind."

But such cases as these do not often find their way into the public prints. Their existence is ignored. It is dangerous even to mention them. The woman who has drawn a blank in the marriage lottery must conceal her disappointment and pretend that she has a prize. And when an editor is found brave enough to denounce marital outrage, he is an enemy of society, a disrupter of the home, and he is placed behind prison bars. Physical outrage of a woman by a man is a crime—*provided* that man is not the woman's husband.

#### HOW SOCIETY PROTECTS CHILDREN.

And in the face of all this we are asked, "What of the children? What will become of them when their mothers are not protected by marriage?"

What of the children, truly! Society has guaranteed to woman support of her children, in exchange for the surrender of her liberty in the bonds of marriage. And how does it fulfill its contract? Does it take the children of the men who are unable or unwilling to provide for them and tenderly nurture them? Illustrations of the efficacy of its guarantees are to be seen on every hand by those who have eyes and use them.

In New York, for example, in 1896, 366 infants were sent to the institution on Randall's Island. Of these 366 twelve survived the beneficent care of the state. We are told that we must not bear children outside of marriage, because the state will have to provide for them. And this is the result! Three hundred and fifty-four dead and twelve living! This is a specimen of the institutions which our critics tell us free women are to crowd with their offspring.

And how does protection protect in England? Does the wedding ring ever provide bread, except when left at the pawnbroker's? A few days ago I visited Wormwood Scrubs Prison. My guide told me that many women were imprisoned for neglecting their children.

"And I presume there are many men in for the same cause?" I said.

"O, no," she replied; "not very many; but then you know it is the woman's place to take care of the children."

Think of it! An ignorant young woman marries. She becomes the mother of babies that she does not want; no matter how she may dread the pain and danger and care involved in their birth, she must perform her marital duty; then when she "neglects" them, she is sent to prison, and her children go to the workhouse. Her husband is not sent to prison, because it is "the business of the woman to take care of the children." Many babies are born in prison, I am told; but no matter how intensely a mother may desire to keep her babe, it is taken from her when nine months old, and, if there are no friends to receive it, it is sent to the workhouse. And in this way society provides for the children.

#### THE CASE OF ANNIE BESANT.

Rarely indeed are free men born of slave mothers. Just so long as we have legally enforced prostitution and rape, so long as the majority of homes are the abiding places of inharmony, degradation, and cruelty, as now, there can be little progress. Marriage is woman's worst enemy, and is therefore the enemy of the race. Marriage gave a Christian preacher the power to rob Annie Besant of her children. He could not have touched them if she had not been married to him. She was his property; therefore the children belonged to him.

Under freedom undesired children will not be born. For why should a woman pay the great price which must be paid, if she does not want the child for which she pays it? When a woman wishes to become a mother she may if she chooses, make terms concerning the custody of the child to be begotten, before permitting herself to be impregnated.

Whether the homes to be established will be individual or co-operative or communistic will depend on the tastes, the desires, of the persons concerned. Under liberty there will inevitably be many varied modes of living.

The right of protest is as vitally essential in morals as it was, and is, in religion. And free life must be the logical outcome of free thought.

#### Who Builds the Child?

BY ELMINA DRAKE SLINKOFF.

Dr. Wood, like most people, has the idea that the male produces the "living germ." But Professors Haeckel, Ward and others, are assertive that the male sperm cell is, like the female germ cell, merely a simple cell, one having as much life as the other; and if one may be called an animalcule, so must the other be thus called.

The sperm cell is free to move, and in moving in straight lines is lengthened out into a seeming head and tail. The germ cell being stationary, remains globular. When united they blend into one and the sperm cell is no longer an animalcule or an individual. Both cells "become a homogeneous mass of protoplasm no longer possessing any traces of organization."

Now if the male sperm cell were really an animal that stayed alive, it might be, as Dr. Wood claims, "the living seed," but as both cells go back into a moner, the theory falls flat, and if there be any superiority it must be in the female, which nourishes and gives life to the new being all through gestation, and thence on through lactation.

Nature always works to produce mothers. The male is merely an incomplete and unfinished female. The division of sex is necessary to the highest development of individuals. It gives an increase of power and force. Two parents almost double the force of one alone; therefore through a long course of ages the sexes were disunited and became separate individuals.

All plants, all animals and all humans, are naturally female and under proper and peculiar cultivation females can be produced greatly in excess of males. Double flowers, where the male parts (stamens) are changed into pistils, prove this. Bees convert the imperfect female worker into a queen or complete female by feeding it a more highly concentrated food. Strong mature mothers have mainly daughters, and as they grow old, sons are born. Immature mothers produce mostly boys, and very aged fathers also do.

Womanhood divine! Mistress and source  
Of all, whence life and love, and  
Aught that comes from life and love.

—Whitman.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.  
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NUMEROUS COMPLAINTS coming to this office tell of failure to receive books and papers ordered, failure to get acknowledgment of money sent, etc. That the fault in part lies at our door we think very probable, but we have good reason for believing that much of it is traceable to the postoffice department. As a partial explanation, it may not be amiss to state that on the 24th of last month the editor of Lucifer met with an accident so serious that it practically laid him up for repairs for the space of two or three weeks. The injury—a bad sprain of the knee from a fall—is now so far recovered that he once more attends to business in person, and if our friends will bear with us a little longer everything ordered shall be attended to. If after waiting a reasonable length of time these orders are still unfilled we ask to be again reminded.

THE CURRENT ISSUE of Lucifer may fitly be termed the "Legitimation League" number. Sufficient reason for this is found in the great importance of the work now being carried forward by that League and its close relation to Lucifer's main line of work. Our patient and long forbearing contributors whose articles have been promised insertion, will please exercise the grace of patience awhile longer. This is by far the most trying of all duties devolving upon an editor, the duty, the responsibility, of selecting and rejecting from week to week—often being compelled to give to others the space he had reserved for his own articles. If times were more propitious we would run a sixteen-page paper for a few weeks to work off some of the accumulated matter now on our hands, but this method of relief seems, at this writing, quite impracticable.

Dr. BACHMAN is doing excellent work in demolishing the superstitions that enslave the human race, especially the superstitions that enslave womanhood and motherhood. Hence Lucifer is glad to co-operate with him in all ways possible. Whether the author of "Primitive Christianity" is doing better work in laying bare the "root causes" of woman's enslavement than are the leading writers for this journal, we leave our readers to judge. For nearly a score of years we have been pointing out the relation subsisting between the teaching of the Jewish and the Christian bible and the subordination of woman to man in marriage, and her inferiority in the economic and industrial affairs of life. In this connection we have quoted the sayings of the "Fathers," but we think the teachings of Paul and of Moses much more harmful, because regarded as the inspired word of God, whereas the words of these early Christian writers are regarded as simply the opinions of men. As part, however, of the history of the attitude of the Christian church towards woman, the utterances of these "fathers" are of much value, and I cannot be too often exposed to the sunlight of intelligent, fair-minded criticism.

## Lillian Harman's Second Letter.

I have sent only one letter to Lucifer since I left America, and not much of that. I wanted to write a letter last week, but my trip to Paris prevented; and really it makes little difference whether I am in Paris or England. In both places my time is so fully occupied that I have scarcely any time to write. I have enjoyed my visit ever so much. Our friends have made it pleasant in every way. I am to speak in Leeds next

Sunday and in Glasgow the Sunday after, and again in London on the 22d. I have not overcome the disinclination I have always felt for speaking—I mean the fear that I may not do well, and so injure the work more than I help it—but it seems that I must talk as well as work, so I must make the best of it.

I had a very pleasant little visit in Paris. Left London Monday evening and remained until the following Saturday night. We passed through Dieppe and Rouen, and lovely country. Such quaint old houses as those were that I first saw in Dieppe! It seemed quite another world. I wished I had time to stop and visit Rouen, but of course that was out of the question.

Paris is bright and beautiful. I admired the French women for their grace and some of them for their beauty. I did not admire the Frenchmen (they appear so effeminate), and I detested the cab drivers; they are so cruel. They beat their horses when they want them to go faster, and jerk them back as they beat them. The English drivers, as a rule, let their horses jog along at their pleasure and rarely beat them. Of course in both instances this is merely the result of my superficial observation. Statistics (which never lie) might tell quite another story.

In one way, Paris is entirely different from any other city I ever saw. There were no children alone in the streets. Many children were in the parks, but always with some one. There seemed to be no vagrants as in American and English cities. There are no newsboys. Nearly all the papers are sold at stands in the streets. At night men sell papers standing in the streets, and I saw a few women selling papers. I was told there were no neglected children in the slums even; but I cannot speak from observation, as my experience was limited to the principal streets and places—including, of course, the Quartier Latin. I am glad that I have seen Paris. I do not wonder that people like to spend years there. If I had no duties or responsibilities I would like to live there a year at least, just to study the language and customs and life of the people. But I would not like to pass my life there. I do not think it would ever seem like home. In fact the French have no word in their language which means home.

I began writing this in London, but am finishing it at Harman Villa, Seacroft, near Leeds. The League meeting passed off quite satisfactorily last Saturday. That is, it seemed satisfactory to the friends. It did not meet the entire approval of Mr. Foote, editor of the "Freethinker." He did not exactly approve of the collection, though in his report he conceded that complaint, if any, should come from the organizers—for he noticed "a doleful number of dark brown coins on the collection plate." I have heard no complaint from the organizers, however. But every one is not blessed with an eye to business and capacity for complaint equal to those of Mr. Foote. When he came to America in 1896, you will remember, his English friends made up a subscription to send him over; he was entertained free of cost to himself at one of the highest priced hotels in Chicago, was paid for his lectures, and when he returned to England he complained through the "Freethinker" of the mismanagement and lack of appreciation of the American workers.

Mr. Foote informs his readers that I am "a blonde, and pleasant looking, like Mr. Bedborough. Further than this I won't be dragged by wild horses."

Dear me! What wonderful things he could have said of my appearance had he been inclined, and had he not so charitably refrained! It is really very generous in a critic to omit a personal description. If I had been beautiful everything I said would have been true—everyone knows that. Mr. Foote says that I have "a boy." This is news to me. I shall be pleased to make the acquaintance of the youngster.

Mr. Foote has experienced ridicule and misrepresentation in his own work, so he passes it on to the later and still more unpopular movement. But I think we shall survive. Personally, such criticisms as his help me more than the praise of my friends, for they arouse me to work.

The London and provincial papers appear to find me almost



as great a curiosity as Edith Lanchester was to the American papers. They will have it that I have come over here on a propagandistic mission to drag women out of marriage and murder the babies and do all sorts of dreadful things. They will not understand that I have just come over here for a little visit and rest, and to attend the meeting of the League. Really I am working quite hard, for I go to so many places and see so many people. At home I make a pleasure of business, and here I seem to make a business of pleasure. There is never time enough either at home or here. The days are always too short.

Many people have asked me what has become of Edith Lanchester. She lives near London, is still interested in her Socialistic work, but has been engaged in work more pleasant and important to herself at least. She has a dear little bright-eyed boy, a year old now. Perhaps she will soon be able to find more time for public work again. Let us hope so at least.

Harman Villa, May 3.

LILLIAN HARMAN.

This letter was started as a personal letter to my father, but I found it growing so long that it may be of interest to other friends, so it may as well be printed in *Lucifer*.

### The Legitimation League Annual Meeting.

(Condensed from a report in advance sheets kindly furnished by the editor of the "Adult.")

The annual meeting of the Legitimation League took place on Saturday, April 30, in the Council Chamber, Holborn Restaurant. The audience numbered 411, including representatives of the press. Interesting letters were read from Grant Allen, Keir Hardie, Saladin, Edward Carpenter, Mrs. Mona Caird, Robert Blatchford and others.

W. T. Stead wrote:

"I think you, with the best intentions in the world, are, nevertheless, on the wrong tack, and the more you succeed the worse it will be for the human family, and especially for the women of the human family."

Wordsworth Donisthorpe wrote:

"There are some planks in your platform on which I could not venture to take my stand—I trust you will not attribute my abstinence to any lack of sympathy with the original objects of the League."

Voltaireine DeCleyre wrote a long interesting letter of mingled criticism and appreciation.

The formal business of the League was quickly concluded. With the greatest enthusiasm Lillian Harman was re-elected president. The other officers were also unanimously re-elected. A handsomely bound volume of the "Adult," with a fine inscription designed and executed by Leighton Pagan, was presented to George Bedborough, the honorary secretary, by Mrs. Law, on behalf of several members of the League.

The balance sheet for year ended March 31, 1898, presented by Louie Bedborough, treasurer, was read and adopted.

After the presidential address, a report of which appears on another page, the following resolutions were moved by Leighton Pagan, seconded by Henry Seymour, and supported by Mrs. G. C. E. Law, and adopted unanimously:

That this meeting protests against the interference with the right of private judgment in morals recently displayed by the United States authorities in the case of Emil F. Ruedebusch and others;

That this meeting expresses its sympathy with the author of "The Old and the New Ideal," and its indignation at the disgraceful sentence passed upon him;

That this meeting urges upon all friends of freedom in the United States to unite in antagonism to the malevolent influence of Anthony Comstock, and to endeavor to join together the progressive reserve forces of America to fight to the end the next case of interference with the liberty of the press of a free republic.

### THE ANNUAL DINNER.

The same evening the annual dinner took place in the Council Chamber, 66 friends being present, including Prometheus Bass, a little pioneer of about eighteen months. A varied program of toasts and songs followed the dinner.

The toasts included "The Pioneers," proposed by Amy Morant, in a speech characterized by her usual eloquence, culture and good taste. The reply to this toast was given by Mrs. Bass, whose introduction as the author of "Heloise" was the

signal for a hearty round of applause. "The Legitimation League" was proposed by the president. "The Press" (coupled with the name of the "Adult") was proposed by Leighton Pagan and responded to by Mr. Bedborough. "Hands Across the Sea" was proposed by Oswald Dawson, in an interesting speech in which a just tribute was paid to Moses Harman, Lillian Harman, E. F. Ruedebusch, Captain Adams and other friends of freedom in the great English-speaking world beyond the seas. Lillian Harman, in acknowledging the toast, read interesting messages from her father, from E. F. Ruedebusch and others. Mr. Harman wrote:

May wise counsels prevail in your deliberations, as an association of earnest truth-seekers, and may health, peace, long life and happiness attend each of you, in the earnest desire of your co-workers in the field of Sex Reform—which reform, I am convinced, is basic to all other reforms.

"Sex contains all," says the poet-philosopher, Whitman. If this saying be true, then sex knowledge contains all knowledge.

Knowledge is the "saviour" of mankind—Ignorance its "devil." Or, putting it a little differently: Wisdom—knowledge utilized. Love—the synthesis of hate. Freedom—the antithesis of slavery, are the "Trinity" that must lift the race of human kind out of the mire of ignorance, war and slavery in which it now seems hopelessly struggling.

Regretting that I cannot be present to hear your discourses, and to give and take the hand of friendship, of comradeship, of love—in this hottest of Holy Wars, the war against superstition, fear, ignorance and slavery—and especially against that mother of all slaveries—sex-slavery, I again beg to send you this my brief word of fraternal greeting.

E. F. Ruedebusch wrote:

You may tell our English friends that I am neither dead nor silenced, that I am as firmly convinced as ever of the victory of the "New Ideal," and have by no means given up the agitation for the same, although I have concluded not to sell my book to the Yankees for a while. They will hear some more from me.

Captain Robert C. Adams also responded to this toast, greatly interesting the audience by his descriptions of life "across the sea." Mrs. G. C. E. Law proposed "The Visitors," to which Mr. F. Beecher suitably replied. The gathering separated with "Auld Lang Syne."

### Root Causes Seldom Seen.

BY PROF. J. R. HUCHANAN.

I crave the hospitality of *Lucifer* for a slight presentation of root causes—a subject which, notwithstanding its vast and radical importance, *Lucifer* has heretofore overlooked. I refer to the very tap root of the evils against which *Lucifer* has battled without looking deep enough to find the permanent root of the upas tree which will poison the world's atmosphere until it is destroyed.

A few quotations of the many on record will show that the hellish sentiments still extant were evolved and planted deep in the soil of humanity by the so-called Christian church (which has not true Christianity), and while that Rome-born church survives its carrion sentiment will remain.

Let me give a few quotations gathered by a friend. St. Chrysostom said, "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of a dreadfully fascinating character and a painted mischief." St. Bernard said, "Woman is the organ of the devil." Tertullian, the most eminent of the early Catholic theologians of the second century, who were a very unprincipled set, said, "Woman is the devil's gateway, the unsealer of the forbidden tree, the first deserter of the Divine law and destroyer of God's image in man." Another old saint of Damascus said, "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace, and through her Adam lost Paradise."

Civilization has not eradicated these vile insanities from the church. The Rev. Hawthorne, who scurrilously assailed women for riding bicycles, and who has flourished in Nashville and Atlanta, said, "The sentence of God against women still lives in this age, and the guilt necessarily lives with it." In 1880, before the Baptist Publishing Society, at New York, the Rev. J. B. Simmons, D. D., said, "It cannot be denied that in morals and religion woman, when God created her, was a deplorable

failure; from the day she turned her back on God and his commands she became a reprobate."

I would give many more quotations if I felt free to use your columns, but surely these are enough to show the deadly poison that has been infecting society for 2,000 years, and though covered over by a semblance of civilization to-day, the same slimy subterranean poison still reaches our atmosphere. We smell it in the Comstockian legislation. Vile as it is, it is but a part of the mass of subterranean horrors which decency now hides—the horrors of the Inquisition which long sustained its burning hell in Spain, where its fires still burn, from which their volcanic lava has been desolating Cuba with a Catholic war with the approbation of the Pope.

The hells of orthodox fiction, "ten thousand times hotter than fire and brimstone," as a revivalist said recently in San Francisco, are imitated as closely as possible in the 19th century by all church ruled nations, and Comstockian stenches will rise therefrom until the subterranean fires of theology are extinguished which are now covered over for decency in reputable churches.

To help extinguish these infernalisms, I have dug down to their ancient origin in the first century and earlier, and let in a river of historic truth, in the volume called "Primitive Christianity," which shows the origin of all superstitions among barbarians before recorded history.

For the sake of brevity, I have referred in these remarks only to the scorn and hatred of woman. The same black malignity pervades the church code of morals in all sexual matters and it would be easy to show it. It has polluted the ethics of the civilized nations with its deadly poisons.

### Popular Follies and Crimes.

BY JAMES S. DENSON.

Fifty thousand dollars seems to be the favorite sum for which unappreciated or avaricious husbands in these parts sue the lovers or alleged lovers of their wives. One of the latest suits of this kind attracting attention in New York was brought by Capt. Theodore Crowley, who is in the coasting trade, against Edward E. Sewell, a nephew of Arthur Sewell, Bryan's running mate two years ago. Young Sewell is also a seafaring man, being second officer of the Morgan liner, El Sud, recently taken by the government for conversion into a war vessel. I do not know just why recalcitrant wives have such a high commercial rating, but suspect that the fancy quotations are due to the monopolistic desire of the husbands to "tax the traffic all it will bear." I should judge that when the woman possesses both attraction and discretion the "alienation of affections" business might be mutually profitable for husband and wife.

Is it not a little bit inconsistent for a wife to accuse her husband of cruel treatment because he whips her, knocks out her teeth, and engages in other similar pleasantries with her, but complain because he stays away from her for several weeks occasionally? An ordinary mortal would suppose that the longer such a husband remained elsewhere the better pleased his victim would be, and that the theme of satisfaction would be reached when he took himself off for good.

A bill was introduced in the New York legislature having for its purpose the prevention of the sale of liquor in department stores to women. A member said, raising his eyes piously to heaven, "Our object is the safeguarding of the morality of women." A laudable intention, truly. But how would it do to leave to women the safeguarding of the morals of men? So long as you insist upon one sex legislating for the other, would it not be fair to have a Congress and state legislatures composed exclusively of women, so that while the men law-carpenters are constructing prisons for women the women law-carpenters can erect prisons for men? While the men are looking after the morals of the women by trying to prevent

the sale to them of liquors in department stores, the women can look after the morals of the men by trying to prevent the sale to them of liquors in saloons and hotels. By this means it is hardly possible that a few more of each sex will learn that it is best to work for moral and hygienic reform by other than invasive agencies; that an argument or a fact is a more civilized and effective weapon than a club or ballot, and that therefore all government is in the way of individual development and social harmony.

Savagery spreads by example, being contagious, like so many other vile diseases. Taking their cue from our unspeakable White Cap moralists, a number of obscene persons in Radnorshire, England, recently blackened their faces to make their exteriors harmonize with their interiors and serenaded with tin pans and the like an unmarried couple who were living together, compelling them, in their nightdresses, to wade twenty minutes in the river. Then the unfortunates were flogged, their hair cut off, and they were marched up and down the field. This is the last mile post reached by "Christian civilization." These pious degenerates have doubtless forgotten that their "blessed redeemer" was the product of an act of fornication—or their paper-and-ink fetich lies. The lover of the Lord is a hater of his fellow man, if his fellow man is not also a fellow worshiper. This is a fact of universal observation.

### Sustained by Blood.

BY HARRIET C. GARNER.

Was it Washington or who, declared "that the government of the United States is in no wise founded on the Christian religion?" And why should it not be said of any of the governments? If we stop to analyze governments as they exist today we must admit the fact that the science or plan of government was laid in the blood, built up and sustained by the blood that has been shed and will be shed until nations learn war no more.

What a pretense of knowledge it takes to keep this great thing we call government going. "Military tactics," how it helps a man! If he is a Major, General or Captain, why he is away up in the minds of the common people. Under the government of this world human beings can be butchered, pillaged, ravished, and with a great show of knowledge, legislators, governors, presidents or kings can make laws to hang the lowly, or to imprison the righteous, but to let those who have this wonderful knowledge escape. And in order that the system may exist millions of soldiers are kept in idleness. Why? So the millions of toiling men and women may be kept subservient to the few to keep up the false distinctions, "I am great, I have knowledge, I make law." What do laws signify? Rulers, kings and riches for the nobility. For what was Christ crucified? That the rulers, law makers, war makers and pillagers might live on as rulers. Oh, the dear people! they need force. They must be compelled to do "right." What a wonderful science!

It seems that the most of our festival days are deluged with blood. Take one day, that of Thanksgiving. Think of the poor dumb animals beheaded by the millions that man may gorge himself, fill his stomach with their dead carcasses. Thanksgiving, too, is sustained by blood. Fourth of July are kept up, sustained by the semblance of war and roar of cannon. All these sacrifices are necessary to keep man in subjection. If man did not shed the blood of innocent animals, inflame his blood, keep his better nature down by these methods, the war spirit would cease, nations would beat their swords and spears into pruning hooks and plow shares, man would not carry on the slaughter of human beings by war, the gallows and all other miserable ways of dealing with our brother man.

Life can be made noble and better by counsel, by kindness. The evils of to-day grow apace through the desire to rule others. "He that ruleth himself is mightier than he who taketh a city." Discord is wearing out the human machine and scattering the potent powers of the soul. Let us seek harmony and peace.

The Berlin Heights free love movement, composed of more than two hundred adult persons, was a movement in favor of absolute and unconditional freedom. Strictly speaking, these persons were all vegetarians, for they believed in freedom, and they knew that in freedom there would be variety of conduct so long as there was variety of character and inclination. But, by way of distinction, some (at first a minority, afterwards a majority) were called "mateists," believing exclusiveness to be the highest and only politic order of love relationship.

It has been claimed that some of these free lovers "went back to marriage." It is not true, according to the best of my knowledge and belief. Certain am I that if any so-called free lover ever renounced a belief in freedom it was proof absolute that he or she was a Freeloader only in name. It requires something more than a disposition to violate the popular morality to constitute an advocate of freedom. A theoretical and practical recognition of woman's absolute right to self-ownership, and the right to decide for herself what relations she shall sustain, is the only test.

I walked forty-eight miles inside of twelve hours to give my first vote to the Liberty party. The first time I ever said a word in public, outside of my own school district, I introduced resolutions at a National Abolition Convention in favor of going South and liberating the slaves by force. This was in 1848, eleven years before the Harper's Ferry "raid," and several years before I or the public had heard of John Brown. Of more than fifty publications for which I have written a little, the first three ("The Model Worker," Eliza Wright's "Boston Chronotype," and Frederick Douglass' "North Star") contained my advocacy of this project.

I have exhibited this bit of egotism to illustrate the idea that I had a right to be called an Abolitionist. But, had business called me, I could have gone all over the South saying all I could safely, but dodging all danger of being lynched, and coming back as good an Abolitionist as I went. But perhaps Warren would say that I had gone "back" on my abolitionism.

In the Western wilds, more than fifty years ago, I have quickened my pace after dark because of hearing the wolves howling around me. It would have been more dignified, perhaps, to have kept on the "even tenor of my way" and shot the wolves as they came up, but I had neither "shooting irons" nor ability to use them. Now, would Warren say that by running away from the wolves I went "back" on my advocacy of the right of free locomotion?

In the early days I used greatly to enjoy a mob. That is, when the mob did not exhibit dangerous symptoms. I never took readily to the idea of subjecting my precious meat and bones to any very serious risks. But I once, on the advice of friends, and after filling appointments, made my physical organism a very scarce article in a certain latitude and longitude. Would Warren say that in running away from the mob I went "back" on my advocacy of free speech? I remembered that passage of scripture that says: "He who fights and runs away may live to fight another day." And so I ran. I trust my good friend Warren will reinstate me whatever I forfeited.

The reader will discover by this time, from these copious illustrations, that my object is to show, or at least claim, that Freelothers do not go back on free love simply by submitting to the marriage ceremony. There are plenty of communities where lovers cannot live together without a ceremony, except by successfully defying the mob. If they have the moral and physical courage to do this it is good and glorious. But people can be free Freelothers without being especially courageous, and they can be very courageous without being Freelothers. Shooting mobocrats would be the best thing, but if I could see no other way to save my lover from the mob, I would submit to all the ceremonies in heathendom (otherwise called "Christianism").

While it is not true, as I believe, that any of the Berlin Heights Freelothers went back to marriage, it is true that some of them went back to mateship. They did not go back to marriage unless they came to believe in marriage (that is, prostitution, rape, baby-stealing, murder) as against freedom. Some very good, but ignorant, people believe in what they call marriage. But the Berlin Heights people are not ignorant, and they know better, as Warren knows better, than to apply this vilest of all terms to anything but the embodiment of these abominations.

It is a sad day for humanity if it can be made to appear that hundreds of intelligent and honest persons have found by experience that freedom is a failure. It cannot be made so to appear. So far as I am acquainted, no one is better qualified to testify in this case than I. And my testimony is that during a long life of wide-open-eyed observation and earnest study, I have never experienced, or observed, or read of, or heard of, anything that did not seem to me to be an argument in favor of absolute and unconditional freedom.

I want Warren to tell us whether the attractive woman who went back to her husband was a Berlin Heights woman. If she was I wish him to give her name.

The "case" of the Oneida marriageists is again "put over."

### A Matter of Definition.

Referring to a discussion in a late *Lucifer*, Mr. Shepherd says: "What I mean by 'variety' is diversity, impermanency, inconstancy, fickleness, change or succession in sex relations. By 'monogamy' I mean the opposite of this, in the free, voluntary, unconstrained, dual sex relation, such as exists for instance, among the inhabitants of the heavenly kingdom—the birds—from whose high social estate we have ingloriously degenerated."

From long usage the word monogamy means the opposite of "voluntaryism." It means constraint, it means prohibition, it means legal supervision of the most intimate and personal of all human relations, the sexual. Hence the need of a new vocabulary when speaking of sex relations: such as exist among the inhabitants of the heavenly kingdom, the birds.

### How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down *Lucifer's* receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep *Lucifer's* flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy of two of *Lucifer*.

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### VARIOUS VOICES.

H. W. Boozer, Grand Rapids, Mich.—I read every word from and of your gifted daughter with great interest. I feel sure she is to be the heroine of the age in the world's greatest reform. Our English friends have done a wise thing in placing her in her present position.

John H. Strong, Eagle Bend, Minn.—Your little paper is very instructive. It is a paper that requires intelligence to read and to understand. I infer from many articles in Lucifer that some of the writers are too much in favor of free love instead of free love. I am an endorser of "Hilda's Home," and would like to see the time when such can be put into practice. I wish you all the success possible, but, when one looks at humanity as it is, there is not much satisfaction in preaching reform. Enclosed had one dollar on subscription, and twenty-five cents for trial subscription to be sent to the enclosed name.

Florence S., New Haven, Conn.—Enclosed find one dollar for Lucifer. It should have been sent sooner had I known that I was in your debt. For some time I have not got Lucifer, and inquiring into it to-day, have found that they came but were buried up as soon as received to prevent my reading them. Thanking you for your kindness in waiting, I am yours for liberty.

[It would be interesting to know how many of the failures of Lucifer to reach our subscribers—of which so many complaints are made—are caused by interference such as the above. In all such cases our friends are requested to let us know of the loss, and duplicates, if possible, will be sent.]

Stella Campbell, St. Louis, Mo.—Emma Goldman lectured here April 6, 7, 8, 9 and 10. All the meetings were well attended and the audience enthusiastic. We did not have such great crowds as when Comrade Goldman was here before, still I am inclined to think that more good was done at these last lectures than at her previous visit, for this reason: There were so many young persons that bought literature and asked questions—not for the sake of criticising, but to learn. Mayor Zeigler and his blue coats did not interfere at our last meetings as they did when Comrade Goldman first lectured here. Perhaps they will learn by and by to attend to their own affairs and not interfere with the lectures of a brave and good woman like Emma Goldman, who is devoting her time and talents to rescuing this world from superstition, cruelty and tyranny.

Jay Chaapel, Princeton, Mass.—I stood the other day beside Garrison's statue in Commonwealth avenue, Boston, and thought what a marvelous change from 1835, when the Christians and politicians put a rope around his neck to hang him, to the time when some of the same men who aided in mobbing him stood with bowed heads and saw that statue unveiled. So it may be with you, even in your life here. The very ones who in ignorance—for ignorance is the cause of all persecution and suffering—have been the factors in your imprisonment may yet help to dedicate a monument to you. There is more similarity in your and Garrison's advocacy of Freedom and Eternal Justice than the casual reader imagines.

I hope you will preserve a number of files of your valuable and indispensable Lucifer—indispensable to every thoughtful mind at least—for the time is coming when it will be sought for in public libraries as the "Liberator"—Garrison's paper—is now. I have several years of the "Liberator" and was offered \$2 for a single copy printed in 1847. You are making history as he did.

I wish Lillian could have funds to remain in England and France all summer. I think she could do much good there. But so it is. Margaret Fuller, the most gifted and advanced woman of New England, longed for only \$400 to remain in Italy and prosecute her great work with Mazzini in 1831. There is no resting place for reformers, but all is well. I hardly think we will go back into barbarism, but it looked like it when Mark Hanna was elected and Quay ruling my native state, the land of that great man Penn, who also had to lie in prison. How sad it is! I often wonder at your calmness, heroism and noble fair mindedness.

### Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price \$1 a year), and Lucifer (price \$1 a year), will be sent to the same address one year for only \$1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 22.

CHICAGO, ILLINOIS, JUNE 5, E. M. 298. [C. E. 1898.]

WHOLE No. 713

### The War Spirit.

I hate that drum, a discordant sound  
Parading round and round and round;  
To thoughtless youth its pleasure yields,  
And lures from cities, farms and fields,  
To sell their liberties for charms  
Of tawdry lace and glittering arms,  
And, when the ambitious voice commands,  
To march, and fight and fall in foreign lands.  
  
I hate that drum's discordant sound  
Parading round and round and round;  
To me it speaks of ravaged plains,  
Of burning towns and ruined swains;  
Of mangled forms and broken bones;  
Of widows' tears and orphan's moans,  
And all that misery's hand bestows—  
To swell the catalogue of human woes.

—Thomas Paine.

Man outgrows like a garment and throws off  
Law, which is custom armed; then custom next,  
That leveling instinct of the commonplace;  
Last righteousness, which is the cramped ocean  
Wherein man's soul heeds wings for flying free.

—Harry Lyman Koopman.

### Lillian Harman in Leeds.

BY OSWALD DAWSON.

The visit of Lillian Harman to Leeds was a decided success in every way save one. The room of the Independent Labor Party club was crammed to suffocation; stalwart men walked out for fresh air at a cost of fresh views, and something like a hundred persons blocked the doorway and the stairs. They were disappointed, only to learn afterwards how much they were disappointed.

The address was entertaining, but it was read from manuscript. The answers to questions were not read, they were spontaneous, they were original, they were effective. There was no discussion. A torrent of questions ensued upon the delivery of the address, and they were ceaseless as the whirl of a treadmill. Nothing has been seen in Leeds of its kind for a while. The most complicated questions, questions most simple and most abstract, were successively and successfully dealt with by Lillian Harman. One for instance, and not the most radical:

"Ought not association to be in direct relation to procreation?" That was one. Serenely cool, Lillian Harman answered:

"Well, I guess it wouldn't do. I have a baby, and I may have another some day; but if procreation and association had to stand in direct relation, I might now be the mother of six children, and that is more than I want to have just at present."

Leeds was delighted. Every answer to every question surpassed in its ingenuity and boldness the answer to the previous one. The chairman, Mr. John Badley, had announced that the meeting must close at 9:15, and he closed it at that hour re-

gardless of his altruistic obligations. It was a day of days, and it ended well—at 9:15, punctually at 9:15.

The next time Lillian Harman visits Leeds those in authority will be wiser and will take a hall which bears some sort of relation to the importance of the subject matter of the lecture and the person who is delivering the same. As it was, it was a failure, from the sheer fact that the room was suffocatingly crowded. The press men, ubiquitous though they are, apparently needed refreshment too early to fulfil their functions. But that by the way. A great impression in a limited way—a way limited by considerations of room—that is the net result succinctly described of Lillian Harman's visit to Leeds.

### Obscenity—What and Where?

TO THE EDITOR OF LUCIFER: As you have been publishing an obscene paper ever since I first knew of you, in 1887, it seems to me appropriate that I should ask you to reprint an obscene paragraph that I want very much to see reprinted. So I send you said obscene paragraph requesting that you give it to your readers who, I feel sure, will enjoy the obscenity of it. There are many who would not know that this was obscene without being told, but no one should doubt that it is genuinely obscene, for its character is fixed by the unerring wisdom of no less an authority than the great Judge Seaman.

When Mr. Emil F. Ruedebusch, of Mayville, Wis., was persecuted, convicted and sentenced by this wonderfully learned Judge for publishing his obscene book, "The Old and the New Ideal," I wanted to find out just what there was in the book that was obscene, for I had read the book without discovering the obscenity of it, and learning that certain paragraphs, 84 in number, throughout the book, had been marked as unmistakably obscene, I sent to Mr. Ruedebusch for a list of these marked paragraphs that I might improve my morals by reading the book again in the light of this new revelation.

Among these marked paragraphs is the one I ask you to reprint. It is as follows:

"I will state at once that the solution is simply this: Freedom!"

It seems strange that I should have read this paragraph without even suspecting the obscenity of it, but how clear the obscenity appears when it is once pointed out, and what a sublime vista of obscenity this revelation opens up. Why! a person who is fond of obscenity, when once the true character of this paragraph is revealed to him need not confine himself to Fanny Hill or the bible for his favorite delectation, but will be able to feast his soul with many similar paragraphs in modern literature. Take, for example, the well-known poem of Rodman Drake's:

Flag of the free heart's hopes and home!  
By angel hands to valor given!  
Thy stars have lit the walkin' done,  
And all thy bones were born in Heaven.  
Forever float that standard sheet!

Where breathes the fog but falls before us,  
With Freedom's soul beneath our feet,  
And Freedom's banner floating o'er us?

How obscene that is, with a latent obscenity not easy to discover, but which when once found is charming to reveal. And how the mind is prone to nourish itself upon such preciously obscene morsels and to turn them over with constantly renewed and increasing pleasure.

Then the French poet Lamartine (you know the French are always so delightfully obscene) puts these words into the mouth of Lord Byron, addressing the Greeks:

The tomb where Freedom weeps can never have been prematurely reached by its inmate.

Again note the obscenity, which I fear a past generation has not sufficiently appreciated in the closing line of Fritz Greene Halleck's popular poem, "Marco Bozzaris."

We tell thy doom without a sigh,  
For thou art Freedom's cow, and Fame's—  
One of the few, the immortal names,  
That were not born to die!

What obscene inspiration we find in these lines from Montgomery's "Arnold Winkelried:"

Marshall'd once more at Freedom's call,  
They came to conquer or to fall.

And Collins sings:

There Honor comes, a pilgrim grey,  
To bless the turf that wraps their clay,  
And Freedom shall a while repair,  
To dwell, a weeping hermit there.

What an obscene thing for Freedom to do to be sure! And we cannot help thinking how obscene was Charles Mackay when he wrote:

Their chivalry lighted the gloom, it is true,  
And honor and loyalty dwell with the few,  
But small was the light, and of little avail  
Compared with the blaze of our press and our rail.

Success to that blaze! May it shine over all,  
Till Ignorance learn with what grace she may fall,  
And fly from the world with the sorrow she wrought,  
And leave it to Virtue and Freedom of thought.

Then read the words of William Ellery Channing. How grandly obscene they appear:

I have known very learned men who seemed to me very poor in intellect, because they had no grand thoughts. What avails it that a man has studied ever so minutely the histories of Greece and Rome, if the great ideas of free, dom and beauty, and valor and spiritual energy have not been kindled by these records into living fires in his soul?

Campbell was so obscene when he wrote:

Is't death to fall for Freedom's right?  
He's dead alone who lacks her light!

And how the obscene nature of mankind will henceforth be stirred by these lines of Lord Lytton's:

The land of freedom called upon the free!  
All nature spoke, the clarion of the wind,  
The organ of the majestic sea,  
The choral stars, the universal mind  
Spoke, like the voice from which the world began  
"No chain for nature and the soul of man!"

I notice recently that my esteemed friend Henry Frank breaks forth into obscenity in some verses entitled "Freethought," in May number of "New Time," thusly:

Dare we mock the sacred gift,  
Dying heroes for us left,  
Fighting foes of Freedom then,  
We must needs fight o'er again?

Men! Has Freedom fled the earth?  
Will ye yield your right of birth?  
Scorn the proffered fate of fools!  
Spurn the bribes of mammon's toils!

I never knew that Frank was an obscene man, but now that I do know it I shall think more of him than ever.

Thus the pliant mind of man may by a rigid course of training become so highly developed as to discern choice morsels of obscenity in the homely, every-day poetry of the people, and Judge Seaman is certainly to be applauded for having educated

himself to such a high pitch of development as enables him to see obscenity in the paragraph I ask you to print.

One thing more. An edition of one thousand of "The Old and the New Ideal" was printed. Of these, about eight hundred were sold in the United States, and upon Mr. Ruedebusch's conviction, the remaining two hundred were taken by an English bookseller. The list of passages marked as obscene would be very interesting to the holders of the book, both in this country and in England, and would enable them to see that these certain passages are embellished with obscenity, the force and beauty of which they might, with a dullness as dense as my own, not be able to discern at first reading. These passages so adorned with obscenity as aforesaid, should not be left to lapse into oblivion. Every owner of the book, therefore, should take this list and paste it in the cover and mark the margin of the pages opposite the obscene paragraphs, and then the book so marked will stand for many a day as a tribute to the keen sagacity and rare culture of Judge Seaman.

The following are the paragraphs of Mr. Ruedebusch's "The Old and the New Ideal," which were specified to be obscene in the indictment against Mr. Ruedebusch for mailing said book:

- Page 9. Commencing with 5th line from top, including all the paragraph.  
11. Commencing with 7th line from top taking the whole paragraph and closing on page 12.  
14. Commencing in first line including all the paragraph.  
16. First two lines.  
17. Commencing 17th line from top, including all the paragraph.  
27. Closing on page 27.  
36, 37, 38, 39, 40, 41.  
45. Commencing 3d line from top, including all the paragraph.  
48. Commencing 3d line from top, including all the paragraph.  
49. Commencing 18th line from top, including all the paragraph.  
55. Commencing 4th line from top and finishing the paragraph.  
56. Commencing 24th line from bottom of page, page 57 and finishing paragraph on page 58.  
62. The first paragraph.  
67. The second paragraph.  
85, 86, 87, 88, 89, 90, 91.  
101, 105, 106, 116, 117, 118, 140, 141, 142, 147, 149, 150.  
160, 161, 162, 163, 164, 165, 166, 167, 168, 207, 214.  
224. Closing with paragraph on 225.  
263. Commencing with 9th line from bottom of page.  
264. 265, 267.  
281. Commencing with 7th line, 282, 283, 284, 285, 286, 287.  
288, 289, 292, 293, 294, 295, 296.  
304, 305, 306, 307, 308, 323, 324.

ED. W. CHAMBERLAIN.

## Arguments That Turn on Their Users.

BY JAMES S. DENSON.

That the most prolific and hardy variety will persist and eventually run out others is a law of nature. We cannot change it. Monogamy is organized, systematic, accumulative, centralized, clanish, rugged, cohesive and aggressive; variety is the opposite—inherently, necessarily so.—S. B. Shepherd in *Lancet*, No. 700.

Let us see how this works. Catholicism is organized, systematic, accumulative, centralized, clanish, rugged, cohesive and aggressive; Freethought is the opposite—inherently, necessarily so. Ergo, Catholicism will eventually include all mankind; there will be no Freethinkers. That is the theory; what are the facts? Why, at one time there were in Christian lands no Protestants, no Freethinkers; now we find tens of millions of the former, millions of the latter. Thus we discover that that "organized, systematic, accumulative, centralized, clanish, rugged, cohesive, and aggressive" Catholic church is slowly wearing away under the attrition of religious and anti-religious forces which, according to Mr. Shepherd, lack the qualities of the Catholic church and so are bound to be crushed out by that church. It is wearing away under that attrition of ideas just as the granite headlands that front the ocean wear away, very slowly but surely, under the attrition of the waves and of the particles of sand and the pebbles that beat against them through uncounted ages.

But perhaps Mr. Shepherd thinks he has guarded against this obvious and effective retort by saying that "why two or more religions can co-exist is because there is no difference between them in the number of offspring born or the care given them in the rearing." This defense, if such it is meant to be,





# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING OR LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Cruelty and Ignorance—for Liberty against Slavery—for Justice against Privilege.  
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"SOME PROBLEMS OF SOCIAL FREEDOM" is the title of a handsomely got up pamphlet, issued by the "Adult" Publishing Company, 16 John street, Bedford Row, London, W. C. It comprises the complete report of Lillian Harman's address at the annual meeting of the Legitimation League, held in the Council Chamber of the Holborn Restaurant, London—an incomplete report of which address was given in last week's Lucifer. Price, with cover, three pence. Will be sent postpaid to any address from Lucifer's office for five two cent stamps, or ten copies to one address—for distribution—for fifty cents.

THE ADULT for June contains, as leading articles: Editorials, by George Bedford; "The Sexual Enslavement of Men," by M. Florence Johnson; "A Note on Nordau," by Oxford Northcote; "A Woman's Tragedy," by M. R.; "The Monogamic Ideal," by Edwin C. Walker; "Heloise, Part Second," by Berta C. Buss; "A Note on Woman's Love," by W. M. G.; "Monogamy and Variety," by William Platt; "How Can Free Lovers be Happy though Married?" by (Rev.) Sidney Holmes. Reports of the annual meeting, correspondence, etc. Sent postpaid from Lucifer's office for ten cents.

A REAL GEM is this excerpt, culled from the "Wisdom of the Brahmins."

## THE ALL.

"It is not blessedness to know that thou thyself art blessed; True joy was never yet by one, nor yet by two possessed; Nor to the many is it given, but only to the all. The joy that leaves one heart unblessed would be for mine too small.

And he who holds this faith will strive with firm and ardent soul,

And work out his own proper good in working for the whole."

Here is outlined the true combination—Egoism in Altruism and Altruism in Egoism. If always guided by "wisdom" such as this, would nations and races of people ever be found at war?

## Arbitration.

When the employees of George M. Pullman were on a strike against further reduction of wages, certain influential citizens of Chicago called on the proprietor of the Pullman works and asked him to submit the matters in dispute to a board of arbitration. The laconic answer of the sleeping-car magnate was, "There is nothing to arbitrate."

This seems now the attitude of the American government in its controversy with Spain. When the Maine was destroyed in the harbor of Havana, Spain was willing to have the matter arbitrated, but the proposition did not meet with favor on our side. "Blood for blood" and nothing else would satisfy our political managers.

That the history of Spain's dealings with the Cubans is one of blood; one of robbery, murder and devastation, is doubtless true, but that the motive of our government in "intervening" is one of humanity and justice is not borne out by the facts. "Conquest," governmental aggrandizement, is the motive, if the conduct of the war thus far, can be taken as an index of motive. Not long since it was given out from Washington, by one who professed to be "on the inside of the situation," that "We are no longer battling for the sake of humanity. The fight between this government and Spain has become one

of conquest." The history of every move made thus far would seem to bear out this statement.

The following axiomatic utterances taken from "The Realm," a monthly journal published at Toronto, Canada, are timely and to the point:

"Every war is finally settled by arbitration, that is, by a treaty of peace.

"Why not have this treaty first instead of last, and thus save the great sacrifice of property and life?

"War appeals to man's revenge; arbitration to man's reason.

"Warfare is might minus right. Arbitration is true might plus right.

"Warfare belongs to the barbarous ages of the past; arbitration to the enlightened present and future."

## Freedom Essential to Progress.

One of the chief objections to the war spirit now dominant everywhere in this country is the fact, the well-known fact, that war restricts freedom of speech and of press. War abridges, necessarily abridges, freedom of investigation, of inquiry, of discussion, of criticism. One of the essential elements of success in war is unity—uniformity, conformity, which implies or compels unquestioning acquiescence in, and obedience to, the views of or commands of those in authority.

Hence it is that criticisms upon, or free discussion of the plans, motives and methods of the administration are looked upon with disfavor by those in authority. One of the first things to be done in war is to establish a censorship of press, of mails, of express companies and of communication by telegraph. This censorship is submitted to, more or less willingly, as a military necessity. Then when peace is again restored, by sheer force of habit the people more readily submit to a curtailment of their liberties in this regard than they would have done before the war.

An instance of this is found in the case of the postal laws, enacted not long after the close of the late war between the northern and southern states of the American union. Previous to that war many futile attempts to enact national censorship laws had been made by the partisans of the slave-holding oligarchy.

Previous to that war the first amendment to the constitution of the United States, forbidding the enactment by congress of any laws abridging freedom of speech and of press, was regarded with respect, not to say reverence, by our national lawmakers. But so accustomed did we become to submission to anything and everything done by authority of the government that no matter how atrocious a law might be, or how subversive of all the traditions of liberty commonly believed to be inherent in the American organic law, any statute once enacted into law—by whatever means enacted—it became thenceforth next to impossible to secure its repeal.

The motto of the governing classes now seems to be, "The more laws the better." The more laws to be administered the more honor and profit to those who administer the laws. All that is necessary to keep the masses of people quiet while their liberties are taken from them is to convince them that the aim of the law is good; that occasional abuse of a good law is not sufficient ground for its repeal.

Since the enactment of the American censorship laws in 1873, a new business has sprung up, a business wholly unknown to this government in its inception, and wholly foreign to its original aims—the business of the censor of morals, the business of the spy, the secret detective, whose method of procedure is to entrap people into a violation of the laws against "obscenity," in order that he may secure the punishment of the alleged offender against good morals.

In order to build up this new business and find employment for this new class of officials (social and political parasites) a new category of crimes must be created. It used to be said that "laws cannot make crimes where no crime exists in the

nature of things," but the framers of the so-called "obscenity" statutes paid no regard to this old maxim. In all real crimes the person injured can be found, and the amount of injury estimated, but in the case of technical, or law-made crimes this is not at all necessary. This fact gives rise to unlimited opportunities for persecution for opinion sake, since crimes which have no existence in the nature of things are necessarily matters that rest upon difference of opinion only.

The article of Ed. W. Chamberlain in this issue of *Lucifer*, shows in vivid colors the dangers to liberty and justice that inhere in the American censorship laws, and incidentally emphasizes the lesson that no real progress can be made while press and speech are not free. Though somewhat long, the article of Mr. Chamberlain will well repay a careful perusal.

### Legitimation League.

Report of Meeting and Dinner.

BY OSWALD DAWSON.

The United States of America elect a man President—then another man and then another man. The Legitimation League of England elected a man President, then a woman. Lillian Harman's Presidential address on April 30, was attentively listened to by upwards of 400 persons, including most, if not all, who took part in electing her last year, and who all felt thoroughly satisfied with themselves over the good day's work done when they voted Lillian Harman President of the Legitimation League.

There were other events besides the Presidential address; there was Louie Bedborough's balance sheet showing the handling of about \$350; there was a presentation of a bound copy of the "Adult" to George Bedborough; there was a resolution condemning the Comstock laws and of sympathy with the victims. But these, one and all, passed off tame. Everyone felt like attending a Sarah Bernhardt drama, all had come to see one woman.

The Presidential address did not elicit questions as hitherto. It might be supposed that it was more difficult of deglutition than the delightful discourse of Mr. Wordsworth Donisthorpe, but the fact was question-time was overlooked till towards the end. Everyone had come to stare at Lillian Harman, and everybody did stare and questioned not.

Then again, the address itself was an answer to some commonly put questions: "What about the children? What about the woman?"

"And," said Lillian Harman, "I have not forgotten to ask, 'what about the men?' But their wheel is the least sunk in the ruts, so I attend to the woman first."

The answer to these what-abouts was a condemnation of marriage all round, and that answer stands fairly well.

Then the question, "In place of marriage what?" Our fair president was content to insist only on the necessity of woman's freedom—of her feeling that she belonged to herself and not either to one man, or, if not possessed by one man that she was the property of the herd of men. That answer stands well too, but the platform of freedom is but as the scaffolding in architecture, which is a poor guide to the ultimate shape of the edifice. Said the fair lecturer:

"I am not going to pronounce for you how you shall exercise your freedom. What would you think of anyone who made shoes of one standard size to fit everybody?"

We should think him a fool; but not so of the man or maid or matron who taught us whether a tight shoe, or a shoe the reverse of tight, was, in normal cases, healthy or otherwise; whether shoes were, in a general way, or in special climates or under certain occupations, less healthy than boots. So what we want to know is how woman and man should use their freedom. Egoism, easy-go-ism in the vernacular, believe-or-freedom, the Lord-one'sself-and-thou-shalt-be-saved doctrine, gives no answer. I want so enjoy myself, but want to I want to enjoy myself in such a way that the sum of human misery will tend to diminish. If I love freely and find no rest; if turmoil forever shades

ows and whips of steel constantly crack around me, I want to learn how those who wear a different size of shoe fare along the amorous paths they tread.

Lillian Harman presided at the subsequent banquet and proposed the toast of the League. She was supported by Mrs. Louie Bedborough, Mrs. Gladys Dawson, Miss Alice Shaw, Miss Rochelle Zolman, Mr. George Bedborough, Mr. Orford Northcote and another gentleman. Exactly double the number of guests present last year sat down at the Holborn Restaurant on this occasion—that is to say if we count the baby, Prometheus Buss, and exclude the dog, who joined in "Auld Lang Syne."

When Lillian Harman rose the cheering was loud, prolonged, and it was also diversified. Nothing touched the infinite grace of the young and pretty girl in evening attire, holding a champagne glass in each hand and "ching-chinging" a cheer across the room, a cheer of welcome to Lillian Harman, whose extemporized speeches quite eclipse her paper.

When she rose again to respond to the toast of "Hands across the sea," it was clear a favorite was with us. It fell to my lot to propose that toast, and so perhaps I can report it better than the others. Well, I said that the main thing to do was to toast hands across the pond, and especially to thank Moses Harman for sparing his daughter from Lucifer work to preside over us, and then to toast all others who had been in jail, also those who were in jail and those whose turn to go to jail for preaching freedom in sexual relationship in the United States had yet to come; likewise our colleagues in Canada, and our friends in the Seychelles, Miss Wardlaw Best and Mr. Arthur Wastall.

Lillian Harman, in responding, read letters received that morning from Moses Harman and Mr. Ruedebusch; whilst Captain Adams, jointly responding, invited all present to meet at Midway, B. C., on the boundary dividing the States and the Dominion, and to there hold the Sixth Annual Meeting of the Legitimation League in 1899.

### Lillian Harman in Scotland.

From the Glasgow "Daily Record" May 13.

Miss Lillian Harman, daughter of Mr. Moses Harman, editor of *Lucifer*, the Light Bearer, which, published in Chicago, advocates free love principles, is on a visit to this country just now. She has been for a day or two in Glasgow, and one of our representatives had the privilege of an interview with her at the house of the Corresponding Secretary for Scotland of the Legitimation League, when she enunciated her views on the marriage question.

Miss Harman said she did not like the marriage system at present in vogue. When two persons of opposite sexes desired to come together there should be a business contract between them, which could be dissolved by consent. They should understand what kind of arrangement they desired, and come to an agreement accordingly, but in ordinary marriages they could not have any arrangement of that kind—it must be on certain conventional lines. She did not consider that the presence of children offered any difficulty when there was an agreement made beforehand with the father. She was a mother herself, having a fine little girl, now five years of age, and she had found no difficulty. "Mine was a marriage on business principles," said Miss Harman smilingly, "and before the child was born I had an understanding as to its support, and the contract has been kept. The matter," she continued, "is one which should be left for individuals to decide for themselves. People should consider what they intend to do, as they would with regard to any other business they are entering into, and what it is they want, and adjust themselves to the conditions."

"The notion," she said, "held by many of the worshippers of Mrs. Grundy, that liberty and license are synonymous, is not correct. They are absolutely and irretrievably opposed to each other. Liberty cannot exist where there is license. Liberty means equality of rights; license means a special privilege. I



one person has a license which gives him a special privilege to invade the liberty of another person, the invaded one's liberty is but an empty name." Her general standard of morality is that each person should be honest and truthful and live up to his agreements; she would have equal liberty for all and no one should invade the rights of others.

### The Woman Who Does.

Not I, nor any one else can travel that road for you, you must travel it for yourself.—Whitman.

This is the true idea. This is the advice all women should heed if they want freedom, equality and supremacy. And who does not want all that is worth wishing for? We shall not find nuggets falling in our lap while we sit idly waiting. We must do and dare.

For decade after decade I have been receiving letters from men asking for the names of women who were free and liberal, and who would correspond with men of like opinions. Men who found no congenial female companionship among their circle of acquaintances.

Men who mix and mingle with the world are apt to conquer old fables and myths, while women who are at home, quietly moving in the same old routine, cling to priest and church as a little oasis in the desert of monotonous sameness. A few here and there are now traveling the new roads, but meanwhile more and more men have joined the progressive army, so that the seekers are as much in excess of the sought as they were in the old days, and each notice or call I make brings me far more of men's names than of women's.

But it will not be always so. Women are beginning to dare and do. Once thoroughly aroused, they will not only become men's equals, but will far surpass them, because woman is the superior animal—the best, best and most perfect of all earth's organized beings.

I am glad to greet each woman who responds; glad to have old friends send their names and new ones to join the list. It is very rare indeed that I hear of any who is not pleased with the correspondence; who are not glad they came.

As Whitman says:

I do not say these things for a dollar,  
Or to fill up the time,

for my work in the liberal field has been, on a whole, money out, but I love and enjoy it. I love to travel the road for myself. I do so because I must. Loving and true.

AUNT ELMIRA.

### Fagots.

BY R. H. GALBRAITH.

If I am not good enough to induce a woman to live with me without binding her to me by law and the fear of the opinion of society, I will not be mean enough to so secure one.

If I can induce people to think fearlessly on all subjects, I surely will not fear what they think of me.

Many mistake their earnest desire that a thing be true for evidence that it is so.

What people think of me is a minor consideration; what I am, a major.

The only organ of the body to be ashamed of is the brain—of one who thinks that certain other portions of the anatomy are innately nasty.

Shall we cease filing at the chains because the prisoners sleep, or, dreaming, think they're free?

Now that the United States is seeking to carry justice to the oppressed Cubans we may as well conclude that there is equity everywhere within the limits of the "Yankee nation." Happy would we be could we hold no other belief. "Ignorance were bliss" if we could only remain ignorant.

If I say, "Let us destroy the government which does not secure to the people their natural rights," I'm an anarchist. If I say, "Let us destroy the property or take the lives of the people in a country whose government does not do justice to all its colonies," I'm a patriot.

Birdie Bonniemood has a very sunny disposition—I might have coined a more expressive term for her benefit, but I have just read that the sun is hot enough to give off every hour as much caloric as would be furnished by a layer of coal nine feet thick over the surface of the sun, and so I will make that serve. One day, speaking of the war she said, "I'll bet if I was a man I'd help Uncle Sam kill off them there darned Spaniards." These Spaniards, after their experience with Dewey, can hardly be said to belong to the water variety.

### Shall Woman Make the Nation's Laws?

[The following was posted up on St. Catherine street, Montreal, ten years ago—author unknown.—R. C. A.]

Incalculable moral hurt has been done by the separation of the sexes at school, at play, and in the serious affairs of life.

It is this separation which has made the mystery. There should be no mystery. Mystery breeds desire. It fosters thoughts which otherwise would never stain the fair pages of the tablets of innocence. It puts a heat in the blood. It favors a lonely brooding which produces moral sickness. Mystery is the author of the languorous sigh, of distempered dreams, of desires which the heart dare not acknowledge to itself.

Mystery is the foe of innocence. In countless instances it has led to that fall which men and women, who need forgiveness so much themselves, will never pardon.

Under more enlightened conditions, there will be no sex in school, in the street, in the great workshop of life. Boys and girls will be companions. Men and women will be friends, mutually helpful good comrades. Marriage will then be for love. The element of lust will be absent. It will be a union of spirit. The old restraints being removed, there will be better knowledge of each other. The soul will then express itself fearlessly. There will be no shyness, which had men love to wound, staining the white soul with the hot flush of passion. There will be no boldness, because the soul will look with utter frankness at the facts of being.

The opening up of employments hitherto deemed to belong exclusively to men, is paving the way to frank comradeship.

The woman book-keeper is like an evangel in a counting-house. At first there is mutual distaste. That is the unhappy heritage of bad conditions. But mark what happens. The air becomes softer—may that be only a notion? It is a very good notion. A man will smoke while he dictates to a man. He must be irretrievably coarse and vulgar who will puff cigar smoke into the face of a woman. The language becomes better. It is chosen now. Before, the tongue hardly made any selection, but used what was handiest. The men's voices take a gentler tone. Their tempers are improved. Their manners take a grace to which they were strangers.

### "The Trial of Emile Zola."

A full report from original sources, of the fifteen days' proceedings in the assize court of the Seine, including Zola's letter to the President of France, for which he was tried, testimony of witnesses, and speeches of counsel. The speech of Maitre Labori, M. Zola's counsel, fills nearly 100 pages, and gives a complete history of the celebrated Dreyfuss case.

This book is of interest.  
(1) To the hundreds and thousands of persons who have read Zola's novels. (2) To the Jews, whose racial destiny is vitally involved in Zola's battle for Dreyfuss. (3) To lawyers, who will embrace the rare opportunity of reading and preserving a full report of a celebrated case conducted under the French procedure, so different from the American. (4) To military men; (5) To every lover of fair play; and (6) To the reading public generally.

This book should be in every public library, in every law library, in every private library. More than 350 pages. Price 25 cents.

## To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
Do We Live, Do We Love, Platt,	\$1.00
Women, Love and Life, Platt,	\$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

## Legitimation League.

"Justice," London, May 7.

The Woman Who not only Did but Does was in evidence on Saturday afternoon and evening at the Holborn Restaurant. Lillian Harman presided at the annual meeting and dinner of the Legitimation League. She is president of this League of moralists, and has come over from the States to teach and persuade English women to eschew Mrs. Grundy and all her works, and each to stand as she ascribes herself as being, a "free woman."

The League advocates that the law of divorce be equalized so that it may be as easy for a woman as for a man to procure a divorce—our cousins across the "herring pond" are ahead of us, they have secured this right—that all illegitimate children be held legitimate, and take equal rights with the children born in wedlock, whether by the same woman or not, thus to a large extent preventing seduction by the richer classes. The League encourages the discussion of the subject of sex, and proposes to educate children in sexual knowledge from infancy. They consider that man and woman should be at liberty to mate with whom and when they like, each one being perfectly free. They say their aim is not to narrow down their basis by exclusion, but to embrace within the League every lover of freedom, whatever the ideal he may cherish as the ultimate goal of the Free Lover. The term Freedom in the sexual relationship, to which members of the League subscribe, implies simply the absence of external restraint and compulsion, it means that marriage, or its equivalent, is regarded as a personal matter, requiring no legal supervision or control. It implies individual sovereignty in individual concerns. It considers that the rights of the child are material rights, in which the mother has the first concern. The claims of the father are dependent on the will of the mother. The option to be independent of the father of her child, or to insist on adequate financial assistance during pregnancy, and towards the support of the child, will remain in the hands of the mother—the fluctuations of such option in practice will depend on the progress of woman's economic emancipation. Such are some of their aims.

The meeting and dinner were largely attended, by most enthusiastic advocates of free love culled from all grades in life—from the rich and affluent down to the poor. East-Enders with a decidedly foreign accent, and delegates came from north, south, east and west of England. The president received an ovation of which she might well feel proud; but whether she will convert England's women—putting the Christian Church and Mrs. Grundy entirely in the shade—to her way of thinking remains to be seen.

## VARIOUS VOICES.

Edward Kluge, Kenosha, Wis.—I thank you for the prompt delivery of the "Physician in the House." It is an excellent work, and worth more than the money paid for it.

Samuel Ragendorf, 429 Broadway, Cincinnati, Ohio.—I was much interested in "The Regeneration of Two." To me the author seems to be a deep, advanced thinker. I liked the style very much—brief and to the point. Hope you will issue it in pamphlet form.

Mary M. Clark, Albia, Iowa.—We find Doctor Greer's "Physician in the House" a grand good book. There is an element of freedom in its make-up that is healthful, aside from its most wholesome and truly invaluable advice. It does one good to read the utterances of such an honest, earnest worker as the Doctor seems to be. We most heartily recommend it to our readers.

Mattie Cuddie, Wathena, Kan.—I was talking to a man, trying to show him the beauty and advantages of freedom, and trying to get him to subscribe to Lucifer; he thought it was all right, "only a hundred years too soon," he said. But oh, I can tell them it did not come too soon to our home. I can tell them that freedom—or free love—made our once miserable home happy. I may write my history some day for the benefit of our Lucifer readers.

Mrs. M. McCaslin, Cleveland, Ohio.—Emma Goldman drew a large audience at the Franklin Club in this city. Also to another lecture on the "New Woman." She painted married life in ivory black, with only degrees of shadow as relief spots. Yet only a small portion of the evils of this hoary system were presented to view. The Franklin Club still continues its educational work, sexual science being freely and openly discussed. Lucifer's editor is often referred to as authority on this all-important subject.

John W. Hall, Tampa Heights Camp, Tampa, Fla.—Enclosed please find money order for one dollar, subscription to Lucifer. This is a military camp of fifteen thousand men, a white city; more than half of the United States army; even the Afro-American element is represented in cavalry and infantry. It is impossible to keep anything clean for any length of time. I wash about sixteen times daily and still am dirty. Heat, dirt, dust (sand), sweat all day and chilly nights, annoyed by sand fleas that burrow into the skin and leave a sore. The drinking water is luke warm. Drilling and maneuvering mornings, in order to toughen the men for the campaign in Cuba, which tires a man out for the rest of the day. With best wishes for success of Lucifer.

E. A. Magoon, New England, Ohio.—May I give expression to a few thoughts induced by the brief interrogative and forceful communication from Mrs. Jonathan Maxey in No. 710. For more than thirty years I too endured what was to me a heavy cross, by being united to an uncongenial companion with whom there was no sympathy save on the material plane. Being influenced solely by a feeling of duty or obligation to follow the common custom of making a home, I never thought to blame the laws or any one because it was not a mutually happy one. It being a law of nature that we have to learn obedience by the trials and sufferings of life in some way, I do not know but they may as well be through the marriage relation as any other. It is a mistake to imagine that soul hunger, or the love-longing so natural to people can be fully satisfied with the love and sympathy of any earthly companion for any length of time. The spiritual alone is the never failing source of sweetness, strength and contentment.

## 713.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

O. M. M., Kansas City, Mo.—I have long been an earnest student of social and sex questions, but have only recently discovered Lucifer. We all admire people who have the "courage of their convictions," yet I feel that wise discretion is also a virtue. Hence I solicit a kindly tolerance for those who have other than their own personal feelings to consult before coming out in the "open" and "declaring themselves." I have always held that a man who is afraid or unwilling to meet woman anywhere on a social or political equality is unworthy a natural mother and ought to have been propagated by some mechanical incubating process. Passion is the spark that lights the flame of love in men. Love alone ignites the fires of passion in woman. I am, and have been, married for many years and have very good assurance that I am the father of several children, yet I should like to be the father of one child before I die that was wanted and wanted, in part at least because I was to be its father.

J. H. Kallmeyer, New Florence, Mo.—My thirteen weeks' trial subscription expired with No. 702. You continued to send the paper and I am glad of it. I have never read a paper which suits me so well in every feature. It is to me a "bright morning star," heralding the coming of a better day for humanity. But, as yet, the night is very, very dark, and I see scarcely a glimmer of the coming dawn. Lucifer's utterances are misapprehended like those of other pioneers in the van of human progress. It is thought to pander to sensuality, to the gratification of lust—bestiality—and yet nothing is plainer to me than that purity can exist only where there is mutual congenial affinity, be that in or out of the marital relation as now sanctioned by custom and law. There is one thing that the writers in Lucifer have not touched upon, and that is the responsibility and expense of the rearing of offspring. Mrs. Albina L. Washburn, Fort Collins, Col., seems to throw the entire burden upon the woman in her representation of the "New Woman" in No. 708. In this town we are blessed (?) with mossbackism. Mother Grundy has full sway. Vicariousness and "free coinage" are the shibboleths. I enclose \$1.00—50 cents on subscription, 50 cents for "What the Young Need to Know," "Ruled by the Tomb," "Outcome of Legitimation," and "Prodigal Daughter." Yours for free thought, speech and press, and the consequent liberation from the shackles of ignorance and superstition.

## A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$1.25. Address: M. Harman, 1394 Congress St., Chicago, Ill.

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Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 60 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories and 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchism," Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

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The Outcome of Legitimation. By Oswald Dawson. This astonishing "Adulter," but the printers of that number played hard on a small scale, and refused to print it, alleging that the matter which they printed was "too much," but we are printing that and decline to print less. The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of sexual compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of how almost universal liberty is upheld. An excellent missionary document. Two copies, 5 cents; 50 cents per dozen.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 23.

CHICAGO, ILLINOIS, JUNE 11, E. M. 298. [C. E. 1898.]

WHOLE No. 714

### "A Voice from the Sea."

[A Parody on Alfred Austin's International Ode].

BY OUIDA.

"The great danger," some one remarked the other day," says Mr. William T. Stead in the London "Review of Reviews," "is that we may overdo our enthusiasm about the Anglo-American alliance. By way of putting a little water in our wine I print a parody which Ouida has sent me of the Post Laureate's latest poem."

What is the voice I hear  
O'er the wires of the Western Sea?  
"Stockbroker! Listen from Muncie Lane  
And say what the voice may be!"  
"Tis the voice of a Pharisee people, calling loud  
To a People as Pharisee."

And one says to t'other,  
"Old man, we've growled and scowled too long;  
We haven't seen our interests right,  
We both know we can't do wrong?  
We both love swag and rot.  
Alone, each can lick Creation;  
Together we'll give it 'em hot!"

"We're brothers, like Cain and Abel;  
We're friends, like the cat and the dog;  
But we'll boom the self-same paper,  
And we'll roll the self-same log;  
For the same blood runs in our veins—oh, my eyes!  
Least ways, when it ain't otherwise!"

"So sing 'em out on the breeze,  
Bluster, and bully and brag!  
And the standard of Spangled Shoddy  
Shall wave o'er a Sea of Swag,  
Wherever the Press shall vapor,  
And wherever the Purse shall wag."

"For wherever we come, we twain,  
The machine gun shall bellow of Jesus,  
And the Bible preach gin and gain,  
For our greed and gospel's the same  
And if we've made an end of the Redskin  
So have you of his Maori kin."

Yes; this is the voice on the bluff March gale—  
"We've squabbled and sniggered too long,  
But now we'll tell quite another tale  
And on 'Change sing another song.  
We'll smoke our pipes together,  
Long as our bacsy'll hold,  
And face the dirty weather,  
Safe in each other's gold."

—New York Herald, May 29, 1898.

For peace is sought, saving as it prepares  
The whole round world a pathway for the mirth  
And majesty that hasten to Love's birth.

—Henry Lyman Koopman.

### Lillian, London and Legitimation League.

BY GEORGE REDBONOUGH.

All the early enthusiasm has worn off now, so that one can write coldly and accurately about events as they happen, instead of wildly dreaming impossible things and seeing reality through spectacles colored by anticipation. Lillian Harman has fallen from her lofty pedestal of beloved stranger, remotely worshipped president, the goddess in perspective. She

has become instead the familiar friend, the everyday lecturer, the human thinker, liable to criticism. She has made herself at home with us—she has found out what we are made of—we have chatted, joked and exchanged confidences.

Last evening, Sunday, May 22, Lillian addressed her first St. James's Hall audience of 381 friends assembled to hear her speak on "The Regeneration of Society." Some of Lucifer's readers have already heard part of the lecture; all will have an opportunity of reading the whole later. Nearly all the London Sunday newspapers published an announcement of the lecture amongst the Sunday notices. In one case Lillian Harman was sandwiched between a Catholic bishop and a Presbyterian divine under the heading, "Sunday Services" in the Sunday "Sun."

The lecturer seemed at her best, and after a few introductory words from the writer, in which a tribute of praise to Moses and Lillian Harman was greeted with enthusiastic applause, the lecture attracted the close attention of the audience for nearly 45 minutes. A long string of questions followed, some intelligent and some ignorant, but all well intentioned. The fact that Lillian Harman was not perfectly familiar with the entire history of English legal procedure in relation to marriage during the past four centuries, proved a trifle embarrassing to her, but the audience understood and saw through the object of such inquiries. A long and interesting discussion followed—twenty speakers, including Amy Morant, Nellie Shaw, J. Turner, Lillian Eardley, Henry Seymour, Tom Shore, Charles Lock, etc., made important contributions thereto.

One of the events of the evening was the introduction to the Legitimation League of William Francis Barnard, who expressed his appreciation of the work we are doing and considerably added to our enjoyment by his earnest speech and friendly counsel. Barnard has already made many friends over here—he is one of the most interesting personalities I have encountered, and if you have any more like him in America you cannot do us better service than by sending them along.

Barnard's speech last night concluded the discussion, and Lillian replied to her critics in a half hour's extemporaneous speech, which was delivered flawlessly. It excited perhaps more interest and attention than her lecture, owing to the spontaneity and readiness which were exhibited in every sentence. One or two of the speakers had defended marriage on account of its utility as a defence against oppression and a safeguard against neglect. These points gave Lillian an opportunity which she fully used. She drove home her replies with admirable precision—she might have been "an old parliamentary hand" to judge by her dialectical skill. She illustrated her arguments by quoting indisputable facts.

After the meeting was finished, a large number of friends came forward to be introduced to the president. Mr. and Mrs. J. B. Cox had come from Chiswick especially to see and hear one whose history and work were familiar to them. Miss

Bulan, Miss Hudson, Mrs. Dunton (and little Milly Dunton), Grace Schwartz, Mrs. Barrister, Mrs. English, Miss Overton and others, were amongst those who for some reason or other had not been able to speak to Lillian at the annual meeting.

Tonight Lillian Harman is to hold a formal debate with Mrs. Dryhurst of the anarchist movement on "Free Love." However, sufficient unto the day is the postage thereof.  
London, May 23.

### What Secularism Has Done for Woman.

H. R. KERR.

TO THE EDITOR OF LUCIFER: In discussing my article of May 4, you say, "When he tells us that priestly control is not responsible for the sex slavery of women, it would seem that he forgets the Pauline commands to women, and, indeed, the whole teaching of nearly all canonical books and religious dogmas on this point."

No, friend Harman, it is not because I have forgotten anything that I differ from you; it is because I have too good a memory. Not only do I remember what Paul said, but I also remember what the secularists said and did who lived in the same age as Paul. For some hundreds of years before the time of Paul religion had been practically dead among thinking men. Empedocles, Democritus, Aristotle and Lucretius all despised a priest as much as Bob Ingersoll; and they believed in the sex slavery of women even more thoroughly than Ingersoll. About the beginning of the Christian era thinking men were either Stoics, Epicureans or Sceptics. The Stoics and Epicureans were Deists, rather like Voltaire. The Sceptics believed that nothing can be known. But all believed in one thing. They all believed that woman was by nature a slave, that she liked to be a slave, and that she always would be a slave. Moreover, nearly all of them believed in the slavery of men. Aristotle took the trouble to vindicate the slavery of men as an excellent institution. It is true he never took the trouble to vindicate the slavery of women. But the reason of that was that no human being had up to that time suggested that women should have freedom. To the Secularist of those days a woman was merely a very low kind of slave, who might yield a certain amount of sexual pleasure when a man could not be obtained.

There is another important fact of those times which I remember. Although not one of the Secularists was ahead of Paul on the sex question, yet some of the Christians were far ahead of him. Witness the first eleven verses of the eighth chapter of the Gospel according to St. John. Those verses in their assertion of the equality of the sexes, were not only far beyond the philosophy of the Secularists of that age, but they are far beyond the Secularist leaders of our age. In comparison with the man who uttered those sentiments nearly two thousand years ago, Ingersoll and Foote are little more than cannibals.

It is not necessary, however, to go so far back, for recent centuries show just as clearly that on the rights of women Secularists have not been more advanced than Christians and their priests. There has now been a strong Secularist movement for several centuries. In the seventeenth century Hobbes and Locke held much the same views as Huxley and Spencer on theological matters. But women owe nothing to Hobbes and Locke. In the last century lived the greatest of all Agnostics, David Hume. But if ever there was a human fossil on all social and political questions, Hume was one. In France for half a century before the Revolution, it was thought contemptible to be a Christian, but among all the philosophers of that age, the rights of women had only one champion, Condorcet.

But really it is not necessary to remember anything; for we have only to open our eyes and observe the world as it is today. Which is the most Secularist of the civilized countries? Undoubtedly Germany. In Berlin only about two per cent of the people go to church every day. Everyone thrusts his

materialism upon you whether you wish it or not. Yet Germany is the country of Europe most notorious for the low position of women. When I lived in Germany I had three landlords altogether, and two of them beat their wives. Both were good sturdy atheists. On the other hand, Puritan Scotland is, of all the countries I know, the one where women are the most secure against physical violence, whether inflicted by their husbands or by others.

With one exception, all countries of Western Europe are so thoroughly secularized that the church certainly has not any the best of it. The one exception is the country which all Continental journalists love to jeer at as "Christian England." But Christian England has taken the lead in abolishing the three great forms of slavery—the slavery of men, the slavery of women and the slavery of animals. Serfdom disappeared in Christian England long before it disappeared in the most advanced Continental countries. Christian England has long led the way in giving women political and municipal rights, and the absolute control of their own property. Above all, Christian England is the only country in the world, except perhaps Burmah, in which a woman, married or single, has the absolute legal right to give her person to whomsoever she wills, and to withhold it from whomsoever she wills.

As for the slavery of animals, Christian England has practically a monopoly of the crusade against that. Some day history will tell of the Harriet Beecher Stowes and John Browns who are gradually emancipating the animals of England. But I fear that, as yet, that subject would have little interest for the readers of un-Christian Lucifer.

It is not good to attempt too much at a time. Let the Secularists remember that "the secret of success is concentration," and concentrate themselves on the stupendous task of civilizing their own leaders.

### The Decision is Wisely Made Though Late.

DEAR H.: Your two letters, with one of which was returned my reply to the first part of your rejoinder to my criticism of yourself and Mr. Baylor, have come to hand. You suggest that the discussion of the war be dropped or very much curtailed, submitting in this connection two propositions, the first of which is that I give my "views briefly in an impersonal and non-partisan spirit—of the present situation . . . its moral aspects, its causes and its probable results," and the second of which is that "the war, at least in its political and governmental aspects, be allowed to rest for awhile," and that we "take up or keep up the best possible work on the Sex-Enslavement-of-Woman question." You also send me a note from a mutual friend in the West, who after some animadversions upon my positions, gives you this advice: "The best way is for you to say 'nix' in Lucifer. Too delicate a subject."

I think the decision and the advice are both good, notwithstanding that the decision is made late, as the advice is offered late. But you and our Kansas friend must bear in mind that the discussion in Lucifer did not have its initiative with the advocates of intervention in Cuba. You had written more than once in plain antagonism to impending and to actual intervention, and Mr. Baylor had been given space for three communications, one a very long one, on the same side of the question, before I wrote a word on the subject, except one short paragraph (which did not appear, I believe) called out by some of your earlier statements. Your last articles, in reply to me, occupy almost exactly twice the space used by me, and when to this are added your first editorials and Mr. Baylor's three communications, it is seen that it certainly will not be unfair to the anti-intervention champions to stop the matter right here. While upon this part of my topic, I cannot forbear the expression of my wonder whether our Kansas co-worker would have discovered the extreme delicacy of the issue had my article not appeared. Out of mere curiosity, you know, I should be gratified to have you inform me on this point—did he send in a protest against the printing of your and Mr. Baylor's articles, did

he send in a protest before he read my criticism of those articles?

As to his other statements, I will say here only this: They exhibit the same serene indifference to palpable facts that characterize the utterances of every opponent of the war, from Captain-General Blanco through to Colonel Love of the Peace Society and Lawrence Godkin of the New York "Evening Post." But this is irrelevant, especially as I shall write him a friendly private correction.

As I said in my second paragraph, I think it the part of wisdom to drop the discussion right here, and I am the more willing to do this because your rejoinder, while a very able statement of certain general principles, some of which I accept, does not, in my judgment, seriously injuriously affect the arguments I presented. Again, I am the more willing to have the discussion stop short because I did not introduce the question, and because I have felt all the time it was proceeding that the space occupied by it could be better used, although, of course, as it was on the boards for debate, I could not get my own consent to let only one side be heard.

It does not escape my notice that there are two saving clauses in your offer to stop the discussion, but I trust that if you do continue to consider some aspects of the war, or if you resume the examination of the whole subject after "awhile" you will not forget that the friends of intervention have so far not monopolized the attention of your readers, and that you have tried to make *Lucifer* a free paper. E. C. WALKER.

### Here and There.

BY CYRUS W. COOLIDGE.

Mr. Walker's article on the war is, in my opinion, one of the best that he has contributed to the columns of *Lucifer*. I do not mean to say that no objections can be raised to his arguments. As a rule there are two sides to every question, and Mr. Harman's reply is worthy of serious consideration; but I agree with Mr. Walker that a half loaf is better than no loaf at all, and that of two evils we must choose the lesser. No matter what fault we may find with the government of the United States, or for that matter, with any compulsory government, I am of the opinion that the war with Spain will in the end produce more good than harm, and if our friends do not want to take a part in it, they can at least afford to tolerate it. To be sure, war is a terrible thing even at its best, but the millennium has not arrived yet, and arguments and "moral persuasions" are not always effective in our dealings with savages.

Not long ago I heard one of our radical friends say that sex association should be the result of desire, that love may follow sex association, but that it is not necessary that it should be so. Now, I am aware of the fact that in our relations to the opposite sex we cannot lay down a rule and say that every man must follow it or be damned; but personally, I cannot see how a man and a woman can associate sexually, unless they truly love each other. Desire without love may lead to very objectionable relations. I do not care whether a man is a monogamist or a varietist; I do not care whether he loves one woman or several women; in fact, I do not think that love can be entirely exclusive. I believe that to a certain extent we all are varietists, but if love does not dwell in our hearts, sex association cannot be of an elevating nature. At least, speaking for myself, I could not think of kissing or caressing a woman unless I had real affection for her; and while I am always willing to fight for the rights of others to disagree with me, personally I am of the opinion that it is not at all necessary to indulge in the sex act in order to be well and happy.

Some advocates of sex freedom say that children should always belong to the mother. It is perhaps only just that when a man and woman separate the woman should have the children if she is able and willing to take care of them; but must women necessarily have the children, and do men have

no rights that women are bound to respect? I think that to deprive men of the right to their own children would be an injustice; for men, at least some of them, love children no less than women do, and some of them would not consent to become fathers unless they can have the joys of fatherhood. Freedom is a good thing, but there should be freedom for men as well as for women. Freedom that would destroy the home, or that would substitute the female despotism in place of the male despotism, has no charms for me. Let us have equality, let men and women try to make the best of life, and even if we are varietists I see no reason why we cannot maintain home life. It is said by some that living together is an evil, as familiarity breeds contempt. If this is true, there can be very little hope for humanity; but I am convinced that men and women who are real men and women, and not mere apologies, need not be kept at a distance in order to love and respect each other.

85 East 116th street, New York City.

### The Price of a Wife.

"Cape Times," South Africa.

Pietermaritzburg, April 7.—There is, it seems, a boom in the native matrimonial market, owing to the ravages of rinderpest. Before the disease swept off most of the natives' cattle in the Colony the price of a wife was eleven head of cattle, equal to about £33 sterling, but now eleven head represent £132, and it is being urged that government should ordain that three head for the present must be recognized as the price of a wife, or should make it a rule that the money equivalent may be paid where cattle are unobtainable.

It is stated that the present scarcity of cattle is causing a great deal of immorality amongst natives, and the government will be held responsible if they do not make some effort to remedy this state of affairs.

"I would die for you," exclaimed the lover as he clasped his sweetheart passionately to his bosom.

"Are you willing to live for me?" she asked; "to consider my personal right to my own body, to be my own individual self, not one of your chattel bed belongings? Will you approach me only when mutual love dictates, and allow me to decide when I wish to invite motherhood? Will you consent to these terms when I become your wife?"

The engagement was broken off.

### Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of *Lucifer*, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price \$1 a year), and *Lucifer* (price \$1 a year), will be sent to the same address one year for only \$1.60. All orders should be accompanied by cash and sent to *Lucifer*, 1394 West Congress street, Chicago.

### How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down *Lucifer's* receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep *Lucifer's* flag aloft. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of *Lucifer*.

### "A Physician in the House."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to *Lucifer* we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of *Lucifer* and its work.



# LUCIFER, THE LIGHT-BEARER

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Bedford Row, London, W. C., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.  
Published weekly. One dollar per year. Three months twenty-five cents.

## Replies to Correspondents.

To Cyrus W. Coolidge I would say briefly: Yes, there are two sides—many sides, in fact, to every question. An optimist rather than a pessimist. I too hope that more good than harm will ultimately come out of the war with Spain. If, as I think probable, this war shall open the eyes of many people to see this real character of our government—of all governments of man by man—then the awful sacrifices, suffering and demoralizations by war will not be wholly in vain.

To R. B. Kerr I would say: The shortcomings and crimes of Socialists, agnostics, atheists—in their treatment of women are many and grievous; my thanks are due to our British Columbian friend for calling attention to them. Is it not just possible, however, that he is unconsciously prejudiced favorably to Christianity by early training, and especially to that form of it called Puritanism? However wide his reading may be I respectfully recommend to him the book called "Woman, Church and State," showing something of the part played by the so-called Christian cult in rivetting the chains of slavery upon woman.

The historian Sir Henry Maine was not an opponent of Christianity as such, so far as I know. He wrote, "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the middle Roman [Secular] law."

We have now on file an article by Edwin C. Walker upon "Religion in its Relation to Woman and to Sexual Freedom," which treats in an impersonal way the main points involved in Friend Kerr's reply to my brief criticism. Next week's Lucifer will probably contain this somewhat elaborate review of the question at issue.

To Edwin C. Walker I would say: First. Yes, it is true that I have tried, and that I now try "to make Lucifer a free paper." That is to say, Lucifer's platform is free, free to all who, in the opinion of the editor, have anything to say upon the main questions to the investigation of which our little paper is now devoted.

The position of editor is a very difficult one. It is much like that of chairman of a mass meeting called to consider some particular subject. The chairman must see that no speaker is allowed monopolize the time. He must see that the speakers confine themselves to the main question. He must preserve order by ruling out personalities that threaten to give the discussion the character of mere sparring matches.

The smallness of Lucifer's space forbids the discussion of all subjects—all reforms. Concentration is absolutely essential to effective work when space is so very limited.

I think no one conversant with the facts will say that Friend Walker had not an equitable share of Lucifer's space, and if some of his articles have failed to see the light it is mainly if not wholly due to the fact that it was impossible to print them all without giving to him the space that in equity belongs to others. If we had had the necessary funds to print a sixteen-page paper instead of an eight-page, it is probable that all of Mr. Walker's articles—of which we have now on hand about a dozen—would have been promptly published.

Second. The foregoing sufficiently explains the lateness of

the "decision" in regard to the returned article relating to the war. I kept it a week or two, hoping to find room for it without trenching too much on space reserved for other, and, as I believed, more important subjects; then thinking it probable that the writer of the article might want to make some changes or additions to conform to the changed conditions of the question under consideration, I thought it best to send it back—with the suggestions alluded to by him.

The most important reason, however, for returning the article, was, perhaps, the fact that instead of confining himself to statements of principles and their application to events, Mr. Walker gave to the discussion a personal character which, as said in speaking of oral debate, might soon give to the correspondence the appearance of a sparring match, or contest for personal triumph in argument.

It is not quite true to say that I had taken "twice the space" in reply to Mr. Walker, that had been used by him in his published article entitled, "Wars of All Kinds, etc." My two articles on the "intervention" question were of a general nature, rather than an effort to reply to any particular person. Mr. Walker's article was the occasion, rather than the cause, of the writing of those two editorials. Our readers will remember that I distinctly disclaimed all purpose of replying to the points made by Mr. Walker. I recognized that there was much of truth in the views advanced by him, and instead of taking up point after point in detail, and attempting to separate truth from error, I preferred to present "another view," leaving to our readers the task of comparing and of deciding as to the value of the facts and arguments presented by each writer.

In answer to the direct question as to whether our "Western" friend had sent in any protest against my articles and those of Mr. Baylor, I answer in the negative. If Mr. Walker had quoted the entire paragraph instead of the closing lines, our readers would probably be able to see why there was no protest against the non-personal methods adopted by Mr. Baylor and myself. Pertinent to this omission on Mr. Walker's part I will say that I was strongly urged to adopt that method of reply to himself—give a summary of his arguments, quote a few characteristic paragraphs and then politely dismiss him and his article. I think such treatment unfair, not to say uncivil. It is all right for the mere partisan or paid advocate of a party or sect, but for a candid and earnest investigator, whose chief object is the discovery and vindication of truth, it is not right nor proper.

As to the "serene indifference to palpable facts," it may be said, without reopening the war question as such, that "palpable facts" are very hard to obtain. One chief reason why I did not protest more than I did against the alleged barbarities practiced by the Spaniards upon the Cubans was because I knew absolutely nothing about the matter. No one knows better than does my good friend E. C. Walker, that the business of the great dailies is not to "dispense the colorless light of truth," but very often, if not generally, the exact opposite of this. In gathering and distributing news, the needs, the interests, of the party, the sect or nationality for which the paper speaks, are always first to be considered. In the interest of party, sect, nation or race, the average newspaper does not hesitate to pervert facts, misrepresent motives—and—in plainer English, resort to downright lying. Instances of this are too numerous to need particular mention, but I will name just one: the case of the alleged "bomb-throwers" of Chicago. After the lapse of more than ten years the newspapers of this city continue to speak of Parsons, Spies and the rest of the "condemned eight," as the men who "threw the bomb" that killed Patrick Degan and others.

Not to mince matters, then, I am in all candor compelled to say that bold, bad lying is one of the chief characteristics of the popular daily press, and having no other means of knowing what the facts are upon which to base an intelligent protest, I have not felt it incumbent upon me to say much about the

alleged Spanish atrocities in Cuba. I know, however, from absolute personal observation that "war is hell"—to quote the classic language of General Tecumseh Sherman, and I know, too, that—logically enough—the men who engage in war are very apt to become devils. Hence, as a lover of my kind, I have protested against changing a little hell into a big one—have protested against multiplying many fold the number of human (or inhuman) devils. He would be called a bad member of the "fire department" who, in his efforts to put out a little fire in the basement of a corner grocery, should deliberately set fire to and burn up a whole block or a whole city.

Having already made my reply much longer than at first intended, will close by saying that it is not the discussion of the war question in its relation to human weal and human progress, that I have objected to, but rather to the method of such discussion adopted by friend Walker, and now as I did not begin the *affair* in a personal feature of the correspondence on this subject I am very willing that that feature thereof should now be dropped.

M. H.

### Lillian Harman's Third Letter.

I missed sending a letter last Wednesday. Had just returned from Scotland and Leeds. At Leeds I read a paper before the Independent Labor Party Club. The hall was crowded. I read "Some Problems on Social Freedom." You will have the pamphlet when this reaches, and you will know how I handle the subject. This is not the same that I gave in New York—the wrong title was announced there. After I read it, I answered about twenty-five questions. The paper and my replies were very well received. The people were all strangers to me, but many of them seemed familiar with our work. On the wall were pictures of the Chicago martyrs. The Club is mainly Socialistic, and I think is mainly interested in the economic question. Many of the members seem interested in and friendly to social freedom, though some of them fear it. While in Leeds I visited the prison and workhouse. I want to write an article for *Lucifer* about the prison system of England, so will not take time just now to tell you what I thought of them.

Leeds is a very dirty, smoky city—in which characteristic it does not differ greatly from many other cities in England and America. But the surrounding country is very, very beautiful. The "good roads" agitation is not needed here as at home—the roads being kept in excellent condition. We drove to Ottery, Ilkley and Bolton Abbey, the latter about twenty miles from Leeds. The trees and fields and hedges were in their most perfect freshness, and there were so many wild flowers of different varieties growing by the roadside, and in the fields and among the trees.

At Ottery there was a horse and cattle show, somewhat resembling our county fairs, though not so enterprising in displays of manufacture and agriculture.

Bolton Abbey is an old ruin, very interesting, dating from about the eleventh century. It is very picturesque, standing there near the river's banks between the hills, the walls crumbling into ruin, with the wall flowers and grasses and ivy clinging to them even to the topmost stones. In the churchyard are some very old graves, with the heavy stones resting on them, to keep the dead down until the resurrection. There is a monument to Lord Cavendish (who was killed in Phoenix Park), erected by the "loving tenantry" of his estate, which is near the Abbey.

I had an interesting visit in Scotland. The weather was so bad while I was in Edinburgh that I could not see much of the city, which was very disappointing, as it is so beautiful and interesting. I visited the Castle while the rain was pouring down. It is a very depressing place, and a more uncomfortable dwelling could scarcely be imagined. I visited Queen Mary's room, in which King James was born. It was a wretched little room, not much larger than an ordinary prison cell, in comparison to which a common hall bedroom would seem quite roomy. It had one window, and its one door opened into the

Parliament room, which in turn had one door only, which opened into a tiny hall-way leading to the courtyard. In the little throne room a soldier paces to and fro before the glass case enclosing the crown and sceptres and jewelled swords. The jewels on the crown are very magnificent, but I am quite sure the enormous thing is so heavy it would make one's head ache dreadfully. I came away congratulating myself heartily that I had the good sense to postpone the date of my birth to the nineteenth century—though possibly I would have been still worse had I refrained from being born until the twenty-ninth century.

In Glasgow I felt quite at home. *Lucifer* is well received there. I spent four days at the home of William and Maggie Gilmour, and visited other friends. On Sunday evening last there was a tea and reception. I read a paper and a discussion followed. There were singing and recitations, too, and altogether a very pleasant evening. There is great earnestness there, and hard work is being done by Mr. Duff and Mr. Gilmore.

LILLIAN HARMAN.

### Reply to Truman and Shepherd.

BY C. L. JAMES.

Since J. G. Truman agrees with me that trying to start co-operative enterprises at backwoods localities like Puget Sound "is a wild goose chase that can only result in a loss of time and money," while he considers such efforts "equally impracticable" in a large city, it looks as if he despaired of them altogether. That is intelligible, and I won't say nay. I would much rather see any one too careful about such momentous undertakings than rash.

My advice, which you published under the head, "Another Warning Voice," was, as all whom it interested will remember, to be slow and steady. Co-operative housekeeping already exists in the large cities, to a very great extent. So does the "cityless and countryless" ideal, especially in and about those cities whose type is most modern, such as Chicago. I have pointed out the particulars in recent articles. So does the sexual new ideal—more than I care to print out, but, as Herodotus said on a similar occasion, "The initiated will understand me." By utilizing the opportunities which already exist where they already exist, comrades aspiring to realize the new ideal can make a steady advance towards it without staking all on a single step whose failure, foreshadowed by all past experience, is ruin. For every success of that kind is a story added to the invaluable foundation of practical successful experience.

But I'm afraid Comrade Truman doesn't quite know where he is at. For the rest of his article all tends to rehabilitate that very fly-from-the-world method which he begins by repudiating. There is, indeed, in his fourth paragraph, a hint that we should try starting our ideal community somewhere outside the United States. But where should that be? In Greenland, Kerguelan's Isle, Central Africa, or the Antarctic Continent, perhaps? I can think of few other places related to the United States as New England was to old England in the Pilgrims' days. The colony of British Honduras probably comes nearer to realizing his ideal, if this be his ideal, than anything else. But though I believe the Honduras colony may, "by reflex action," do something to develop thought in America, I doubt if it be destined to realize the new ideal before or after the "United States is numbered with Assyria, Egypt and Greece." Because Honduras itself is under the bourgeois system, and so are all countries more accessible and pleasant than Kerguelan's Island. Nothing is easier or more misleading than loose, superficial generalization. Every problem has its particular data, which limit application of former results. A datum of the bourgeois civilization, which puts it in quite a different category from that of Egypt, Assyria, Babylon, Tyre, or even Greece, is that it embraces the whole world. Another is that far from being able to "boast only of its past," it is essentially progressive, a civilization whose new-found energies are daily bursting through the restraints of its past and present. It must be re-

formed from within. It cannot, like these ancient civilizations, succumb to something external, for there is nothing external. If it is about to rot and perish all civilization is. I believe better things. The forces of reaction appear to me as venomous, indeed, as ever, but extremely feeble. Ecclesiasticism, monarchy, aristocracy, legalism, sex slavery, conventionality, are on their last legs, and the new tyranny of mere money—in plain terms, of cheating—is far too destitute of hold on the moral and aesthetic side of human nature to endure. These were the fruitful thoughts of Saint Simon. They gave a progressive character to Socialism, which had always been reactionary before. An emigration to British Honduras, for example, may do good sometimes, but only on two conditions—that the emigrants, like the Pilgrims or the Mormons, find it simply impossible to live truly where they are, and that they go, not expecting to create a Utopia, but simply resolved to live truly at whatever cost in labor and suffering or die in attempting it. I have observed the projectors of backwoods communities to be singularly defective in these prerequisites, which is doubtless one reason for their uniform failure.

The dogmatical S. R. Shepherd gives his whole case away when he says that social varietists are dyed-in-the-wool monogamists. They are obviously nothing of the sort. Some of them are hypocrites. Hypocrisy is not the "tribute which vice pays to virtue," it is the blackmail which indifference pays to bigotry. The social varietists who are "bitterly intolerant of propagative variety" are so only as a blind. At heart they are indifferent. And what follows? Surely this, that the police will let them be varietists, and only object to their being honest. This completely disposes of the parallel with the Fenians and the Mohawks, the question, "Where are the varietists?" the assertion that monogamy runs variety out, and that varietists do not reproduce their kind. Monogamy has not run out variety yet. Where are the varietists? Why, wherever Mr. Shepherd sees a hypocrite he sees a varietist; and he can easily see many who are not hypocrites. Since monogamy has not run out variety, nor made any visible progress towards running variety out, it is plainly false that monogamy is an instinct. It is a very powerful intolerant institution, as religion was until lately. But there is no more reason why it cannot co-exist with avowed variety than why Christianity cannot co-exist with atheism. The question is one of courtesy and toleration. The persistency of what Mr. Shepherd calls social, and I call hypocritical, variety, proves that the question is not one of stamina. The basis of monogamy, as an institution, is the European practice of concentrating estates. As soon as that practice was discarded in America polygamy reappeared; and all monogamy has been able to do against it is make it a mask.

#### "Won't Marry, Barred Out."

Under this head the New York "Sun" of May 29, has this to say of the late usurpation of power by what the "Sun" calls "Our Immigrant Inquisition":

Rudolph Locke, a German bookbinder, 33 years old, of stolid demeanor, and Amelia Wetcroft, a dressmaker, 26 years old, arrived here on Thursday on the steamship Chester. They were supposed to be man and wife, but the inquisitors at the Barge Office found out that they were not, and told them that they could not land unless they married. The young woman declared that they did not want to marry. They were agnostics and did not believe in marriage of the conventional kind. The young woman said:

"Why should we be detained and sent back? We might have landed if we had decided to get married. We chose not to lie. We do not believe in marriage. As to forms of government, we believe in all of them. We lived together two years in London and nobody interfered with us or asked us disagreeable questions. We attend to our own affairs and do not interfere with those of anybody else. People should be permitted to live as they please if they do not infringe on the right of other people to do the same. It suits me and my friend to live as we do. It is a matter between us entirely. We have sympathies, tastes and ideas in common. If we should marry and he should lose his love for me, then I could legally compel him to live with me

or support me. If I should cease to love him, then he might force me to live with him whether or not I wanted to do so. I think that is wrong. Many young men go to the altar and swear to love forever young women that they do not really love. We will not lie. We might have said we were Protestants or Catholics, and after marrying, been allowed to come in. We prefer to go back to London and live together there, where they have let us alone."

The young woman and her lover will be sent back on the Chester today.

Comment in a case like this would seem quite superfluous. Of such wide-reaching importance, however, is this object lesson that further space will probably be given to it in next week's issue.

## VARIOUS VOICES.

### Condense—Boil Down—Be Brief.

When you've got a thing to say,  
Say it! Don't take half a day.  
When your tale's got little in it,  
Crowd the whole thing in a minute!  
Life is short—a fleeting vapor—  
Don't fill an eight-paged paper  
With a tale which at a pinch,  
Could be cornered in an inch!  
Boil her down until she slimmers;  
Polish her until she glimmers.  
When you've got a thing to say,  
Say it! Don't take half a day.

—E.

C. L. Swartz, Wellesley, Mass.—I enclose an order for \$5, and want "Loma, A Citizen of Venus," also "Bar Sinister and Licit Love." The balance do with as you like.

Robert Nargang, Decatur, Ill.—Mail to me at once the "Adult" for May. Ten cents enclosed. Your daughter's address before the Legitimation League is grand. She is the equal of any woman. If one could only meet occasionally such women life would be worth living, but much time must elapse ere the generality of women will even understand.

G. E. A., Hyde Park, Mass.—Please send me half dozen copies of Lucifer, May 28. Quite an interesting, bright and instructive address is that of Lillian. If it is pamphleted then send me half a dozen copies. Certain evangelical D. D.'s are now shrieking that the home is being endangered. Lillian's remarks answer that complaint.

[The address spoken of is already pamphleted—thick paper with cover—and for sale at this office. Price ten cents postpaid, for ten copies for sixty cents.]

Samuel Joy, Rockingham Junction, N. H.—I have delayed sending the enclosed for the last two weeks, to learn more fully your position upon our country's method of relieving the "starving Cubans." I endorse every word. That article alone is worth to me the amount enclosed—\$1. . . . Too much like sending missionaries to foreign lands to convert the heathen. We poor devils at home know just how to feel for outsiders and can afford to even die for them and for our "glorious country." Long may you live to denounce the wrong and advocate the right.

J. W. Morris, Summerland, Cal.—Mrs. Waisbrooker addressed an audience of women only in Liberty Hall, this place, last Wednesday, and lectured to a large and attentive house last evening. Her address at present is Pallington House, Santa Barbara, Calif. I told her I was going to write you today, and she said to tell you that "The old woman who gave you so much opposition in the office, sends her regards." Enclosed herewith money order (\$1) for renewal of my subscription.

[The "opposition" spoken of was simply an honest difference of opinion on some minor points. Glad to hear that the veteran reformer, Lois Waisbrooker, is still in the harness, and



doing effective work for human advancement. A late note from her informs us that she expects to remain several months at Santa Barbara.

A. J. Pope, Cell 5, County Jail, Portland, Ore.—This, my seventh letter, will inform you that I am in the best of health and spirits, and am now fully satisfied that Moses was right when he wrote to me—when he was first informed of my imprisonment and what for—that I would not be injured by this deprivation of liberty and the pursuit of happiness, but that I would go out an improved man. The silent meditations I have enjoyed, and the relief of all care of providing for my body, the encouraging and sympathetic letters from so many friends have proved a blessing to me, and I will retire from the United States free boarding hotel, next 12th of June to 1st of July, a better and a wiser man, and with brighter hopes of happiness than I have ever thought could be possible.

Walker's article about the decision of the two Judges, an American and an English Judge, about marriage, in *Lucifer*, No. 704, created quite a stir in this corridor, causing almost a fight. Please send to C. B. Bellinger, Judge of the United States Court, postoffice building, Portland, Ore., *Lucifer*, No. 702, marking my article and your remarks on it. With the continued intention to do the right, as I know the right, I am with love your Pantarchian friend.

April 24, 1898.

Charles Gano Baylor, Blackstone street, Providence, R. I.—Mr. Walker's allusion to me, in No. 710, is easily answered. I have for years been protesting against the despotism of which he speaks, and against all the imperial forces of despotism in the United States. But my protests could not obtain a general and intelligent hearing for two reasons—

First, because there is a capitalistic censorship over one portion of the American press, and

Secondly, because there is a Papal censorship over the other.

If you are willing to expose the crime of capitalism, one portion of the press (Labor) will give you a "one-sided hearing." But if you attempt to expose ecclesiasticism (including the Papacy) as the inseparable ally of this same Capitalism, you are at once barred by the so-called "Reform" papers. On the other hand, if you attempt to expose the Papacy one portion of the press will, from a purely bigoted instinct, give you a hearing, but if you assail Capitalism, its ally, these papers bar you.

In brief, Eugene V. Debs is his on belly to Papacy, while the "American Citizen" of Boston (A. P. A.) is on its belly to Capitalism, the ally of the Papacy.

The "Firebrand" determined to open its columns to the exposure of both parties to the infernalism. Hence its suppression under a Jesuitical subterfuge. *Lucifer* has now entered the arena of untrammelled free debate in this matter. Other papers are certain to follow. Evolution decrees the debate. Ere long it will be universally recognized that the priest is the prop of the banker as well as the staff of the Federal Judge and of the King—and of the husband-master of woman also. The Ireland-Hanna-Comstock combine for the censorship of the American press, stifling free speech, will go down in the United States before 1900, or every trace of liberty in the new world will be at an end, and England will remain alone to meet the brunt of the universal Papal-Imperialism, which will have conquered the United States.

What, for instance, can be more interesting to such a constituency as *Lucifer* represents in such an epoch as this, than the full discussion of the important fact that the revolt of the one brave man, Luther, against Papal despotism, did not, as its most important work, establish a "creed." Orthodox Protestantism was the least part of Luther's work. The great German, although himself a bigot, made liberty possible. His liberty—free thought, secular side of Protestantism—is by far its most important side. The discussion of this important fact is

studiously suppressed by the Papal censorship of the American press. The Jesuit fears the light.

Then take the sudden appearance of France as the ally of the Papal-Spanish-Austrian coalition against the United States. Read the poem to Zola published in *Lucifer* of May 14. Zola and the Jew-baiting instigated by the Vatican at Rome was the pivot on which the Jesuits recently overthrew the American liberty party in France and paved the way to the "Restoration." The clericals, the capitalists, the monarchists and the military united against the liberty or American party. This in anticipation of the Papal-Spanish conflict with the United States. Shall *Lucifer* tamely wear the yoke of Papal censorship in regard to such stupendous questions as these?

From the "Clarion," London, England, April 23.

Lillian Harman, of *Lucifer* (Chicago), the pioneer of sex reform, is on a visit to this country in order to preside at the annual meeting of the Legitimation League in London, which takes place on the 30th inst. This brave woman has had the unique experience of being the only individual who has been imprisoned in a civilized country for so-called adultery. She edited *Lucifer* whilst her father, Moses Harman, was in jail for free speech.

### To Our Subscribers—Old and New.

*Lucifer* has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to *Lucifer*. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	25
Personal Rights and Sexual Wrongs, Dawson,	20
Rights of Natural Children, Dawson,	25
Reminiscences of an Octogenarian, Ingalls,	40
Loma, A Citizen of Venus, Windsor,	\$1.50
Do We Live, Do We Love, Platt,	\$1.00
Women, Love and Life, Platt,	\$1.00
In Hell and the Way Out, Allen,	10
Ruled by the Tomb, Northcote,	10
Eight Hour Movement, Altgeld,	10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help *Lucifer* to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

## A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you many reds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.75. Address M. Harman, 1394 Congress St., Chicago, Ill.

### LOIS WAISBROOKER'S BOOKS.

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## 714.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Bombs, The Poetry and Philosophy of Anarchy. By William A. Whittick. With full page portrait of the author; paper; nearly 200 pages. .30

Co-Operation, Practical. A series of short articles by E. C. Walker. Paper; 18 pages. .05

Dawn of Civilization, or England in the Nineteenth Century. A Radical Social Reform novel by J. C. Spence, formerly a vice-president of the Legitimation League. Handsomely bound in boards, blue and gold cover, with full page portrait of the author; 176 pages. .25

Eight Hour Movement, Lecture delivered by Judge John P. Altgeld (afterwards governor of Illinois) before the Brotherhood of United Labor in Chicago, Feb. 22, 1890; paper; 16 pages (scarce). .10

Fountain of Life, or The Threefold Power of Sex. By Lois Waisbrooker. An emphasizing and elaborating of the occult forces of sex, and the idea that the soul or spirit body is generated and perfected by sex power. Paper. .50

How to Prevent and Cure Colds, Hay Fever, LaGrippe, without medicine or drugs. By Harriet C. Garner. This valuable little pamphlet formerly sold for \$1. .10

Health and Longevity without the Use of Drugs. By James Russell Price, M. D., Professor of Hygiene, and T. Julian, M. D., author of "Nervous Diseases and Their Treatment." Cloth. .50

How to Live a Century. By Juliet H. Severance, M. D. 1891; paper; 30 pages. .15

Helen Harlow's Vow, a radical sex reform novel by Lois Waisbrooker, paper cover. .25

Love, the Physiology of. A Study in Stripiculture by Henry Seymour. .50

Legitimation, Outcome of. A lecture by Oswald Dawson, delivered in Holborn Restaurant, London, under the auspices of the Legitimation League; paper; 16 pages. .05

Mary Jones, or the Infidel School Teacher. By Elmina Drake Slenker. Paper; 40 pages. .20

Mutual Banking, A Simple Plan to Abolish Interest on Money. Reprint of Colonel W. B. Green's masterly work. The very best book yet written on the money question; paper; 18 pages. .10

Perfect Motherhood. By Lois Waisbrooker. Indicates the powerful effect of environment during ante-natal existence upon the character of the child; paper, 75c; cloth. \$1.00

Proudhon and his Bank of the People. Being a defence of the great French anarchist, showing the evils of a specie currency and that interest on capital can and ought to be abolished by a system of free and mutual banking. By Charles A. Dana, late editor of the New York "Sun," paper. .15

Personal Rights and Sexual Wrongs. By Oswald Dawson. Handsomely bound in boards, yellow and gold illuminated cover. Contains four full-page half-tone portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker. .20

Prohibition and Self Government; their Irreconcilable Antagonisms. A collection of fugitive pieces by E. C. Walker. Physical and moral ills cannot be cured by legislative enactments. (Scarce). .10

Books Worth Reading  
FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-provoking.

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Vital Force, Magnetic Exchange and Magnetism; Albert Chavannes. .30  
Human Rights; J. Madison Hook. .30  
Prohibition and Self Government; E. C. Walker. .30  
"Practical Co-operation" " " " " .30  
The Revival of Puritanism; " " " " .30  
Love and the Law; " " " " .30  
Sexual Enslavement of Woman; " " " " .30  
Digging for Bedrock; " " " " .30  
In Hell and the Way Out; H. E. Allen. .30

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ELMINA'S REQUEST. Women who would like gentlemen force respondents and who feel free to send two-cent stamps to ELMINA DRAKE SLENKER, Seaside, Cal., Va.

## An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the 'sailing' symptom and your disease will be diagnosed free by spirit power. Mrs. Dr. Robert Barker. Box 122, San Jose, Cal.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind," "Vital Force," and a six months' subscription to "The Modern Philosopher." Address 224 Fourth Ave., Knoxville, Tenn.

"Loma" A CITIZEN OF VENUS, by Prof. Wm. Windsor. A story of surprising interest, largely devoted to sociology and sociological problems. Like Heliomy in his "Looking Backward," the writer of "Loma" believes in the "state" as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sociology, cosmology, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adulter," but the printers of that number played border on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and deciding to print more." The lecture deals with some of the problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Starting and Scientific. Price, 10 cents.

LOVE AND THE LAW, by E. C. Walker. A clear, concise statement of the social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 10 for 100.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more reckless than this uncouth little book has been published in our time: few things so bespoken with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, \$1.00; this office.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 24.

CHICAGO, ILLINOIS, JUNE 18, E. M. 298. [C. E. 1898.]

WHOLE No. 715

### COMSTOCKISM AT WORK IN ENGLAND

**George Bedborough, Secretary of Legitimation League and Editor of "The Adult," Arrested for Selling Dr. Havelock Ellis' "Psychology of Sex"**

BOW STREET POLICE CELLS, LONDON, May 31, 1898. My Dear Moses Harman: You will see from this address that Comstock has longer arms than I fancied. I was arrested while in the company of Lillian Harman and William Francis Barnard today, while in John street. We were just starting off for a little afternoon pleasure trip—even serious folks like ourselves take pleasure trips.

I am charged with very many serious offenses of a highly technical nature, but they all represent various ways of legally describing the charge that I have sold Havelock Ellis' scholarly book "Sexual Inversion." It was sold, they allege, to a full-grown man, who was, I suppose, so shocked that he seeks police protection.

I hope shortly to be able to give you some encouraging accounts of English freedom and English legal methods. Meanwhile I am remanded till June 6 and bail has been refused.

Yours as ever, GEORGE BEDBOROUGH.

#### LILLIAN'S ACCOUNT OF THE ARREST.

LONDON, ENGLAND, June 1.—George Bedborough was arrested yesterday afternoon on a charge of selling Havelock Ellis' "Psychology of the Sex," and is now in Holloway jail. Bail was refused, but we are told that was a formality, and that by proper application, through a solicitor, bail may be accepted this morning. At any rate the attempt will be made.

The police have taken out all the books and papers they think important—which means nearly all. They took all the papers from my desk, and even took the paper weight presented to me by the managers of Holborn Restaurant! I think they did not particularly enjoy their work. They seemed rather ashamed of it.

We had planned to go to Stratford-on-Avon yesterday. Louie Bedborough did not care to go, so she went to spend the day with relatives. It rained so hard in the morning that we gave up Stratford-on-Avon and decided to go to Crystal Palace after luncheon. William Francis Barnard was going with us, and just as we were starting, about half a block from the us, we met two men. George Bedborough recognized one. The detective who had attended our meetings, and bowed. The detective said he wanted to speak to him a moment, so Mr. Barnard and I walked on slowly. Mr. Bedborough told us they wanted him, so we all went back to the house together, where we were joined by two other detectives, who were left in charge while we went to the Bow Street Station.

Mr. Barnard and I were at the examination, and after it

went to the solicitor's to send him to Mr. Bedborough, and went to see friends of Mr. Bedborough's and sent telegrams to others. Then we returned to 16 John street. Here four detectives were tying up books and papers and the room was filled with smoke from their pipes. After they had cleared everything out they left a detective in charge with instructions to remain until Mrs. Bedborough returned. Late in the evening a telegram came for Mr. Bedborough:

Emily confined. Boy. Will come home on Thursday.—LUCIE.

As Louie could not come last night, the detective was not at all in love with his work. He sent a telegram to headquarters telling of the change in the situation, but received no reply. He did not dare leave, he said; but about 10 o'clock he decided to go and return this morning. He had not been gone ten minutes when a big policeman came to the door and inquired for him. The detective was to come back this morning, but he did not. I must stop—am in a great hurry. LILLIAN.

Inclosed in Lillian's letter was the following clipping from a London paper, the name of which she neglected to tell.

George Bedborough, publisher, 16 John street, Bedford Row, the headquarters of the Legitimation League, was brought on at Bow street yesterday charged with publishing and selling an obscene libel in a book called "Studies in the Psychology of Sex—Sexual Inversion," with the intent to corrupt the morals of her Majesty's subjects.

When the prisoner was arrested yesterday afternoon by Chief Inspector Melville, he was in the company of Lillian Harman, the well-known advocate of "free love" principles, who is the president of the Legitimation League and editor of *Lucifer*, a weekly American sexual and anarchist paper. With her was Mr. Barnard, said to be an American anarchist poet.

After the warrant had been read to him the prisoner said he would say nothing to incriminate himself, and was taken to Bow street and charged. The police seized a quantity of literature at the premises in John street, but have not yet had time to examine it.

Mr. Bedborough elected to reserve his cross-examination, and was remanded, Sir John Balfour refusing to grant bail. Lillian Harman and Mr. Barnard were present during the proceedings.

### A Victim of Social Degenerates.

BY REV. SIDNEY HOLMES.

The arrest and imprisonment of George Bedborough, the brave publisher and editor of the "Adult" and secretary of the Legitimation League, for selling Dr. Havelock Ellis' scholarly and unusually valuable book, "Sexual Inversion," is a startling proof that the social degenerates are striving to reconquer England, the country which has gained the proud distinction of being the most tolerant on earth in the discussion of matters pertaining to social freedom. That Bedborough is refused bail, places his alleged crime on a par with murder.

It is possible, however, that these social degenerates have aided the very cause they seek to throttle. Dr. Ellis' book is not a "popular" work, written to gratify an abnormal desire for literature pertaining to the sexual functions; a desire fostered and made inevitable by the policy of suppression adopted by the moral censors of the press. It is thoroughly scientific, the



result of investigation of certain phenomena of the sexual life which, although prevalent at the present time, he says, "have scarcely been accurately described except in ancient theological treatises." In the general preface of his book Dr. Ellis says:

"In this particular field the evil of ignorance is magnified by our efforts to suppress that which never can be suppressed, though in the effort of suppression it may become perverted.

"I know that many of my friends, people on whose side I too, am to be found, retort with another word: reticence. It is a mistake, they say, to try to uncover things; leave the sexual instinct alone to grow up and develop in the shy solitude they love, and they will be sure to grow up and develop wholesomely. But, as a matter of fact, that is precisely what we cannot and will not ever allow them to do.

"These things concern every one; the study of these things concerns the physiologist, psychologist, the moralist. We want to get into possession of the actual facts, and from investigation of the facts we want to ascertain what is the normal and what is abnormal, from the point of view of physiology and psychology.

"I do not wish any mistake to be made. I regard sex as the central problem of life. . . . The question of sex—with the racial questions that rest on it—stands before the coming generations as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex. So, at least, it seems to me."

Can any sane man or woman believe it possible that such a preface could be written for an "obscene" book? It is as much a scientific work as a treatise on the digestive functions would be, and immeasurably more valuable because of the greater ignorance, even among physicians, of the real nature of sexual perversion.

It remains to be seen whether the scientific men and advanced physicians of Europe, who cannot fail to recognize the importance of Dr. Ellis' contribution to the literature of the psychology of the sex, will stand together in defense of the purity and usefulness of his book, or if they will be dominated by that portion of the medical priesthood which opposes the spreading abroad of any matters pertaining to the medical profession. The true friends of science are powerful enough to turn the stupid and disgraceful arrest of George Bedborough into a victory for the cause of science and the unrestricted diffusion of knowledge. Shocking as are the cases of sexual perversion reported by Dr. Ellis, it should not be forgotten that such cases are continually increasing because of the policy pursued by the social perverts, or degenerates, in suppressing knowledge concerning the sexual functions.

### Religion in its Relation to Woman and to Sexual Freedom.

BY H. C. WALKER.

That maternity, with its consequent disabilities and responsibilities, has been a very important factor in determining woman's relation to man as regards opportunities, rights and sexual liberty, it is not possible to doubt. But that maternity is wholly or even mainly the cause of woman's present subordination to man cannot be admitted. The evidence of history, science and contemporary observation overwhelmingly disproves the proposition. What, then, is the force to whose action is to be attributed the inferior position of woman during the last hundreds and thousands of years? That force is religion. And what is religion? Religion, primarily, is the attitude of emotion toward the mysterious, the unknown. Wonder and fear are the impulses which are the tap-roots of religion. Religion, secondarily, is the attitude of the intellect toward the mysterious, the unknown. The primitive being wonders at what he sees or hears; he fears it if its aspect is new to him or if he has learned from experience that it may hurt him. Out of this wonder and fear grow mental theories as to what this new and dangerous thing is; later, the theorizing is

extended to the causes of the thing that has produced astonishment or fright. Having not yet co-ordinated the impressions received from external nature, that is, having no classified knowledge, no science, the primitive being imagines, naturally, that whatever is about him in the world is *alive*, like himself; that it is a person, that it does as he would do. Lacking scientific acquaintance with the universe, he must believe that all all phenomena are caused by beings of the same nature as himself. Out of dreams grows the belief in spirits, and as in dreams we see animals and trees and rocks and waters as well as men and women, so the primitive man found spirits in all these as well as in his own kind; hence, animism. Thirdly, religion is the more or less systematized congeries of dogmas concerning these assumed persons, the places which they inhabit, and their dealings with mortals. Fourthly, religion is worship, propitiation of the mysterious and unknown, thus incarnated.

Having ascertained what religion is, we are prepared to understandingly inquire regarding its influence, at different stages of its development, upon the relations of men and women. But before doing so, it will be well to say a few words more concerning the assumption that woman's long enslavement is attributable to the physically weakening effects of child-bearing, including its incapacity on her part for bread earning during more or less extended periods. Negatively, it is clear that this view is not sustained by the example of other animals, for we perceive that among them the female is not coerced into undesired relations by the male, and we fail to find there one standard of conduct for the male and another for the female. Affirmatively, there is plenty of testimony to show that in the dim past when the dominant religion was radically different of that from to-day, woman was the social and political peer and sometimes the superior of man, and that at this time, our own, there are many women whose motherhood and care of children are accompanied by sexual freedom, and this plainly because the tenets of our modern religious orthodoxy have practically lost their influence upon these women and their male associates, even when they have not been consciously rejected by the intellect.

Have Judaism, Christianity, and Mohammedanism—closely related religions—on the whole been conducive to the recognition and enforcement of the sexual, political and economic liberty and equality of woman? The answer is an emphatic *No*. Have they actively interfered to prevent the realization of such liberty and equality? The answer is an equally emphatic *Yes*. The doctrine of "original sin," of which sin woman was reputed to be the cause, the dicta of Paul, the utterances of the fathers of the church, the opposition of the whole Christian world for centuries, the civil laws that were the expression of the theological view—all, all point unmistakably to the conclusion, that in comparatively modern times the influence of religion has been fatally hostile to woman as compared with man and to any rational conception of the nature and dignity of sex. As regards property rights, the middle Roman law, as Sir Henry Maine admits, was distinctly more favorable to woman than was the canon law which succeeded it. Matilda Joselyn Gage justly remarks that "When Canon law so influenced Civil and Common law that it forbade woman's inheritance and ownership of property, it placed its final touch upon her degradation; she virtually became a slave to her husband." And Herbert Spencer in his "Descriptive Sociology," writing of the law of England as it had become under the influence of the canon, says: "Our laws are based on the all-sufficiency of man's rights. Society exists for man only; are in the mind or keeping of some man." Again Mrs. Gage says (pp. 145-6 of "Woman, Church and State"):

The slavish condition of woman, greatly increased through denial of her rights of inheritance, was more fully established through denial to her of the fruits of her own labor in the marriage relation. Under church law the wife was the husband's personal slave, all her time was absolutely his. Civil and ecclesiastical law held her as completely under his authority. Her property, her person, her time and services were all at the husband's disposal. . . . It was a maxim of his [Luther's] that "no gown or garment worse became

woman than that she will be wise." The home under the Reformation was governed by the laws in force before that period.

First.—She was to be under obedience to the masculine head of the household.

Second.—She was to be constantly employed for his benefit.

Third.—Her society was strictly chosen for her by her master and responsible head.

Fourth.—This masculine family head was regarded as a general father-confessor to whom she was held as responsible in word and deed.

Fifth.—Neither genius nor talent could free woman from such control without his consent.

Issue after issue of *Lucifer* could readily be completely filled with citations from the best known and best writers of ancient and modern times, proving to be a demonstration that not only is it not true that Christianity and its allied religions have had nothing to do with establishing and maintaining the sexual slavery of woman, but that, on the contrary, they have had more to do than any other force in establishing and maintaining that slavery; that they have done this both by inculcating directly the dogma of the impurity of the sex and by denying to woman social, economic, educational and political equality with men. But there is not now space for further quotations under this head; I must hasten to the last section of my subject.

Why have these comparatively modern religions, those with which we are most familiar, had this disastrous effect upon woman as a member of society, as a worker, as a citizen, and in her sexual relations? What is there in these particular forms of religion that has led to this deplorable result? The answer in detail would carry us back far towards the dawn of the day of humanity, they would carry us far out among the tribes of this and other countries, they would open for us a limitless vista of inquiry into man's relation to soil and to subsistence, of the earth's relation to other bodies in our solar system, and especially to the sun. We should find that when our kind ceased to worship mother deities and father-deities in combination, there then began the subordination of woman to man, that the mother-world began to go down and the father-world to rise. The three religions I have named are distinctively male religions, and this is why, speaking in broad general terms, woman under their domination sank to the degraded position she occupied when modern science and modern rationalism lit for her once more the lamp of hope. If you prefer to say that these male religions reinforced toward masculine domination (a movement already in progress) rather than initiated it, I will not now enter into a dispute with you—both statements may be true in part; sufficient will it be for my purpose if it is admitted that masculinity in religion and masculinity in sociology are continuous and connected, as they are, indubitably. In this connection I cannot do better than quote a few sentences from Eliza Burt Gamble's "The God Idea of the Ancients," premising that the exigencies of space require me to omit much of the immediate context that helps explain and strengthen the portions that I do quote:

During a certain stage of human development, religion was but a recognition of and reliance upon the vivifying or fruitifying forces throughout nature, and in the earlier ages of man's career, worship consisted for the most part in the celebration of festivals at stated seasons of the year, notably during seed time and harvest to commemorate the benefits derived from the grain-field and vineyard. . . . As within the bosom of the earth was supposed to reside the fruitifying, life-giving power, and as from it were received all the bounties of life, it was female. It was the Universal Mother. . . . Subsequently through the awe and reverence inspired by the mysteries involved in birth and life, the adoration of the creative principles in vegetable existence became supplemented by the worship of the creative functions in human beings and in animals. . . . In process of time earth and the heavens, body and spirit, came to be worshipped under the form of a mother and her child. . . . Underlying all ancient mythologies may be observed the idea that the earth, from which all things proceed, is female. . . . In the old religion the sky was the husband of the earth and the earth was the mother of all the gods. . . . In the traditions of past ages the fact is clearly perceived that there was a time when the mother was not only the one recognized parent of earth, but that the female principle was worshipped as the most important creative force throughout nature. . . . The dual principle necessary to creation, and which had hitherto been worshipped as an indivisible unity, began gradually to separate into its individual elements, the male representing the moving or forming forces in the generative processes, the female

being matter, the instrument through which spirit works. Spirit which is eternal had produced matter which is destructible (pp. 11 to 14, inc.).

Here we find the germ of the idea that woman is soulless, a claim stoutly maintained by many of the theological doctors of the early Christian church. Woman in her origin was earthly, vile, transient; man in his origin was heavenly, noble, eternal. Once more Mrs. Gamble:

A little observation and reflection will show us that during this change in the ideas relative to a creative principle or god, decent and the rights of succession which had hitherto been reckoned through the mother were changed from the female to the male line, the father in the meantime having become the only recognized parent. In the "Eumenides" of Æschylus, the plea of Orestes in extenuation of his crime is that he is not of kin to his mother. Euripides also puts into the mouth of Apollo the same physiological notion, that she who bears the child is only its nurse. The Hindoo Code of Manu. . . . declares that "the mother is but the field which brings forth the plant according to whatever seed is sown." (pp. 14, 15). Spirit was something above and independent of nature. It had indeed created matter from nothing. The fact will be remembered that man claimed supremacy over woman on the ground that the male is spirit while the female is only matter; in other words, that she was simply a covering for the soul, which is divine (p. 100).

Here we recognize again an old, old acquaintance—the concept that the body is earthly, carnal, animal, to be tortured and condemned, for the eternal salvation of the soul, which is of God, celestial, super-human, confined for a brief probationary period in this gross "tabernacle of clay." Can we wonder that sex, which gives pleasure to the body, and produces bodies, is esteemed impure and obscene, or that religions which teach as these spiritual, masculine religions teach, must of necessity oppose the equality of men and women and degrade the function and organs of reproduction and sexual delight? Alas! quotation from Mrs. Gamble:

Thus the God-idea divorced from nature, and a masculine principle, outside and independent of matter, set up as a personal potentate or ruler over the universe. . . . Wherever in the history of the human race we observe a change in the relations of the sexes involving greater or more oppressive restrictions on the natural rights of women, whether it assume a legal, social or religious form, will, if traced to its source, always be found deeply rooted in the will of priestcraft. Since the decay of the earliest form of religion, namely, nature-worship, the gods have never been found ranged on the side of woman (pp. 100, 102).

Karl Pearson, in his "Sex Relations in Germany," quotes Martin Luther, and comments:

"The woman's will, as God says, shall be subject to the man and he shall be master (Gen. iii, 16); that is the woman shall not live according to her free will, as it would have been had Eve not sinned, for then she had ruled equally with Adam, the man, as his colleague. Now, however, that she has sinned and seduced the man, she has lost the governance and must neither begin nor complete anything without the man; where he is, there must she be and bend before him, as before her master, whom she shall fear, and to whom she shall be subject and obedient." [Luther].

This is the unqualified doctrine of the father-age, unflinchingly based on the Hebrew myth, which in the early days of the father-age had come to man's aid.

The Levitical statutes, believed by all Christendom to be of divine origin, have nothing in them in relation to women which, accepted and put into effect by the Christian nations, could have procured the most ordinary justice for the sex of our mothers. The husband could put away his wife when he pleased but she could not, for any cause, get rid of him nor could a judge free her at her request. As regards her property rights, Professor Hittell remarks: "The Mosaic law gives a double portion of the estate of the deceased husband and father to the eldest son, and nothing to the widow or daughter. It deprives the widow of the guardianship of her own minor child."

To say that the religion of our time and land has not been instrumental in perpetuating the subjection of woman and fostering the idea that sex is unclean and sex relations are to be excused only by marriage, is to say in effect that the record of the creation and subsequent "fall," as given in Genesis, and the positive utterances of Paul and Jesus, as found in the New Testament, have been utterly without affirmative influence upon the billions of men and women who have accepted that record and those utterances as divine, which, of course, is an unthinkable proposition. That influence has been stupendous and stupendously bad.

# LUCIFER, THE LIGHT-BEARER

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THE NAME LUCIFER DENIES LIGHT-BEARING OR LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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EDWIN C. WALKER's article, "Religion in its Relation to Woman and to Sexual Freedom", though long, will well repay a careful perusal. The subject is one of paramount importance to the work of Race-emancipation from sexual and other old-time superstitions.

"THE UNIVERSITY MAGAZINE and Free Review" (London) for June contains as leading articles: "Twelve Years in a Monastery", G. Topham; "Muzzles and Politics", R. de Villiers; "Professor James's Plea for Theism" (concluded), John M. Robertson; "Ellen Terry", Agnes Platt; "The Eighteenth Century View of Opera", Ernest Newman. Other contributors to this number are: "Neuron", John Fulford, Howard Williams, John Vickers and others. For sale here. Price thirty cents.

THE ARREST of George Bedborough, and the letters in reference thereto, take a prominent place in this week's Lucifer. The news of this arrest came as a thunderclap from a clear sky, so to speak. With many others who have been watching the trend of events on both sides of the Atlantic, we, of Lucifer's office have believed that the days of persecution for opinion's sake in England were over, and that while Anthony Comstock and his "Society for the Prevention of Vice," are able still to shape legislation in this country we had hoped and believed that our English cousins had grown wiser by experience, and that the reign of the censor in that country was at an end. Hence, the surprise—the painful surprise—to be now told that the suppressors of freedom of speech and of press are again active in England as well as in the United States.

## An Immigration Bureau Outrage.

BY E. C. WALKER.

On Wednesday, May 25, 1898, the steamship Chester arrived at New York from Queenstown. Among her passengers were Amalie Witkroft and Rudolph Rocke. Among the passengers on the Chester when she left New York on Saturday, May 28, for Queenstown, were Rudolph Rocke and Amalie Witkroft. Educated, intelligent, capable, self-sustaining, they came voluntarily to America to find wider opportunities under the star of liberty. No less intelligent, educated, capable, and self-sustaining than when they came, they involuntarily left America and returned to England. Why were they deported?

There is in America an ex-labor fakir named Terence V. Powderly. When William the Weak, of Canton, ascended the presidential throne, this Powderly entered into his reward and became Commissioner of Immigration. He immediately devoted himself to the task of inspecting the morals and beliefs of immigrants. With the aid of his subordinate guardians of the Accepted, the deputy commissioners and other port officials, he turns back from our shores persons known to entertain or suspected of entertaining political and social heresies. In this way several men and women who have left Europe with other than their legal owners have been denied admission, thus setting up the Bureau of Immigration, without any authority of law, as a sort of semi ecclesiastical, semi-political Court of Marriage.

But Amalie Witkroft and Rudolph Rocke had not "eloped," they had agreed; that was their offense. For two years they had lived together in love relations, with the full knowledge and consent of Amalie Witkroft's parents, as the dailies state. After Boarding Officer Willets had decided that this man and woman had too much independence to be permitted to be-

come citizens in the United States, Amalie Witkroft gave her views to a reporter of the "World." She said, as quoted:

I saw the Statute of Liberty. On it was the word "Liberty." And yet because we have independence of thought and the courage of our convictions regarding marriage we are driven out as though we were criminals. We have done nothing wrong. We love each other, and so long as we love each other we will live together. We will not consent to swear to live together all our lives, because we do not believe in that. They said we could stay here if we would consent to be married, but we will go back as we came. All the people in this big city who live together married? It is a very moral city if that is so. I consider that Mr. Rocke and I are living perfectly moral lives, but we simply prefer to be independent, to live together or apart, as we deem best. We prefer love without marriage to marriage without love.

And this woman is unfit for American citizenship? We prefer the servile-spirited creature who makes any sort of blind promise exacted by the law and lives with a man all her life regardless of his character, bringing into the world as many children as he chooses to impose on her, no matter how physically, mentally and morally incapacitated they may be for the struggle of existence.

Amalie Witkroft said her parents, Mr. Rocke and herself did not believe in "the bondage of matrimony." The Commissioner retorted:

You cannot come into this country on those conditions. If this man grows tired of you and left you you might become a public charge. If you had a child it might have to be supported by the public. We cannot take that risk. If you were married you could compel your husband to support you.

In answer to this the woman finely replied, in her interview with the "Evening World" reporter: "Suppose we were married and my husband should leave me, do you suppose I would try to hold him?" The official mind will never be able to understand a woman like that. She lives in a world and is supported by a logic of life as far removed from his as is the North from the South pole. She is one of those women of the modern world who will not sell her body to any man, either for a day or for life.

But what silly things those were the Commissioner said to this independent woman! He tells her that if she is married and her husband deserts her she can compel him to support her. Can she? Of the tens of thousands of husbands who leave their wives and children, how many does the law reach? One out of fifty? Just possibly. In this respect, as in so many others, the marriage law is a sham; it does not "protect women;" it cannot protect women in any appreciable percentage of cases; women must protect themselves, and they will do it when they attain to the state of intelligence and independence which Amalie Witkroft has reached. She and her possible children are far less likely to become charges than are the women and children who are dependent upon the marriage law for "protection." Such women love, but their brains dominate their impulses, and they will not surrender their independence, they will not alienate their right to choose anew, they will not permit themselves to become dependent upon the labor and subject for life to the caprices of men whom they love today but who in the years to come may be as repulsive as they are now attractive. Never fear that the children of really free women will suffer as do the children of slave women. Free motherhood will give fewer children than does marriage, but they will be better dowered children, more harmoniously developed, more virile, more womanly, and a much greater proportion of them will reach maturity. It is an abominable heresy to say that the woman shall not select the father or fathers of her children, that she shall not determine for herself how many children she shall have, and under what conditions of paternity and environment. If you deny to her the exercise of these primary and fundamental rights, you in effect say that she is a sexual slave, and you make rape an institution of the state, avoidance of which or refusal to submit to which is to be punished by the state.

The Commissioner said that "We [the United States] can not take that risk," that is, the risk of an immigrant woman and her possible child becoming public charges. How very prudent we have become! Of course we are too wise to see "risk"



in a nitting the thousands of women who come to our gates with infants in their arms clinging to their skirts and with more in prospect (if they are on this side of forty five years of age), whose husbands have only the hands of common laborers to depend upon and who may be thrown out of work at any time after they land, and before those children, here now or in prospect, reach a self-supporting age. We can "risk" these unthinking persons and their progeny becoming paupers, but we cannot risk the admission of a woman who holds herself erect in imperial womanhood, who has lived with her lover two years and has no dependent little ones, and who, therefore, presumably knows enough not to bring into existence children she is not reasonably sure of being able to properly nurture and train. This Barge Office official, as usual with officials who are set or who set themselves the task of caring for other persons who have not requested their services, sees only the letter, the form, the ceremony, the surface—he is blind to all essentials of character and circumstance, and the probable consequences that flow out of character and circumstance. He thinks promises support children, although he has but to look around him to perceive that promises are worthless in the absence of love and economic ability.

The deportation of Amalie Witkroft and Rudolph Roche is a scandalous, a gross abuse of power, a flagrant and unwarranted invasion of the right of choice, and it puts to shame every inhabitant of the United States who thinks clearly and who loves liberty and justice.

### Child Murder—Its Cause and Cure.

CHARLES B. COOPER.

From "Solidarity" (New York), June 1.

Between January 1 and April 26, the bodies of thirty-six murdered babies have been found in New York City. The average is about one murdered baby every three days. Of course the number is much greater, as these are only the cases which come to light. All this happens in a city the morals of which are so carefully looked after by Anthony Comstock, Parkhurst, and Mrs. Grannis, aided by various kinds of "Social Purity" leagues and Mrs. Grundies of all sorts, from D. L. Moody to May Kellard; and last, to help them, the police, whom we are constantly told are "finest in the world."

Of each of these cases you may read that the finder of the body "gave it in charge of Policeman Haysed," of such and such a station; "the police say they believe a baby farm is in operation in Harlem;" "the body was taken to the morgue;" "there was nothing in the bundle to identify it," etc. And so there it ends.

This sort of thing has been going on for generations, all over the world. New York City is only a local epitome of the world in this respect. The body is found and there the matter ends, except that the supposed location of the alleged baby farm changes every few weeks, though it remains always a supposition. Some months back "the police believed a baby farm was in operation in Hoboken;" then it was in West Chester; now it is in Harlem.

The truth is that the police are powerless. The cause of the mischief lies in the perverted, unnatural ideas on sex matters that are taught by church and state through the medium of the above motley crew of "Social Purity" people—a crew of scandal-raising, prying-into-other-people's-business fiends who have gratuitously wrecked more homes, soiled more reputations and caused more misery, crime and suicide than all the "seducers" of their period, put together, have been able to do. So long as these influences exist the police are useless. They dare not, and cannot deal with the cause of the evil. When the cause is removed, the police will also be useless, as the evil will not exist as a pretense for their existence; they are powerless and useless in any case.

Our whole sexual ideas must change before this evil can be eradicated, and it can only be eradicated by such a change of

ideals, never (as history shows) by any use of church, state, or police authority to uphold the present false sex ideals. What is needed is a serious and open discussion of the problem of what are the necessary conditions for a natural and rational settlement of sex the question. Authority and orthodoxy use every means to suppress discussion and the diffusion of knowledge on the subject. They are bound to uphold this system of ignorance and unnatural teaching, which ends in misery and child murder. The realization of the fact, on the part of the people, that freedom is the solution of the difficulty, would lead the way to the application of this ideal in other directions. Besides the cessation of the evil would deprive a vast army of busybodies of their revenues—hence the evil must be perpetuated by a teaching that will cause it while pretending to suppress it.

The sexual instinct is as natural as hunger or thirst—is, in fact, nothing but hunger of different organs, and serves the same warning purpose as hunger for food does. Refuse healthy and natural exercise of its functions to any organ, and starvation, misery and death must follow. The energies of church and state are exerted to confine the satisfaction of sex hunger within the orthodox limit, and to ostracize and degrade those who give expression to a natural instinct outside of that narrow limit. Mankind has been taught that the sexual side of human nature is base and degraded, and only to be tolerated when the necessary "license" has been obtained (and paid for) from either church or state. You get a license to marry as you get a license to sell beer! The implication is the same in both cases, and in all cases "license" breeds "licentiousness."

In spite of thousands of years of this teaching and practice it has been impossible to suppress nature, even with the aid of carefully fostered prejudice and the pointing of the finger of scorn. The outcome of the struggle has been that in sex life (as in other directions) we live under a system of organized hypocrisy. When the result of hypocrisy happens to be a child the ultimate effect of this false teaching shows itself in its true character—in child murder, to conceal that which there is no natural reason to conceal at all. Every child born should be welcome; every mother cared for and respected. The Catholic doctrine of the immaculate conception is only true in the sense that every conception is immaculate that is natural.

Read the first chapter of Matthew for an account of the illegitimate origin of Jesus, and then remember that it is in the name of this son of a woman at whom they themselves would have thrown stones, that these Christian "Social Purity" people now teach these doctrines that end in hypocrisy and child murder. Appropriately enough, the last of these dead waifs was found under the shadow of the new Cathedral that Bishop Potter is building at Morningside avenue.

Reverse the teaching entirely, and proclaim the natural truth that the sex relation concerns nobody but the parties themselves, neither church, state, nor society; that whatever relations are satisfactory to the parties concerned are their concern, and theirs alone; that the facts of maternity or paternity, being natural, are not things to be ashamed of, but the contrary; that the free relation in the free life is the highest ideal—in short, leave people alone to mind their own business in their own way, and you will have no child murders of this kind.

"Social purity" is social impurity and ends in murder.

### Sociologic Lesson. No. LXVI.

BY HENRY M. PARKHURST.

EVOLUTION; NOT REVOLUTION. When a sufficient number and variety of skilled workmen have learned the two lessons of justice and accumulation, the way will be open for effective integral co-operation; that is, for co-operation including the whole domain of industrial pursuits. When that time comes it is probable that the first success will be reached, not through revolution but through evolution. There will be no going forth into the wilderness to create a new order of society, but

the new order will grow out of the old, by a series of transformation scenes, each unfolding new harmonies.

First, let us suppose in the suburbs of a large city, a well-constructed flat house, occupied by tenants doing business in the immediate neighborhood or in the city. They have already incorporated into this building special social advantages, such as public parlors, a reading room, and halls for social gatherings. It is these social features which have attracted them together, and by which they have become acquainted with each other, and have been brought into social harmony.

#### Crudities Criticised—No. 4.

BY FRANCIS BARRY.

Cyrus W. Coolidge is bright and earnest, and a faithful friend of freedom. But he makes a serious mistake, and plays into the hands of the enemy when he says (*Lucifer*, March 30), "The wife is not always the slave." The wife is always the slave. Our contention is (and it is of vital importance that we establish and maintain our position) that the marriage system is the evil; that it is essentially vicious and destructive of right doing and pure conduct. Our enemies pretend that natural inharmonious character and doings on the part of equals with equals, with equal opportunities and equally at fault, is the trouble. This is the great mistake. In freedom the action is always just and always pure. Lovers never quarrel. They are never unjust to each other. If so-called lovers are selfish or unjust they are not lovers.

It is the childish idea that slaves are not slaves unless they are abused. "Uncle Tom" was as much a slave on the St. Clair plantation as when being whipped to death by the monster Legree.

J. W. Loquen was a physically powerful negro slave. It seemed to me he could handle three average men. He had the meanest kind of a master. One day he found him out of bearing of human beings and gave him a terrible thrashing, telling him he would kill him if he reported, cowering him completely. But Loquen was as much a slave after as before.

While agitating for the Berlin Heights Free Love movement, in one of my circulars I used the expression—"a petted or a tortured slave." If Coolidge had come along he would have said, "Oh no, Barry, wives are not slaves if they are petted. If silks and sugar plums are in plenty there is no slavery."

The contented slave is the worst slave, and nice treatment is apt to make contented slaves. The slave has often the opportunity to make the master uncomfortable, and Abolitionists have always claimed that slavery was as much an evil to the slaveholder as to the slave.

E. C. Walker intimates that he may possibly, in his dotage, become a Dianist. Will he, too, "go back to marriage?" Of course he reads *Lucifer*, and Mrs. Slenker, the great apostle of Dianism, has said in its columns over and over again, that Dianism is for married people. She is a shrewd person and knows that lovers are in no need of Dianism, or any other arbitrary rule for the regulation of their conduct. I have myself known of the bliss of nudity for more than fifty years. And lovers have known about it, I suppose, ever since the "good old days of Adam and Eve." They know enough, without any instructions, to go naked when they please, and to wear a night shirt when they think best. But married people, take them together, are a stupid lot, and Mrs. Slenker, genuine and kind-hearted philanthropist that she is, is to be commended for trying to teach them something if she thinks the result will pay for the pains.

I have not read the pamphlet "Dianism" and am ignorant as to its teachings. I have not had the privilege of reading it. It was at one time lying about under my eyes for weeks, but I never read a communication addressed to particular parties without either the consent of the writer before it has passed out of his hands, or afterward, the consent of the party or

parties to whom it is addressed. I am no "snoop." I saw the pamphlet was addressed to married people, and, much as I wanted to read it, I had not time to ask consent of all the married people in the world. The fact that it was in type makes no difference. Many private communications nowadays are typewritten. If the writer will get out an edition addressed to the public I would gladly read it. Perhaps other Freedoms would like to read it.

No man can be a Dianist. If he loves a woman he will have no desire for any manifestation that will not make her happy. And if she desires any manifestation and he declines to join her in it, on account of any "whimsies" of his own, he is an ass.

For two years I read faithfully the *Oncida* paper, the "Circular," of which J. H. Noyes was the leading writer. So in speaking of them I do not depend upon hearsay. Noyes told of his marriage to a woman he did not profess to love, but who had money and who believed in him and his work. He also got other parties together, and boasts of having married some twenty-five thousand dollars into the community. So far, class lot of prostitution was the basis of his enterprise. He did not profess to believe in love, and repeatedly stated that between free love and marriage he (and his people with him) favored marriage. Their system they called "complex marriage."

I have said that I regarded monogamy as worse than polygamy; and I say, if any distinctions are to be made between the different forms of slavery, that "complex marriage" is worse than monogamy. In monogamy two lovers (real but lovers masquerading as married parties) may sustain a true relationship. But in complex marriage this was impossible. A man who knew as much about the *Oncida* people as any outsider, and who was a shrewd and impartial observer, told me that when they discovered two showing a special fondness for each other, they would send one of them off to Wallingford (a branch community in another state). Their system was monstrous fanaticism, and if they adopted monogamy instead they went forward instead of back. But what they did or what became of them is no special concern of ours. Whoever has any idea that they were free lovers of any sort needs to be set right.

#### A Personal Letter.

DEAR READER: This letter is meant for you, and for you alone.

You have often mused on what you would do if you had a million dollars. You have probably said to yourself that you would establish the greatest publishing house in the world and sow the earth with reform literature. You have spent hours and hours dreaming of what you would do if you were rich.

Don't do it! Such dreaming is mere intellectual vagrancy. Life is too short for dreaming. Let me show you what you can do! Let us get down to something practical.

I am away out here in British Columbia, running a little tin shop, just making enough to live on. I have not paid my share toward helping along our reform papers. When I get a few dollars I always want them to get more dollars, thinking, hoping to do better, and then send money to all struggling radical papers.

Are you doing the same thing? If so, then we—all of us—are starving Moses Harman to death! I have often thought, "A dollar will do him no good, anyway; or so little good that my failure to send it won't be noticed." So I didn't send any. Now I want to tell you how to give Comrade Harman five hundred dollars at least, by spending just one dollar. And I believe everyone of you who loves the cause for which Harman is giving his life will comply with my reasonable and practical request. I feel sure of this, because I know that if you were to write me as I now write you I would not hesitate. I would at once respond.

I do not know how many subscribers *Lucifer* has, but we'll say five hundred. Now I request that on the first day of July next each one of us send to Moses Harman ONE DOLLAR. If at any time you—the reader of these lines I mean—could give to Mr. Harman five hundred dollars by merely investing one dollar, of course you would do it. And that is the very thing you can do by the plan I have just laid down.

Perhaps you feel disposed to ask, "Who are you, that you should expect me to comply with such request?"

Never mind who I am. My personality has nothing to do with the case. Is my request reasonable? Is it just? Is it fair? Do you really love the cause to which Harman has devoted the best years of a long life? Or have you deceived yourself and perhaps others by claiming that you do?

Mr. Harman has had nothing to do with this plan. I have merely asked him to print my personal letter. Let the dollar you send be not for books, not for advance subscription, but let it go with the feeling that you are sending five hundred dollars for *Lucifer's* benefit.

Faithfully yours, HENRY W. YOUNG.

Revelstoke, British Columbia, May 29, 1898.

[Having more than once met the writer of the foregoing letter, I can testify that he is not a myth nor a "fake," but a very live man—a logical thinker and effective worker. His letter, his suggestions are his own, so far as I know. We simply give to him the hospitality of *Lucifer's* columns as we give their hospitality to others—to all, who like him, have proved their faith by their works. M. H.]

#### Lending a Hand.

Andrew Hogg,	.25
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#### Freethought Convention

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. ETTA SEMPLE, President.

For particulars address Laura Knox, Secretary K. F. A., Almena, Kansas, or Etta Semple, President, Ottawa, Kans.

**WANTED.** A friend of mine wants a life companion. A woman not over 30, not yet too young to appreciate a good, clean, honest thinker, who is a lover of nature, freedom and mental growth. He wants one who will help to build up a happy home in the sunny south, and who will be a loving and congenial friend and companion. Address all letters to me and I'll forward them to him. And if you wish a letter from me send me a stamp and I'll write to each and all. ELMIRA DRAKE BERRY, NEWVILLE, VA.

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#### To Our Subscribers—Old and New.

*Lucifer* has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to *Lucifer*. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
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Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
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Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help *Lucifer* to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

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### Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

**Common Sense Thoughts on the Bible for Common Sense People.** By William Denton. Seventh edition, enlarged and revised; thirty-eight thousand. .10

**Horrors of Modern Matrimony as Viewed from a Moral and Sanitary Standpoint.** A solemn protest against the present demoralizing management of that institution. By Dr. R. Greer. Paper. .15

**Red Heart in a White World.** A suggestive manual of Free Society; containing a method and a hope. By J. William Lloyd. Handsome illuminated paper cover in white, red and green; 50 pages. .20

**Revival of Puritanism.** An expose of the spirit "which makes cowards of editors and teachers, and spies and blackmailers of officials; which emasculates our literature and degrades our art, and which harries, robs and imprisons the few who are so organized that they will not sacrifice to what they hold to be a falsehood, even though death be the alternative." By E. C. Walker. Paper; large pages. .10

**Revolution, The Next.** A series of tracts or essays on sex reform, republished from back numbers of Lucifer, each. .10

**Ruled by the Tomb.** A discussion of free thought and free love, by Orford Northcott; paper; 24 pages. .10

**Sex Revolution.** By Lois Waisbrooker. The different phases of our distressing, destructive social system are briefly and strongly set forth in this book; paper. .25

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**The Living Temple, or the House We Live In.** By Dr. C. T. H. Benton. Contains information on Astrology, the law and language of correspondency, birthday chart, figure of the heavens, etc. Paper. .25

**Trial of the Judgment.** A review of the anarchist case. By Gen. M. M. Trumbull; paper; 76 pages; edition limited. .25

**Unrevealed Religion.** An address by J. K. Ingalls. "To the unrevealed religion, that which springs from a normal love of Truth and Justice and of Freedom, the race owes all its material, social and spiritual progress;" paper. .10

**Wherefore Investigating Company,** a novel dealing with the land question and social freedom, by Lois Waisbrooker. Paper; 313 pages, 75c; cloth. \$1.25

**Why the Undertone?** An open letter to Judge Joseph E. Gary, who in 1893 sought to justify his participation in 1887 in the lynching, under hypocritical guise of law, of men who entertained and expressed unpopular opinions. By Sarah E. Ames. Published June 25, 1893, the date of the unveiling of a monument at Waldheim cemetery to the memory of the victims of mob spirit masquerading under the pomp and panoply of justice. Edition limited. .20

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Prohibition and Self-Government; E. C. Walker.	.30
Practical Co-operation; " " "	.30
The Revival of Puritanism; " " "	.30
Love and the Law; " " "	.30
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**Send 25 Cents** to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism," a complete monograph book to "Vital Force," and a six months' subscription to "The Modern Philosopher" Address 26 Fourth Ave., Knoxville, Tenn.

**"Loma—A CITIZEN OF VENUS,"** by Prof. Wm Windsor. A story of a passing interest largely devoted to sexologic and sociologic problems. Like Heliog in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in popular theories—sexologic, theological, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.


**The Outcome of Legitimation.** By Oswald Dawson. This address was given at the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**WHAT THE YOUNG NEED TO KNOW.** A primer of sexual compendium of Sex Ethics, Sterilizing and Scientific. Price, 10 cents.

**LOVE AND THE LAW.** By E. C. Walker. A clear, concise statement of sexual liberty in contradistinction to the much lauded legal hypocrisy now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 or 12 per dozen.

**WOMEN, LOVE AND LIFE.** by William Platt. Says Grant Allen of this book: "Nothing madder, wibbler, more lawless, more eccentric than this unorthodox little book has been published in our time; few things so bespoken with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, \$1.00; this office.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 25.

CHICAGO, ILLINOIS, JUNE 25, E. M. 298. [C. E. 1898.]

WHOLE No. 716

### Truth in Extremes.

Truth is found in extremes; its only expedience, prudence.  
Hug the mean, and call it truth, and their falling wisdom.  
Both extremes may be true, but the mean, from its very nature,  
Always has been, is, and must forever be untrue.

—Henry Lyman Koopman.

### Our English Comrades—George Bedborough.

BY SIDNEY LAYTONE.

George Bedborough's name is well known on both sides of the Atlantic, and deservedly so. Without him there would have been no English Free Love movement at all. He appeared at the psychological moment in the history of the Legitimation League. Just when the League was practically dying he led a revolt of the younger members, which transformed the dying society into a very active organization. The "The Adult" came like a bolt from the blue. It is the most unconventional, the most modern, and the freshest magazine in England, the home of smart periodicals. It was therefore as editor of "The Adult" that I wished to interview Mr. Bedborough. Our conversation took place in the quietude of Mr. Bedborough's office at John street. He was busy with his correspondence when I entered. One glance at the mountain of letters, parcels and cards showed me that he had been hard at work for some time. I received a royal welcome. Mr. Bedborough is young and geniality personified. I was at home with him at once, and after half an hour's talk I felt like an old friend.

After a few general remarks, which did not include the weather, I mentioned that the title of "The Adult" seemed to me a happy one. Mr. Bedborough assented, and humorously remarked that as "The Infants' Magazine," "The Young Man" and "The Young Woman" were always with us, there seemed room for "The Adult," more especially as "The Times," equally with the brilliant journals before mentioned, tabooed sex matters or burlesqued them.

I asked him if the circulation of his paper was satisfactory. "The Adult" has come to stay," he replied. "The initial difficulties inseparable from the introduction of so frankly unconventional an undertaking, as a paper devoted altogether to sex matters have been surmounted. There is no longer any room for doubt that the future success of the journal is assured."

"Are you boycotted?" I inquired.

"Yes, in many quarters; chiefly by the news agents. But the paper has won its way in spite of this boycott, and much has been done by our readers' personal recommendations."

Mr. Bedborough is a very fortunate as well as a very clever man. He is in touch with a very brilliant band of contributors to his magazine, including such well-known writers as Orford Northcote, Grant Allen, Havelock Ellis, Edward Carpenter, William Platt, J. William Lloyd, E. C. Walker, Sagittarius and

"Mr. Orford Northcote's writings have influenced public opinion more in the direction of free love in the strict sense of the word than any of the others. He is par excellence the writer of the movement.

others. Without doubt as fine a group of penmen as any new movement can boast of. "With such assistance, it would be strange indeed if 'The Adult' did not outlive its infancy," he added.

Mr. Bedborough is loyalty itself, and therein lies the secret of his hold on his friends. All feel that they can trust him.

Remembering Mr. Bedborough's work as secretary of the Legitimation League, I glanced somewhat despairingly at the pile of correspondence. "Yes," said he, "I am pestered with letters. Old ladies and clergymen are constantly sending me notes warning of the wrath to come. Dealers in pornographic literature flood me with their circulars, and young and old, sane and insane (particularly the latter), send me manuscripts of poems, novelettes, essays, which each considers to be the finest work of the century, and demands cheque by return of post. Orders for literature, too, pour in, mostly without the harmless, necessary postal order."

It is certain that Mr. Bedborough has solved Mrs. Partington's hitherto impossible suggestion of being "twenty gentlemen at once."

When one remembers the enormous correspondence he has to deal with as secretary of the Legitimation League, the organization of lectures, the personal interviews with friends, enemies and cranks—then the work connected with the publishing office, and finally the editorial work, one wonders how on earth all this can be done by this young, bland, brave, smiling gentleman before you. Strangely enough he is always happy and never in a hurry. It is truly marvelous.

He writes himself and has displayed a pretty humor. Some of his short stories (he never can have written a long one) are charming, and the reader, like Oliver Twist, asks for more.

I gleaned some interesting facts as to Mr. Bedborough's history which may be welcomed by Lucifer's readers. Eliminating his own modest depreciation of attaching any importance whatever to his own life history, I may summarise the story thus: George Bedborough was born in London, of Berkshire parents in 1870; his father, a retired Church of England preacher, still lives and cordially detests the work to which his son has devoted a promising career.

George's mother was a woman of rare genius, a poet and thinker whose fame never travelled outside the immediate circle of the family acquaintance. Her son inherits her distrust of the literary judgment of the crowd.

Educated at Dulwich College, he early showed an interest in the study of literature. His earliest efforts were given to a manuscript magazine of the usual amateur type. Since then he has contributed regularly to several famous and obscure papers, including "Sunday Chronicle," "Shafts," "University Magazine," "Newcastle Weekly Chronicle," "South London Mail," etc.

His first public work was undertaken at the age of sixteen, when he founded, in conjunction with W. T. Stead, "The

Workhouse Aid Society," a well-intentioned medium for supplying the London workhouses with literature. As a radical he worked hard for the right of free speech in connection with the Trafalgar Square—he was present in the Square on "bloody Sunday"—and he followed Linnell to his grave in the procession led by Annie Besant, William Morris and W. T. Stead.

Mr. Bedborough's interest in the sex question dates from his earliest youth. His mother was a woman of fine imagination. His father was incapable of appreciating any art but music. Literature was a sealed book to him, notwithstanding his possession of a vast theological library. Mr. Bedborough is very reticent in all his allusions to his father, but reading between the lines it is easy to see that his parents' union was far from perfect. A youngest son, his mother's confident, he understood with love and reverence the inner history of a beautiful life. In later years, after his own marriage with the charming and accomplished Treasurer of the Legitimation League, an event which definitely dated George Bedborough's antagonism to the system of legal sexual enslavement, as well as to sundry other horrors of state government. One of his brothers married a singularly beautiful woman of whose ancestry he was ignorant. Discovering when too late, and after three children had been born, that her stock was tainted with insanity, he endeavored to minimise the potential evils as far as possible. The law refused to help him, until one day without warning she murdered one little darling and was tried and convicted for manslaughter. Her trial was a farce. Suggestions that she had inherited the insanity of her grandparents were laughed to scorn in this age of Darwinism, and she was sentenced to a long term of imprisonment. She was subjected to the horrors of a convict life for some weeks before the doctors would admit their mistake, and she is now living in the prison lunatic asylum, hopelessly insane.

Mr. Bedborough joined the Legitimation League, but showed little interest in it until Edith Lanchester was incarcerated in a Lunatic Asylum for daring to think freely on the question of marriage. He at once suggested to Mr. Dawson that the League should take action. Public meetings were organized, public opinion stirred, the press was forced to realize that a great wrong had been perpetrated, and finally the release of Edith Lanchester was secured. The work of rescue was followed by a deputation to the Royal Commission of Lunacy, who consented to hear the case in favor of a prosecution by them against Dr. Blandford who certified to the lunacy of that most sane and brave woman. The case in favor of prosecution was left in the hands of Herbert Burrows, Amy Morant\* and George Bedborough, whose speeches before the Commissioners are now historical.

Mr. Bedborough told me his favorite pastime (how can such a busy man find leisure?) is the theatre. He has done considerable work as a dramatic critic. He regards the theatre as the most promising field for the growth of ideas. He hates didactic plays, however, and believes in the much abused phrase, "Art for art's sake." He is a member of the Playgoers' Club, and holds founder's shares in the Independent Theatre.

He has a unique library, including many volumes of plays, dramatic criticism, etc., as well as what he humorously describes as his tool chest—a collection of books on marriage, sex and anthropology.

A prophet honored in his own country, a pioneer with a gift of humor, an organizer without enemies, the youngest and smartest editor in old England, a living paradox, he must carve a name for himself in the annals of his country. He is the most dramatic figure in the ranks of advanced thought. May he long remain so.

"To only have conceived,  
Planned your great works, apart from progress,  
Serpassee little work achieved."

\*This lady is also known as a delightful poet, whose chief fault is that she publishes too little.

## Mrs. Jackson of Clitheroe.

H. B. KERR.

When Mrs. Jackson of Clitheroe died about three months ago I noticed that Lucifer did not take any note of the fact. It would be a great pity, however, if such an event were allowed to pass by without any allusion to so remarkable a personage in the history of the emancipation of women.

Mrs. Jackson was indeed a great historical character. To put it briefly, it was she who won the last battle in the campaign which made free love the law of England? "What? What?" Lady Henry Somerset and Mr. Stead will cry when they read these lines: "free love the law of respectable, God-fearing England?" Strange to say, it is the fact. The essence of free love is that one shall be free to give one's person to whomsoever one wills and to withhold it from whomsoever one wills. Such freedom every man and woman in England has today, so far as members of the opposite sex are concerned.

At this point some of my American readers will be on the verge of apoplexy. "What!" they will cry, "have not we been living all our lives in the land of the free, and the home of the brave? And yet we have seen young unmarried men and women sent to jail for peacefully cohabiting together without interfering with the liberty of others. We have seen married women and married men sent to jail for adultery. When a woman could no longer endure her husband, we have seen her taken back to him by the sheriff and compelled to live with him. Is it possible that there can be a country where such things are unknown? And is it possible that that country can be a decaying European monarchy, which has never known the inestimable blessings of a constitution declaring that all men are free and equal, and that governments derive their just powers from the consent of the governed?"

Not only is it true that there is such a country, but it is true that no amount of reiteration can convince the natives of that country that any English-speaking community can have such sex laws as those of many of the United States. When I was last in England, my description of the state of sexual civilization in America created quite a sensation. Numbers of people sought my acquaintance for the purpose of hearing such wonders from my own lips. One very respectable lady, on being introduced to me, said, "How do you do, Mr. Kerr? I have been so anxious to make your acquaintance in order that you might tell me whether or not it is really true that people are punished in America for living together without being married?"

As I remarked above, the first condition of free love is the right to give one's person to whomsoever one wills. That is now a very old right in England, for it has existed continuously since 1660. Since then there has been no law in England against adultery or fornication. The reader will remember that for some years before 1660, England was a republic. During the republic or commonwealth a number of stringent laws were passed against sexual and other freedom. But in 1660 the monarchy was restored, and with the monarchy came back sexual liberty. Since then the sexual liberty of the English people has been so unrestricted that even incest is legal, and there is nothing to prevent a man and his mother living openly together as if they were husband and wife.

In the second condition of free love, however, England has till lately lagged behind. In order to be quite free one must have the right, not only to give the person freely, but to withhold it freely. That right was not supposed to exist in England until 1891, when Mrs. Jackson of Clitheroe finally established it.

In the early part of the century it was possible for a deserted spouse to get an order for restitution of conjugal rights, and have the deserter imprisoned until he or she gave in. But as a rule this procedure was only followed by deserted husbands, while deserted wives were content if their husbands gave them an allowance to live upon. At last, however, a



strong-minded woman called Mrs. Weldon appeared upon the scene, and insisted that her husband should be compelled not only to provide for her, but to live with her and discharge his conjugal duties. Great was the consternation among the masculine portion of the community. With the utmost possible speed a bill was introduced and rushed through both houses of parliament, abolishing imprisonment for refusal to discharge conjugal duties.

There now remained only one resource for a deserted husband, to seize his wife's person and make her live with him by force. This was the device that suggested itself to the immortal Mr. Jackson of Clitheroe. That gentleman had a wife to whom he was bound for life, and who yet refused to live with him or spend a single night in his company. Accordingly, he seized her as she was coming out of church, carried her off to a house, and determined to keep her there. But her friends applied for a habeas corpus to have her set at liberty. The first court decided in favor of the husband, but the Court of Appeal unanimously overruled the decision and set Mrs. Jackson at liberty. The dictum of the Lord Chancellor was that "No English subject, be he husband or otherwise, has the right to imprison any other English subject." And the Master of Rolls, Lord Esher, said, "According to the law of England a man has no more right over the personal liberty of his wife than over that of any other woman."

On reading over the above remarks it occurs to me that it might be answered that they are only strictly true of the freedom of women. It might be said that, although the state can not directly interfere with the sexual freedom of men in England, still it does so indirectly by rendering them liable to be sued by the aggrieved party in a civil action for damages. In the case of adultery, the man may have to pay damages to the indignant husband. Where a man gets an unmarried woman with child, he may in certain cases have to pay damages to her father or employer for causing the loss of her services. All that is true, and is a good example of what Chavannes would call the "incoherence of transition." But, after all, this civil liability is a very trivial matter compared with the punishment of adultery and fornication as crimes. In England the free lover is liable at worst to have to pay some money to the aggrieved party. In America he can be persecuted by every Paritan, every blackmailer, and every person who has a private quarrel with him. In England he can be sued once and that ends the matter. In America he can be continually persecuted so long as the cohabitation continues. In England, he has only to deal with the ordinary citizen, who is rarely mean enough to try to make money out of the love affairs of his wife or daughter. In America he has to deal with Comstock & Co., who are mean enough for anything.

I may also be reminded that a man can be criminally prosecuted in England for fornication with a girl under sixteen. That, however, is based on the assumption that a girl less than that age is not fully responsible, and cannot be left to act for herself in a matter involving such terrible social consequences at the present time. I myself believe in an age of consent for children of both sexes, on the ground that it is a great injury to a child to excite its sexual emotions before it is physically ripe. Whether or not sixteen is too high an age in a country which lies entirely to the north of the 50th parallel, is a question to be determined by physiologists.

#### Freethought Convention.

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. **ETTA SEMPLE, President.**

For particulars address Laura Knox, Secretary K. F. A., Almena, Kansas, or Etta Semple, President, Ottawa, Kans.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

#### Letter from Lillian.

LONDON, June 8.—It seems that it will be necessary for me to remain here until I hear from New York again. The agent here did not indorse my ticket properly, so the explanation has to be sent and the ticket sent back. I shall probably not sail from here till June 30.

Mr. Bedford's case came up for hearing yesterday, and was continued to next Monday. He was released under \$5,000 bonds. The case is arousing a great deal of interest, and I believe good will come of it, though, of course, such things are not desirable. The League can get on without the advertising. Influential men are coming to the rescue with their names and money. Among others, Herbert Burrows, Edward Carpenter, and Robert Buchanan are on the executive committee of the defense. George Bernard Shaw has sent \$50, and from the record of the few days since the committee was organized a very strong defense will be made. All are united for freedom of publication, no matter how they may differ in regard to opinions. The executive committee was elected at 16 John street Monday night. There were present Herbert Burrows, John Turner, H. M. Kelley, Edith Lanchester, Oswald and Gladys Dawson, Amy Morant, W. Barnard, William Platt, and many others, whose names you would not recognize. Of course, you recognize Mr. Burrows as a prominent Socialist. I think the outlook is quite hopeful.

Last Sunday Mr. Barnard spoke in the Athenaeum Hall on "Herbert Spencer and Anarchism." He made use of the Bedford case, incidentally, and contrasted it with the Bryant and May case, concerning which there is so much talk just at present. After his lecture there was a meeting to organize the defense committee and a very good start made. The hall was full, and great interest displayed.

I am getting quite a "lot" of experience with English law and police methods. I do not like it, but I do like the way the people take hold and fight it. I doubt if in America we could organize so quickly and strongly against police encroachments.

LILLIAN HARMAN.

#### To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
Do We Live, Do We Love, Platt,	\$1.00
Women, Love and Life, Platt,	\$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

#### Ruled by the Tomb.

#### A Discussion of Free Thought and Free Love.

BY OXFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are trampled over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves." "Marriage and Divorce." H. G. Ingersoll, P. 5.

Price, ten cents. For sale at this office.

# LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d St., N. Y.  
European Representative, George Bedborough, 16 John Street,  
Bedford Row, London, W. C., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.  
Published weekly. One dollar per year. Three months twenty-five cents.

ARNER J. POPE writes us that he was released from Portland jail on the eighth of this month. He asks his friends everywhere to write him, in care Jones's book store, Portland, Ore. His letter will be published later.

LAND OWNERSHIP, taxation laws and government control of money are three of the giant evils that keep the masses in slavery to the few. Fifteen dollars per acre—fifteen dollars of the restricted money of our plutocratic lords—is a terrible price to pay for unimproved or even improved lands in Dakota, but as a choice of evils it is probably better to pay this price than to pay fifteen dollars and upwards per month as rent for a little house or flat without yard or garden, in Chicago. The letter of Frank Weller—see "Voices" column—will be interesting to liberal-minded people who may be seeking homes in the rural districts. South Dakota has many advantages, prominent among which are its liberal divorce laws, its fertile soil, artesian wells and comparatively mild climate. Before deciding on a new location our home-seeking friends might do well to correspond with Mr. Weller.

## The Arrest of George Bedborough.

It has been suggested that the arrest of George Bedborough in London, England, was instigated by Inquisitor Comstock for the purpose of cutting off the supply of "bad" literature at its source. Those who are familiar with Comrade Bedborough and his work, need not to be informed that he is a builder of civilization, whilst Comstock is a ghastly destroyer. The secret of George Bedborough's interest in sex reform is for the first time publicly set forth in the article on "Our English Comrades" by Sydney Layton, published in this issue of Lucifer. The evil consequences of ignorance concerning sexual selection and heredity became appallingly apparent in the families of his own father and brother. If ever a man had a "call to preach salvation" George Bedborough is that man, and the salvation he is called to preach is *salvation from ignorance*. For preaching this greatest of gospels he has been thrown into prison by the self-appointed guardians of the tree of knowledge.

It is gratifying to note that the friends of free thought and free speech in England are ready to do battle for the liberation of their brave young champion who, at last account, was merely nominally at liberty under \$5,000 bonds. The following call to friends of liberty has been issued by one of the pioneers of free thought in England, himself a former publisher of a radical newspaper in the interest of social freedom.

51 ARUNDEL SQUARE, LONDON, N. My Dear Sir: An attack upon the freedom of the press has been made in the arrest of Mr. George Bedborough, Hon. Secretary of the Legitimation League, for selling a copy of Mr. Havelock Ellis's scientific work on "The Psychology of Sex." Realizing the serious nature of this prosecution, I have been moved to call upon all friends of freedom to rally in the defence of the rights of those precious rights which have been conquered, at so much cost and sacrifice, by reformers in the past. I am not concerned with the individual views of Mr. Ellis or of Mr. Bedborough, or of any one else on the subject of sex. The issue is plain. The book in question deals with sexual inversion and discusses the causes of sexual abnormality from the most disinterested and lofty standpoint. More than this need not be said. Mr. Bedborough has an unquestionable moral right to sell such a book (its price, however, being prohibitive to the general public) and therefore it is the duty of every right-minded person to stand by him at this critical juncture, to the extent of affording him that moral and pecuniary assistance which is so urgently needed to ensure an unprejudiced as well as an adequate legal defence. To this end, a Free Press

Defence Committee will be immediately set on foot, which will hold a waiting brief, as it were, in the interests, solely, of the freedom of the press.

It is surmised that the attack upon the book in question is merely an insidious attempt to crush the Legitimation League, the active spirit of which Mr. Bedborough undoubtedly has been. Any subsequent change of tactic by the prosecution will not affect, I apprehend, the principle involved. The Legitimation League claims the right to decently discuss the problem of sexual relationships from all points of view, and has no concern whatever with the opinions of its individual members. This is the broad fact, however much the fact may be distorted.

Mr. Robert Buchanan has already intimated his willingness to join the Defence Committee, and I am confident of securing the co-operation of many worthy public men. I shall, therefore, esteem it a favor if you will intimate, as early as possible, your willingness to join this committee or contribute to the expenses; or, better still, that you do both.

Your obedient servant,

HARRY SHAW.

George Bedborough is the London representative of Lucifer, and his work is strictly in accordance with the doctrines which Lucifer has taught for nearly a score of years, and for which the editor has paid the penalty to the powers of Ignorance and Bigotry by the sacrifice of his own liberty. The friends of liberty who so nobly stood by the editor of Lucifer when he was condemned to prison will doubtless be glad to testify to their admiration of the excellent educational work which George Bedborough has been doing in England, by contributing, to the extent of their ability, to the fund for his defense. Any contributions sent to Lucifer for this purpose will be promptly acknowledged and as promptly forwarded to Comrade Bedborough. Even small contributions for this righteous purpose will be acceptable.

## Reply to E. C. Walker.

(1) Yes, it is quite true that I have a "forgetter," and though sometimes inconvenient I would by no means willingly lose this part of my mental equipment. He who remembers everything is necessarily a very unhappy man—unless inhuman. Whether my forgetter got in its work on the occasion referred to I will leave others to judge. Here is the paragraph you ask me to print in full:

"Think E. C. W. got off his eggs on the war business. This war is a huge blunder—it is demagoguery, boodle, politics. Let the law of evolution and revolution work out its own salvation. Spain offered the half-civilized Arabs self-government agreeably to our demand; then we demanded the armistice and she granted that. The best way for you is to say 'nix' in Lucifer. Too delicate a subject."

The word "seemingly" is quite properly inserted by you; but as Longfellow says, "Things are not [always] what they seem." It is just possible I had other paragraphs from the same writer in mind also, when penning my first reply. Here is one that you did not see:

"Why didn't we ask a court or congress of nations to take cognizance and interfere if there was cause? Why take law into our own hands and fight dog-fashion or thug fashion? When will we become civilized? Our government was four-and-a-half years conquering her rebels. Spain did not interfere. She had no right or disposition to do so. This meddling with other people's affairs is pure Comstockism. We had better secure liberty at home before we bellyache about oppression in Cuba."

From both the quoted paragraphs it is plain that our "Western friend" agreed substantially with Mr. Baylor and myself, and my inference was that he objected largely, if not mainly, to continuing the controversy on the war question because of the danger that it would divide and weaken the forces that should be concentrated on Lucifer's chosen work.

(2) I did not use the word "offensive" in connection with "personal." What I objected to and what I now object to, is bringing in the personality of the writers at all when discussing arguments or facts printed in Lucifer, and especially when treating of a subject so "delicate" as the war question. As to the "alleged facts" criticized by you, if your "forgetter" will stand aside for a moment you will probably remember that my articles on "Intervention" were called out by your direct accusation that I had failed to protest against the Spanish-Cuban atrocities.

(3) There is probably little difference of opinion in regard to the "forces" that now combine to help Spain to continue the war. In the great political campaigns in this country the money lords assist both parties, knowing full well that their interests are secure no matter which side wins; the main thing being to keep the people fighting each other, thereby diverting attention from their real enemies. So now the money power—with the governments controlled by them—assist both belligerents, secure in the knowledge that whatever the fortunes of war (or of peace) may be, they themselves will continue to rule and rob the stupid masses so long as they can keep these masses in ignorance of the real cause of their miseries.

Again I wish to say that I blame no one for taking the side of governmental intervention in the Cuban affair. Were I forty years younger no doubt I would do so too. As late as twenty years ago, even, I took ground in favor of governmental methods of curing the evils of alcoholism. But now, more than fifty years of observation and experience have fully convinced me of the utter futility of all such methods. The greatest enemy, the real enemy, of progress today, next to human ignorance, is *governmental authority*, and hence so long and so far as we give our sanction to, and our co-operation with, governmental methods, just so long and so far will we be found helping to rivet the chains that now enslave mankind.

The only use I now have for governments of force and authority is to abolish them all, eliminate them all. Voluntary co-operation, on the basis of equal freedom, is government enough for me.

The war touches us all too nearly to be ignored by Lucifer, but there is not the slightest excuse for personal controversy when discussing the war question. Believing that Lucifer's constituency will sustain the decision I hereby give fair warning and say that dialectical or controversial articles on the war question will be pruned or rejected. M. H.

#### War and Humanity.

Lucifer aims to be, as far as possible, cosmopolitan; that is, non-partisan, non-political, non-sectarian. The words of Thomas Paine: "The world is my country; to do good my religion," might well be adopted as the motto, the escutcheon or emblem of our Lightbearer.

In accord with the motto, the principle or rule of action thus associated, it would seem unwise to revive war memories—memories of the wrongs, the outrages, the humiliations suffered during those terrible four years of the American civil war. The wiser course would seem to be to "let bygones be bygones"—to let all such memories pass into oblivion—the sooner the better for the incoming of the era of peace, of good will and of mutual helpfulness.

But no rule of conduct can be formulated that will cover all cases, and when the government and people of the United States assume the role of teacher of morals—when we as a nation send our armies and our navies to teach the Spaniards how to treat their rebellious subjects, it would seem quite right and proper to recall the methods used by our own Federal government only one short generation ago, in its efforts to subdue the rebels against its authority. The old adage, "Physician, heal thyself," and also the injunction, "First cast the beam out of thine own eye," are quite applicable to us when in the role of physicians, preachers and teachers, and for this reason James Beeson has been granted space in this week's Lucifer to give us the benefit of his personal observations as a soldier of the "lost cause."

#### Various Comments.

BY C. L. JAMES.

I think those who attribute to Christianity, either woman's emancipation, with R. B. Kerr, or her bondage, with the author of "Woman, Church and State," have hardly "got the right pig by the ear"—as our forefathers' king, Henry VIII, was wont to classically say. Bachofen, in his volume "Mutterrecht," quite popular nowadays among students of social evolution, shows that women enjoy a great degree of practical independence, owning their children and commonly controlling the parse, during that early stage when marriage by capture

is declining and tenure of land in severalty has not become fully established. When, under the Roman republic, it became a fixed custom for every man to exact a dowry at marriage, the rights of the woman over her portion gave her a degree of freedom which, as Sir Henry Maine says, "has never been equalled since."

The third golden age of women is now coming in. It is a product of the factory system, which first led to the multiplication of bread-winning pursuits for women, with the necessary results of securing their property rights and enlarging their opportunities for education. It is at its height in "Christian England," because England is the chief manufacturing country.

Cyrus W. Coolidge sees "no reason why we cannot maintain home life," and "finds no charms in substitution of female despotism for male." But I'm afraid he'll have to stand it. Home life will disappear before co-operative housekeeping, as I have frequently tried to show in Lucifer and elsewhere. And then female despotism will be substituted for male so far as all sexual and parental relations are concerned.

The periods in which women were most degraded were—the most primitive, when they were slaves of the horde; next the stage of incipient marriage by capture, when even the slaves of the clan, or prostitutes, were more honored than the captive slaves or wives of individuals; and the age of private houses, or tenure of severalty, which is now giving way to agencies indicated above.

In all these cases it is clear that the basis of woman's status for good or ill was economic. In Buckle's "History of Civilization" and in the Manifesto of Frederick Engels and Karl Marx (1847), we may also read what I fully believe to be the truth, that at every stage of human growth, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the only basis upon which is built up, and from which alone can be explained the political, intellectual, moral and religious condition of the people at that time.

What follows? That attacks on superstition or on sex slavery are futile? In no wise. Such a conclusion would condemn attacks on economic injustice quite as much. For nothing is more certain than that economic changes are determined mainly by other causes than agitation—that the inventor of the steam engine, has done more to advance them than all the reformers from Spurius Cassius down to Edward Bellamy. The assumptions of theology make it desirable that such publications as the "Investigator" and the "Truth Seeker" should exist. The prejudices which women's emancipation—though due primarily to economic causes—must overcome, render it very desirable that publications specially devoted to sexual freedom should exist. The fact that obsolete economic conditions have created institutions which new ones cannot displace without a fight, render it very important that publications whose object is to attack these institutions should exist. I despise most heartily the do-nothing cant embodied in the jargon "evolution, not revolution." Revolution is a part of evolution. No abuse ever goes out without something in the nature of a crisis.

This, however, does follow, that we, the agitators, cannot create the births of Time, but only in some measure assist at their delivery. It is well, no doubt, that many agitators do not see this. For each must ride his hobby hard to overcome the prodigious difficulty in his path. Nevertheless, intelligent progress has brought a large proportion of modern liberals to that point where, like wise physicians, they realize the littleness of what they can actually do and the need of a treatment which shall be largely expectant. And by this enlightenment they gain something, if they do lose something else. Superstitions are immortal. There are none in Christianity but what it borrowed from older systems; and though fiercely assailed since the time of Epicurus, these are all still quite considerably alive. He who, realizing this, and also perceiving



that their very great decline in power is mainly due to something else than direct attacks, may conclude that pitching into them is not his proper work. That spoils him for a lesser Ingersoll; but perhaps one Ingersoll is enough, and it certainly saves him some time for other services to humanity. Mine has not been ill employed this evening if it teaches some special advocates of sex reform, labor reform and free thought, that their respective enthusiasms all contribute a little, though only a little, to a common end, which is far less served by wrangling over their respective merits.

That there is much need of such a lesson appears evident when we actually see some Anarchists encouraging our blessed gold-bug government in applying the Sangrado method to Cuban liberation! I am truly glad they are so few. The only way it seems to me conceivable an Anarchist could want our blessed gold-bug government to act in the premises—stand aside and let filibusters go to Cuba all they wish.

Nemesis herself only knows what might be the ultimate result of successful war in which America completes her ignominious attitude as the dependent ally of England, and acquires a colonial empire incapable of self-government, "on which the sun never sets"—but which she can only keep by means of English loans and English fleets.

That the immediate results must be most unfavorable to all American radicals have been striving for since our last grand carnival of blood and fire, is too evident to need proof. The feebleness of the jingo response to our last idiotic war, in comparison with that howling outburst which the previous one evoked, must be considered a most encouraging sign. It measures the progress since 1861, produced by agencies which no individual can control, as truly as the fact that some Anarchists actually support the war does measure the slowness of this process.

### "Give All to Love."

BY JAY CHAAPEL.

Better an outlaw than not free.—Jean Paul Richter.

I often wonder and am lost in sad astonishment that no more men and women of education, intelligence and refinement champion the cause, the great truths, you and others have so ably and long advocated at such cost. Same as I wondered that no more sustained Garrison in his anti-slavery work. Have they forgotten the lessons of the poets and philosophers they so often quote with pride, or are they ignorant of them? Or is it moral cowardice? If that is too severe a term I will soften it, and say, timid tremblers before the batteries of Mr. and Mrs. Grundy. The boy picking stones from the meadow with dilatory steps said he wasn't lazy, only physically reluctant. How hard it is for the masses to learn the real beauty and value of freedom in all things. Charles Sumner once said "We have barely stepped permanently upon the first rounds of the ladder of freedom."

Again I wonder what bottom horror could come to us, such as our timid friends prophecy, if freedom in love should reach us on the top wave of popular favor. Should any horrid result arrive, it would be the first time freedom ever brought disaster.

The ancestors of these lugubrious souls said all horrors would come if the colonies gained their freedom in 1776; and again in 1848 and 1861 they groaned in double agony, picturing in their distorted, ignorant minds additional horrors if women were allowed to compete with men in education, labor and at the polls; and if the negro slaves were set free then all our daughters would marry "niggers." But with all the steps of progress in all the ages these unfortunate fellow beings—that with all their intolerance and cruelty deserve our pity—have proved very poor prophets.

For forty years I have known many noble, refined, cultivated men and women avowed advocates of freedom in love, from Mary Gove Nichols and husband, Thomas L. Nichols, to

the present time, and I have never been able to see or learn that they were not as good citizens and as public spirited in advancing every good to the race as our Christian neighbors floating along the current of popularity.

One of the most eminent minds in American literature, Ralph Waldo Emerson, a poet so pure and exalted that after his death the Christians made great efforts—sometimes barefaced misrepresentation—to prove him as belonging to their "set." That noble sage of Concord contributed many a gem to the world of letters. Among these is one entitled, "Give All to Love," a gem well worthy of being quoted again and again. No doubt it has been read by hundreds of thousands of persons, but I am sure very few, in comparison to the many, have latched its magnificent sentences, and so have not the faintest conception that it contains all the factors of freedom in love.

### "GIVE ALL TO LOVE."

- |  |  |
|--|--|
| 1. Give all to love;<br>Obey thy heart;<br>Friends, kindred, days,<br>Estate, good fame,<br>Plans, credit and the muse—<br>Nothing refuse.   | 4. Leave all to love;<br>Yet hear me, yet<br>One more word thy heart beloved<br>One pause more of firm endeavor;<br>Keep thee today,<br>To-morrow, forever,<br>Free as an Arab<br>Of thy beloved.  |
| 2. 'Tis a brave master;<br>Let it have scope;<br>Follow it utterly.<br>Hope beyond hope,<br>High and more high<br>It dives into noon,<br>With wing unspent,<br>Untold intent.<br>But it is a god,<br>Knows its own path<br>And the outlets of the sky. | 5. Cling with life to the maid;<br>But when the surprise,<br>First vague shadow of sunrise<br>Flits across her bosom young<br>Of a joy apart from thee,<br>Free be she, fancy free,<br>Nor thou detain her vestary's<br>hem,<br>Nor the palest rose she flung<br>From her summer diadem. |
| 3. It was not for the mean,<br>It requirerth courage stout;<br>Souls above doubt,<br>Valor unbending;<br>Each 'will reward—<br>They shall return<br>More than they were,<br>And ever ascending.  | 6. Though thou loved her as thyself,<br>As self of poorer clay;<br>Though her parting dims the day,<br>Stealing grace from all alive—<br>Heartily know,<br>When half-gods go<br>The gods arrive.   |

Allow me to suggest to your readers the careful consideration of that poem, whether they are in sympathy with your work or not.

Read it many times; digest each sentence in your mental mill until your whole mind has grasped its deepest and broadest meanings and you cannot fail to see that Emerson and the free lovers are in accord.

This poem, so charmingly expressed, is as ultra as anything Mrs. Woodhull, Mary Wollstonecraft, Pauline Wright Davis, Mrs. Nichols, Mrs. Waisbrooker, Mr. Heywood, Harman and others ever advocated.

Emerson is not alone in uttering these broadside against tedious, tyrannous customs of love and marriage slavery. Goethe, Burns, Shelley, Mrs. Browning, Tennyson, Swinburne, Whitman, and one of our later poets, Charlotte Perkins Stetson, and many others, have all sent out their protest on the sea of literature against the worst of all slaveries, the slavery of the affections.

Are all these great minds, whose books lie on the center tables in millions of homes, mistaken in their estimate and value of the freedom of love? Are their inspirations obscene? Does the testimony of all these Parnassian poets mean nothing to you? Then why so afraid of freedom in love? Free love only means the emancipation of woman from the domination of man. "Keep thee today, to-morrow, forever, free as an Arab of thy beloved."

I believe that all the virtue of the world can take care of all the evil. I believe that all the intelligence can take care of all the ignorance.—Frederick Douglass—Speech in Equal Rights Convention in New York City, May, 1860.

**Bombs:** The Poetry and Philosophy of Anarchy. By Wm. A. Wilson. With portrait of Author. 180 pages. Price, cloth, \$1; paper, 50c.

## VARIOUS VOICES.

Frank Weller, Mitchell, S. D.—South Dakota has liberal-minded people and liberal divorce laws. Here is a good place for free thinkers and liberal-minded people of all beliefs to locate and help to make our laws still more liberal. When the law allows the people to make a contract to live together as man and wife and to separate as such upon the application of either, then you have it just about as you want it, as I get the idea from reading *Lucifer*. South Dakota comes as near to it, if not nearer, than any other state, and with a little more proper pressure, very likely some legislature would modify the law right up to that point. We want more liberal-minded settlers. There are good openings for all industrious people in all lines. Farm lands can be had on easy terms and low rates of interest, at from \$15 to \$20 per acre. The creamery industry is just starting, and all parts of Davison and Hanson counties are accessible to creameries. Lands can be had in large or small tracts. Diversified farming and dairying is very profitable. Here is a good chance for thrifty people to locate, either in colonies or separately and be sure of prosperity. I will be glad to answer letters from those interested.

W. A. Wotherspoon, 742 S. 13th street, Denver, Col.—The enclosed clipping will interest you. The "deporting" of Amalie Witkroft and Rudolph Roche was a flagrant violation of law as well as of justice, but the fact that it is given prominent place in many great daily papers will cause thousands to think, and save many souls from the dry rot of superstition. The main thing is to make people think. We are suffering mostly from mental paralysis. Anything that stimulates mental action is beneficial. Even our present war with Spain which will redound principally to the glory, honor and emolument of Mark Hanna and his pals, will stimulate thousands to think, and thus help along the progress of the world. *Lucifer* keeps up its standard of excellence. May its light continue to spread into the surrounding darkness.

[Our thanks are due to Friend Wotherspoon for the clipping, with prominent heading and pictures of the deported pair, taken from the "Rocky Mountain News" (Denver) of June 5, showing that the "high-handed outrage" recently committed by the managers of the "Immigration Bureau" is attracting attention from liberty-loving and justice-loving people everywhere].

E. C. Walker, 244 W. 143d street, New York City.—Dear H.: You may recall that you used to facetiously designate your memory in certain of its aspects as your "forgetter." (1) I am reminded of this when I read these lines of yours in No. 714:

In answer to the direct question as to whether our "Western" friend had sent in any protest against my articles or those of Mr. Baylor, I answer in the negative. If Mr. Walker had quoted the entire paragraph instead of the closing lines, our readers would probably be able to see why there was no protest against the non-personal methods adopted by Mr. Baylor and myself.

The inference seemingly intended to be drawn from this is that our "Western" friend protested against an alleged "personal" method of discussion on my part. Here is where your "forgetter" got in its work. The note from the "Western" friend was in my possession at the time you wrote the lines with which I am now dealing. You now have it and I must request you to print it in full. Our readers will then see that the correspondent made no complaint whatever regarding the style of my argument. He simply criticised my position as a defender of intervention. As I wrote you privately when you objected to my quotation, there was not a semblance of "garbling" in my omission of the greater part of the note; I omitted all that was pertinent to the matter then under consideration, that is, the closing of the discussion. When the note is printed it will be seen that the part not quoted by me had no relation to the part quoted, that is, it dealt not with methods, but with the main issue of war.

I submit that my original article was not personal in its

methods, using the word "personal" in its proper sense. To be sure I criticised certain alleged "facts," and in doing so mentioned the sponsors for some of those "facts." (2) But since when has civilly pointing out the inconsistencies of a writer been considered offensively personal? It must be distinctly understood that the friends of intervention are justified in calling attention to the special reasons which sanction this war, and in doing so they must correct the misapprehensions of those who ignore these special reasons, and these misapprehensions most commonly take the form of erroneous statements concerning facts. You certainly do not expect us to enter a general denial of your affirmations regarding the miseries of war; we agree heartily with you that war should be avoided when such avoidance is possible without too great sacrifice of probable good. Then, our contention being that there are certain weighty special reasons that justify this war, we must decline to meet you on your chosen ground of discussion; we must persist in trying to correct your misapprehensions of facts, the facts that are, concretely, the special reasons. If you say that this method of discussion is "personal," and is therefore to be shut out of *Lucifer*, well and good; yours is the final word, but we can enter our protest in the court of fair play.

(3) Before closing, I wish to heartily thank you for inserting the rejoinder written by Mr. Baylor; his article as a whole, and especially the last paragraph, very strongly sustains all I have said regarding the character of the forces that are against intervention and are now sustaining Spain in her desperate effort to indefinitely continue the enslavement of her island colonies. Again I thank Mr. Baylor for his unexpected corroboration of my view of the struggle.

Peace is desirable if it is a condition precedent to something better than has been; not otherwise. As Harry Lyman Koopman well says in the lines you quote from him:

Peace is sought, save as it prepares  
The whole round world a pathway for the mirth  
And majesty that hasten to love's birth.

James Reeson, Hytop, Ala.—EDITOR *LUCIFER*: Your late reference to the Civil War reminds me that there is one chapter of that lamentable struggle that no northern writer has had the honesty, and no southern man the courage, to pen down for the benefit of future generations. I mean "Sherman's march to the sea"—lauded by the historian and sung by the poet. In my pessimistic opinion, no one but a barbarian of the lowest caste could see anything to praise in that march, more especially after the one-legged commander of the remnant of one of the armies of the then already lost cause gave Sherman the dodge and took his line of march through Alabama and Tennessee. Why didn't the much-praised Sherman face about and follow the foolhardy Hood into Tennessee, hem him in between his own and General Thomas' army, and force him to surrender or be cut to pieces, and thus end the war six months sooner than it was ended? I suppose it would have come too near doing what his army was organized and equipped to do.

But what pen can describe the horrors of that march through Georgia and South Carolina? Imagine a large and well-equipped army marching through a country where there was nothing more dangerous to contend with than a fat hog or steer, spreading devastation, desolation and starvation over a territory seventy or eighty miles wide by hundreds in length. And then imagine you hear the cries and entreaties of age and infirmity, of women and children, pleading for their houses, their barns and fences to be spared that they might be able to peacefully cultivate the soil and earn a living. Now imagine you see the smoke of burning farm houses, fences, villages, towns and cities rising in every direction, while the people are left with one suit of clothes, to starve if they cannot get out of the wake of desolation, and you will no longer wonder why the same government blockades the starving Cubans, sends its armies and navies to the other end of the world while the condition of Cuba was the pretence for the declaration of war.

## 716.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

And for what was this devastation spread through a country already subdued? Simply to avenge the death of 300,000 soldiers killed by the rebel armies—soldiers whose death the victims of this devastation were not in the least responsible for.

I know whereof I speak, because I was one of those responsible for the death of the 300,000 northern men, as well as for the death of 160,000 southern men. I traveled from Greensboro, N. C., to Scottsboro, Ala., through that desolated country with Sherman's safe passport in my pocket.

Some years after the war I heard a smart Alerk interrogating one of the ex-slaves—whom I had fought for four years to keep in bondage—on his bettered condition. The old darkey sagely replied: "Befo' de wa' dey tole us to 'wuk or we'll whip you.' Sence de wa' dey says, 'wuk or starve.' Which you spose will drive a nigger to wuk quickest?" The old man had found out what a great many white slaves have since learned, that hunger is a more effective slave driver than the whip.

Very sorry I am that I ever fought for the right of one race to sell or hold another race in slavery, but there is a little consolation in the knowledge that I never lent a hand in the subjugation and enslavement of my own race, nor in making worse the condition of the race that I wanted to keep in slavery.

Plutocracy now says to the white and black slaves, "work or starve," but after this American-Spanish war is over and it is safely entrenched behind the vastly augmented armies and navies, with the preachers and politicians to sing its praise, it will say to the slaves, "Work and starve or we'll shoot you."

I have been interested in Lillian's trip to London, Paris and other places of renown, and hope it may do much towards bettering the condition of suffering humanity. I send you my mite of aid and hope it also may do good in proportion to my inability to raise money, and if it does it will be of much advantage to you and to the cause.

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**The Outcome of Legitimation.** By Oswald Dawson. This appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print any more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 26.

CHICAGO, ILLINOIS, JULY 2, E. M. 298. [C. E. 1898.]

WHOLE No. 71

### Our Motto.

We will speak out, we will be heard,  
Though all earth's systems crack.  
We will not bate a single word,  
Nor take a letter back.  
We speak the truth, and what care we  
For hissing and for scorn.  
While some faint gleamings we can see  
Of freedom's coming morn?  
Let liars fear, let cowards shrink;  
Let traitors turn away;  
Whatever we have dared to think  
That dare we also say.

—James Russell Lowell.

### The Egoist.

TRANSLATED FROM THE SANSKRIT BY PROF. W. BANGUNA PENARI.

I am the greatest.  
Others have won fame, but I see their errors. I see how they could have made more of themselves.  
No man can surpass me in judgment, for I must pass judgment on all.  
My knowledge is limited only by my manifestations.  
Even God I must pass judgment upon. He must meet my standard of perfection.  
Therefore I create God, therefore I am greater than God, for God is only one of my manifestations.  
Who am I? I am Me. I am you, a personality, the Ego.  
You, too, are I. You are a God-maker.  
You worship yourself when you worship God, for God is your own reflection.  
When you learn new truths, do you not pass judgment and say: "This is good?"  
Thereby you declare your sovereignty, for he who is greater than truth is supreme.  
I am all. When I approve a truth it is a recognition that it is part of me.  
Then what are you, if I am supreme? You too are supreme, for you are even as I.  
The ego is one, but it hath as many manifestations as there are consciousnesses.  
Of consciousness there is no limitation, albeit its manifestations vary.  
I am persistent. I am immortal. When my present manifestations shall cease I shall persist in other manifestations.  
This is the mystery of the resurrection, for the only resurrection is the persistency of the ego.  
Altruism is blind egoism, for there is no other than I.  
The law of nature is the persistency of the ego; hence the desire of all things for life.  
I am superior to laws, for laws are attempts to restrict others than the law makers. But there are no others. Each is an ego, even as I am I.

War then is futile, for the ego cannot be exterminated. I am bi-sexual, male and female.

My male manifestation is the begetter; my female manifestation is the transmutter.

The begetter is powerless without the transmutter; the transmutter is powerless without the begetter. Yet the begetter is not superior to the transmutter.

Transmutations would be slow with only one transmutter and many begetters; but with many transmuters and only one begetter transmutations may be rapid.

I must be free, since I am supreme. I must be free both as a begetter and as a transmutter.

When any man is enslaved, I am enslaved; when any woman is enslaved I am enslaved. I am man-woman.

But the persistency of the ego will abolish slavery.

The persistency of the ego will abolish evil.

The ego alone is good.

### Our English Comrades—Orford Northcote.

BY SYDNEY LAYTONE.

Having obtained from George Bedborough, the genial secretary of the Legitimation League, the address of Orford Northcote, the talented writer on sexual freedom, I hurried to the railway station and took train to his residence. An hour's fast travelling brought me to the required station, and shortly afterwards I found the house and was admitted. Having sent in my card with an explanation of my errand, I prepared to wait. To my joy I found that Mr. Northcote was disengaged and was willing to see me. I soon found myself in what appeared to be Mr. Northcote's study. As I entered he was sitting at a table busily writing, but quickly rose and greeted me courteously.

To my surprise I found this renowned writer to be quite young. It seemed incredible that the tall, slim figure standing within a few inches of me was the man I was in search of, but a glance at the striking, intellectual head, the steady eye and firm mouth, made me realize that I was in the presence of an impressive personality. The study was a large room, shelved almost from floor to ceiling with books. Glancing rapidly along these shelves I was struck by the universal character of the volumes. Orford Northcote is evidently no mere bookworm, but a student with wide sympathies.

I caught sight of Carlyle's works in some thirty volumes, and Whitman in a superb binding. Marcus Aurelius was cheek to jowl with Nordau. Madam Blavatsky's bulky volumes caught my eye lower down. Ranji's book on Cricket was between some Alpine books and Jewett's splendid edition of Plato. Meredith's novels, Shakespeare, of course, Emerson, Darwin, and—Thomas A. Kempis and the Yellow Book! Herbert Spencer and Guy de Maupassant, Emerson and Zola, Nietzsche and Tolstoi, Epictetus and Hardy's novels. Small won-

der that his writings should display the grasp of a Buckle, the pugnacity of a Carlyle and the breadth of a Spencer.

Northcote's own works, novels, poems, essays, some privately printed, attracted my attention. Index volumes of references, magazines and newspaper cuttings, all neatly labelled, showed how systematic is his preparation. A beautiful example of water color by an English master hung close by me, and near at hand I detected the portraits of Horace Walpole, Earl of Orford, and the Earl of Idlesleigh. Further away was a magnificent replica of Romney's immortal "Lady Hamilton as a Bacchante."

Mr. Northcote was kind enough to explain the genesis of several well-worn folio volumes which attracted my curiosity, and these drew my attention to some modern autograph inscriptions and marginalia in many of his most cherished books. Time and space fail me to describe the treasure house before me—the mere catalogue would fill some columns of *Lucifer*. Mr. Northcote is evidently appreciated at his proper worth by some of the leading scientists, novelists and sociologists of England and France.

My first question was whether the movement was a recent one.

"The attempt at organized effort," he told me, "is certainly recent; but the whole trend of modern English literature and advanced thought has been in the direction of freedom in sex relationships."

Mr. Northcote wished me to understand that his interest in the Legitimation League was not to be measured by his active work in its propaganda. He had, he admitted, lectured once, and had attended a few of its many meetings. He felt, however, that the platform was not his place. He had a great deal of work to do. Reviewing for a medical journal and two well-known monthlies kept him as busy as the average lawyer, and the whole of his leisure time (spare the mark) was dedicated to the study and exposition of the philosophy of sex.

My next query was whether he thought freedom will result in monogamy or varietism?

"At present the movement is divided into two camps, one biased towards monogamy and the other decidedly varietistic in tendency," he said. "Personally I regard varietism as the inevitable concomitant of freedom."

After touching on questions familiar to readers of *Lucifer* I suggested that the present economic position of women would handicap them under the new regime. Mr. Northcote said he was certain this objection was greatly exaggerated. In the immediate future before the advent of new economic conditions there might be such difficulties. He had himself advocated insurance against maternity. This had already been acted upon in Holland. The great benefit societies at present took the risk but demanded a certificate of legal marriage from all who benefited.

This certainly was an unexpected reply. My next venture was the well-worn objection concerning the children.

"Under freedom," he replied, "there will doubtless be various kinds of groupings. There will be social groups with a communistic basis as regards finance; the matriarchal family, and of course individuals who would not ally themselves with any group, and the system of insurance I mentioned just now."

"It occurs to me," I said, "that a propaganda such as yours would meet with considerable opposition."

Mr. Northcote agreed, but said that curiously enough far more opposition was experienced in America than in effete England. He then referred to some recent cases and explained, with a smile, that he was the first to introduce Rudefbusch to English readers. He praised Rudefbusch's book as a practical suggestion for those already married, but not as anything in the nature of a final solution. As to the alleged immorality of Rudefbusch's book he contemptuously said: "To the Puritans all things are impure."

I asked him whether the sympathisers of the League were drawn principally from advanced circles.

He said the majority were certainly, but there was considerable opposition in freethought bodies which he had attempted to point out in a pamphlet and in special articles in *Lucifer* and "The Truthseeker" (London). He hoped in time to see the free thinkers in sympathy.

\* "Ruled by the Tomb." Price ten cents from *Lucifer* office.

## First Freedom, Then Peace.

BY LOIS WAINBROOKER.

EDITOR *LUCIFER*: I have just been looking over No. 714, and I feel like putting in a word. I must say I think Mr. Kerr's article a very just one. The church *claims* all the good, but the claim is *not* just. There is no good thing found in church teachings but can be found equally well expressed in previous religions and outside of them also.

But while repudiating church claim to all good, it is equally unjust to credit her with all the bad. I say Mr. Kerr's position is a just one, and so it is from one standpoint. Yet when we remember that in all ages the religious sentiment has given character to all general methods of thought, is it not, after all, the religions of the world that have enslaved woman, the Christian religion only reflecting that as well as the good of the past?

This seems to be a true statement of the case, and while what Mr. Kerr says of agnostics, secularists and others is entirely true, is it not because they have thrown off only a part of the ingrained religious sentiment? The religious systems of the world are responsible for its governmental systems, for governments rest on the *personal God* idea. On the fifty-second page of "My Century Plant" (a book which I have not advertised) I say this to Liberals:

"Just so long as you sustain every institution of society but the church you are still its supporters; back-door supporters you can be called, but still you are upholding its power."

"So long as the church controls sex she controls everything."

"So long as you uphold the property system as it is, so long as you consent that woman's sex shall be the property of her husband, so long as you count honest statements connected with sex, whether in the bible or elsewhere, as obscene, so long you are helping to sustain church power. For, as I have asserted, and shall show in the next chapter, sex is the basis of the power by which the church rules, and there is nothing she so much dreads as an honest investigation of sex law independent of any arbitrary standard of morality."

But it is time I touched upon what I had in my mind when I wrote the heading to this. I have long felt that universal peace under present conditions of development would be lasting slavery to the masses. I know of those who are working for it who, as individuals, are so good, so anxious for the welfare of humanity, that I do not like to wound them, still that they have zeal with a far-reaching knowledge of what their success would involve, is certainly true. The nations as such, do not recognize the masses, or at least, as only the netter part of themselves as rulers.

In a congress of arbitration only the ruling powers would be represented, and they pledged to sustain the present order of things. The masses would find their environments stereotyped and themselves helpless. No, it would not do. Universal peace must come naturally—will come when granted their rights as free men and women.

Mr. Coolidge says: "Freedom that would destroy the home, or that would substitute female despotism in the place of male despotism has no charms for me."

I am in accord with him in the first part of the statement, but when it comes to the last statement, I must first know what he would call female despotism. I presume he would not think it despotism if she claims absolute control of her own body, but would so consider it if she claims absolute control of the home in which to rear the fruit of her body. That home

must have a single or a double head. If a single head, then it must be either the man or the woman, and the question to be decided is, which? If in his idea of equality, both can have the casting vote in case of difference of opinion, then we have the double-headed home to correspond with the theological three-headed God.

No, the control of the home by woman does not interfere with man's freedom, it is not despotism. No man needs go to woman's home unless he is attracted there; unless he wants to go, and if she accords him permission to remain that gives him no right of control. She cannot force him to become a father; and if she gratifies his desire so to do, she only confers another favor, but no right to rule the product. If the man does not like her home she cannot hold him there, will not want to do so, and as to economic support, whatever he provides, if with the idea that she or hers are thus in any degree made subject to him, it is a species of attempting to buy her.

No, whatever he provides must be because it is a pleasure to do so, must be from the standpoint of love and not of sale. Strange idea that of thinking man must be rewarded by a right to control when doing what he wants to do, that he takes pleasure in doing and feels badly if not permitted to do.

### Boston Notes.

BY JAMES MORTON, JR.

The state of Maine has just afforded a fresh illustration of the refining influences of enforced monogamy. I did not preserve the account, giving the names of the parties, but the facts in brief are as follows:

Mr. G. held the orthodox Christian and English common-law view of the duty of a wife to be in subjugation to her husband, and kept his unfortunate legal slave in a state of misery and constant terror by his brutality. At last, the matrimonial hell became unendurable, and Mrs. G. determined to assert her right of self-ownership and leave the brute to whom she was tied. Her vindictive owner sought to reclaim his chattel, and at last discovered that she had found shelter and protection with a man who truly loved her. The pious master straightway gave thanks to heaven and had Mrs. G. and Mr. M. arrested for adultery under an antiquated statute. They were promptly convicted and sentenced to three months' imprisonment. Yet the Christian spirit of Mr. G. was not satisfied. He purchased a revolver, swearing he would kill the couple at the expiration of their sentence, and even wrote to the jail authorities to know the exact date on which they would be discharged. Promptly on that date, the brute was on hand and on the appearance of his wife and M. opened fire, M., whose crime was the championship of a maltreated and defenceless woman, fell fatally wounded. G. endeavored to escape, but being overtaken, shot himself and instantly died.

How many more such cases will it take to open the eyes of the people to the infamy of the ownership of flesh and blood? The orthodox may not applaud G.'s act, but they encourage the spirit in which it was committed, and thus are directly responsible for this and the thousands of similar crimes which are annually perpetrated. "Yes," said Mrs. G. on trial for adultery, "we have sinned against the law, but we have done right in the sight of God." In fact, it would be a pretty poor sort of a God who would uphold either the bestial murderer or the fossilized judges who were his abettors. But most gods are a pretty bad lot. In the sight, rather, of justice and of honest men, she and her lover were true to themselves, and the guilty parties were those who took it on themselves to pronounce the condemnation.

Art criticism with an axe seems to be approved of in Omaha. We are informed that the Salvation Army virago who hacked to pieces several nude statues at the Exposition for giving offence to her prurient mind, is not to be prosecuted. It is all right in this "free" country to destroy valuable property in the

name of Jesus, but the orthodox fetiches must not be assailed even in word.

The western part of Massachusetts is a very virtuous region. Miss Addie Gillette of Fitchburg, was recently refused admission to the bar on the alleged ground of "immoral character." The very man in connection with whom her name has been used is a member of the bar in good standing; and the W. C. T. U. and other Puritanical meddlers have not had a word to say against it.

As to the war: The government is bad, but the war is right. The capitalists will doubtless make a good thing out of the war, because under our present damnable industrial system, they can always squeeze the people whether in war or peace. But that they did not seek the war is a matter of record. Hanna, McKinley, Reed, Cleveland, and nearly all the brokers', bankers', and business men's associations, Chambers of Commerce and their ilk, did all in their power to avert even the slightest demonstration of sympathy with Cuban freedom. They know on which side their bread is buttered. The Cuban insurgents were systematically disparaged and recognition refused, simply because they were the common people of Cuba, and had no aristocracy or strongly centralized government. Only the destruction of the Maine finally forced the administration and the plutocracy to give way to an overwhelming outburst of popular indignation. Liberty comes step by step, not all at once. To recognize the immense strides toward religious freedom in England under Henry VIII is not to endorse all the acts of that arbitrary monarch. The war will not make Cuba absolutely free any more than America is absolutely free today. But freedom from foreign, civil and military domination is a long step in the right direction and will place Cuba in line with other nations, able to advance as fast as her people can learn the larger lessons of civil, religious, political, economic and social freedom. Under Spanish tyranny the unhappy island could not take even the first steps. Another possible effect of the war is an immense advance of civilization in Spain, including the overthrow of her present government and of many of her medieval institutions. Is not this "a consummation devoutly to be wished for?" I therefore rejoice in the war from considerations quite opposed to those of the parrot-like "patriots" who are talking so much about the "old flag."

Is Samuel Joy's communication to be understood as implying that he would have withheld his subscription from Lucifer had its editor differed from him on the Cuban question? I sincerely hope not for Mr. Joy's own sake. We have altogether too much of that sort of bigotry, even among liberals. Lucifer is fighting a tremendous battle for a fundamental principle. Differences on incidental questions are inevitable, and as long as all sides have a fair bearing, should only provoke intelligent discussion, but never come between Lucifer and a single subscriber.

The advocates of variety have the best of the argument in Lucifer, as they always do in an open field. The unnaturalness of monogamy is a patent fact to the careful investigator. As a matter of fact its warmest champions know that strict monogamy is of practically infrequent occurrence in any part of the world. The only logical monogamist is the opponent of deutero-gamy, no less than of variety, and such are extremely few.

Again I repeat, let us get acquainted. If intending at any time to come to Boston write to me, and if visiting or passing through the city, call. There are a few comrades here whom you will be glad to meet.

35 Melrose street, Boston, Mass.

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# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WAR FOR HUMANITY, if waged in a humane manner—if such a thing were possible—may be right, but this war with Spain is a political war, as shown by the facts, and as acknowledged by our Republican rulers themselves, and if the lessons of history be not reversed, the result of it will be a farther tightening of the reins of government and a more complete enslavement of the ignorant, the weak and the gullible masses to the ambitious, the shrewd and greedy classes.

OUR PLUTOCRATIC rulers and their friends care but little whether peace or war is the policy of the government. But politicians must heed the direction of the currents of popular opinion. So long as they believe the people to be in favor of the peace policy our political masters naturally side with the class of bondholders whose interests would be hurt by war. Then when the people, the majority of voters, clamor for war, our rulers yield to the demand, but make the war profitable to the money-owning class by a dilatory and temporizing policy, by the issue of more bonds and by increasing the national debt. In either case the people, the real wealth-makers, are hoodwinked by false pretenses, are robbed and enslaved by the class that bears none of the burdens of peace or of war.

"RAPID REVERSION TO SAVAGERY" is what a good friend fears would result from removal of government. A rich banker in Missouri lately testified in an article published in the Kansas City "Journal," Republican, that the only community he ever lived in where there was absolutely no crime was one in which there was no law at all—each being put upon honor, each being a law unto himself. Our friend seems not to have seen, what many others see, that the invasions of government create the very evils it hypocritically and very ineffectually tries to prevent and cure. It is true that a sudden removal of all the restraints of civil law might be, for a time, disastrous, but the disaster would be the direct result of the artificial conditions, the inequalities, the weaknesses, the depravities caused by government itself. Still, it would be true that "the cure for the evils of liberty is more liberty."

## Some Inequalities of War.

"The soldiers who go to Cuba wear numbered tags. Private soldiers are not worth knowing by name. None of the generals, majors or colonels will wear tags. They are on a pinnacle, you see. The 'incentive' offered by the competitive system is something fearful and wonderful to behold. Tagged and numbered citizens fighting a battle for the liberty of people who have not 'progressed' so far!"—"Coming Nation."

The tagging and numbering of the common soldiers is simply in line with other features of our military system, and the wonder is that it was not sooner adopted. The central and all-pervading principle of militarism is inequality—power and privilege for the few, obedience and slavery for the many. This tagging and numbering of the private soldier is borrowed probably from the well-known penitentiary custom, and rightly so. There is really little difference between the discipline of the army and that of the penitentiary. The officers of the penitentiary do little or no real work and get big pay and many perquisites. Those who know whereof they speak tell us that our penal institutions are run mainly to furnish fat and easy jobs as rewards for political "healers." In like manner

the army. When a call is made for volunteers the pressure of official position, made by hungry politicians upon the appointing power, is simply awful. Very few of that class ever volunteer as private soldiers, or if they do, it is with the promise of speedy promotion.

Having had the benefit of personal observation—having been behind the scenes that dazzle the crowd in front of the stage I know whereof I speak. I have seen the dirty ropes that move the "scenery" that seems so real and is so captivating. I have seen the actors in dishabille, before they donned the paint and feathers and mock diamonds, and know that the whole thing is a cunningly devised scheme—this war business—whereby the ambitious and cunning few expect to gain power and wealth at the expense of the many. I have seen the officers of the "volunteer army" living easy, luxurious lives, either in camp or in the cities near to the camps, while the common soldiers endured hardships that have to be felt to be appreciated. Then when the officer finds actual war a little more dangerous than he expected, and when he thinks he can make more money as a civilian than on the tented field, he simply resigns and goes where inclination draws him, with little or no disgrace in public estimation. But if the private soldier "resigns"—quits the service before regularly discharged he is disgraced, runs the imminent risk of being shot as a "deserter," just as an escaping "convict" would be shot by a pursuing "guard." In either case, if captured, the lowest penalty is the chain gang or dungeon, or "guard house" with bread and water rations, for a longer or shorter term.

While in active service the officer gets big pay as compared with that of the private, and when the war is over the honors and emoluments go to the favored few. While the common soldier and inferior officers do all the real fighting, and bear all the burdens of the campaigns, the commanding officers get all, or nearly all, the honors, and if wounded or slain they get big pensions for themselves or for their widows and orphans—as compared to the pensions awarded to the common soldiers, their widows and orphans.

These are only a few of the inequalities inherent in militarism as we have it in this so called land of equal rights for all and special privileges for none.

M. H.

## "The New Press Censorship."

An Eastern friend has sent us a copy of "Reynold's Newspaper," one of the large London dailies, dated June 12, in which are found several letters protesting against the prosecution of Mr. Bedford. One of these is signed William Platt who says he is not in sympathy with the objects of the League of which Mr. Bedford is secretary, but defends the right of the League people to "work straightforwardly for its principles whatever they may be." Another writer who signs his name G. P. Wilson, has this to say:

"TO THE EDITOR OF 'REYNOLD'S NEWSPAPER.' Sir: On May 31 the Scotland Yard authorities arrested the secretary of the Legitimation League, George Bedford, for publishing a book entitled 'Studies in the Psychology of Sex,' and charged him before Sir John Bridge on the same day with publishing and selling the said book with intent to corrupt the morals of Her Majesty's subjects. Bail was refused.

"May I point out that this book has not been published by Mr. Bedford, but by the University Press, at 16 John Street, Bedford Row, and that the author of this work is Dr. Havelock Ellis, the well-known editor of Walter Scott's 'Contemporary Science Series,' and that the same has been, by medical authorities, recognized as a publication of the greatest scientific value, following in the footsteps of Professor Von Krafft-Ebing's 'Psychopathia Sexualis.'"

"The book was published nine months ago, and by this time is in the hands of the majority of the medical men in this country. It seems strange that the authorities at Scotland Yard have singled out one of the hundreds of booksellers in

London who have sold this work, as a scapegoat, instead of proceeding against the author and the printers of this scientific publication."

[To this letter is appended the following statement]:

"A Protest and Defense Fund has been opened in connection with this case, of which the treasurer is Mrs. Dawson, Bedford Hotel, Covent Garden, W. C., to whom all contributions ought to be sent. A meeting of those interested in the liberty of the press in this country will be held this afternoon at the Athenaeum Hall, Tottenham Court road, at 4:30 o'clock, for the purpose of establishing a Free Press Defence Committee. Mr. Robert Buchanan has signified his willingness to join the committee."

#### Letters from Lillian.

Mr. Bedborough was released yesterday, June 3, on bail—two sureties of £500 each. He keeps his spirits well; is strong and brave, and I think is the right man for the place. But he needs to be out, also, for he has remarkable executive ability. He is such a good business man and hard worker that he is the life of the movement. I think if imprisonment should come he could meet and endure it bravely and cheerfully, and that it could not crush him.

The arrest is causing a great stir, and influential friends are coming to the rescue. Inspector Melville told me it would be a great advertisement for our movement. I assented, but added that it was advertisement which we were quite willing to dispense with. He said if it had not been for that they "would have moved in the matter long ago." This seems to me a tacit admission that it was intended as an attack on the League.

I spoke at the Bradlaugh Club Thursday night. Mrs. Thornton Smith took the chair. She has been in the thick of the Secularist and Socialist fights for years and knew all the leaders, including Bradlaugh, intimately. She said the last time she presided at the Bradlaugh Club was when Annie Besant spoke. In a letter to me concerning it she wrote: "It was very good of you to permit me to take the chair for you tomorrow night. I'll be proud to have publicly appeared with your father's daughter." The chair is the one which Bradlaugh used to occupy.

The hall was full and they were greatly interested in the Bedborough case. Resolutions of "congratulations to, and confidence in George Bedborough, and protest against his arrest," were enthusiastically passed.

On Sunday W. F. Barnard is to speak at the Athenaeum and after his speech the meeting will be one of protest against the arrest. There will soon be a big mass meeting also. I think that the case will be dropped. I do not think the prosecution can win; but if it does, it merely means the beginning, not the end, of the battle.

LILLIAN.

From a private letter from Lillian written May 25, the following extracts are made:

"The League meeting Sunday evening was a great success. Mr. Bedborough, the secretary, said it was the best they have ever had. After reading my paper I answered questions. I was advised against it—against answering each question as soon as it was asked, I mean—but I really wanted to do it, as I had succeeded in that method at Leeds. The 'Socratic method,' they said, would floor even a trained debater. But 'fools rush in,' you know, and so did I. Mr. Bedborough said he would not care if some one else were chairman, but he did not want to sit by and see me 'tied up' by questioners. After it was all over he said he had not felt worried by my manner of handling the questions.

"After the questions there was an interesting discussion—five minute speeches—and then I closed. I thought I talked only a few minutes and I stopped before I had said all I wanted to say. When I was told I had spoken thirty minutes I could scarcely believe it. It did not seem like ten minutes. I'm afraid

it did not seem so short to any one else. But just imagine me making an extemporaneous speech of half an hour! You can scarcely believe it, I am sure, and it will seem really too much to ask you to believe that I was not frightened half to death; but, as a matter of fact, I was not frightened at all. It was in the French room, St. James Hall, and all the 380 chairs were filled.

"At the close of the meeting two members of the Bradlaugh Club came to me and said they wanted me to speak there, but they were not quite sure it was important enough or that their terms would be satisfactory. I said that talking to one person, even, was quite important enough for me when I had time and as for money, that I was not in the money-making business. So I am to speak there June 2.

"I had an informal discussion Monday evening with Mrs. Dryhurst, an anarchist-communist who thinks the free love agitation unnecessary and injurious. 'The proper kind of free love,' she says, 'is to be brought about by a change in the economic conditions, but a love that does not include the constancy ideal is not love at all.' She asked to have the public discussion in order to get at my views, but she said she had never taken the time to read the literature of free love because she is very busy and does not think it of sufficient importance. I think all the hearers knew quite as much about the subject when we finished as when we began."

[Perhaps an unwarranted liberty has been taken in publishing these extracts from a letter written to a personal friend, and not intended for publication. The egotism which mutual confidence inspires is generally withheld from communications intended for the public, and doubtless Lillian will object to the publication of the little "bragging" she does on herself, however she might be pleased at compliments bestowed on her efforts by others. But she is so busy she has scarcely time to write the regular letters to Lucifer which she expected to send, and her friends in America to whom she does write feel that her other friends among the many readers of Lucifer should not be deprived of information of the work she is doing in England and Scotland, and of the interest that is felt in Great Britain in the cause of social freedom.]

#### Another Personal Letter.

MY DEAR MR. HARMAN: I herewith send you five hundred dollars for the support of Lucifer. That is, if to the one dollar I enclose, four hundred and ninety-nine other readers of Lucifer will each add one dollar, my contribution, as figured out by your recent correspondent, will amount in the aggregate to the larger sum named.

I am willing to do this, not because I am prepared, as you know, to accept and advocate the doctrine of political and sexual anarchism, but because I believe in the free discussion of all questions affecting mankind and want to see the world liberated from all narrow-minded prejudices so that everybody may freely think and speak out their thoughts. Lucifer is one of the agents aiding in the accomplishment of this desirable end, and hence my desire to see it prosper, though not agreeing in particular with its special tenets.

From earliest childhood I have leaned towards liberalism and independence of thought. For several years I have devoted much attention to anarchism and the sex question ("sexology" is a horrid word philologically), but I must confess that all the arguments have not convinced me. But still I learn a great deal from the writers in this particular line—Lucifer especially. Certainly I have been disabused of many misconceptions regarding these doctrines and their advocates. But so far, they still appear to me as "crank notions—confessing at the same time to holding views which by others are pronounced "cranky."

But never mind; the cranks are the independent thinkers, and while their notions may not find acceptance their work leaves its permanent impress for good—something good, though different from what they intended—finally will come

out of it all. Last Sunday Frank Crane, the "bigoted-liberal" preacher, made some good remarks on this point (see "Record" of Monday).

As to the Lucifer doctrines, I suppose you know that theoretically I believe them correct, but as long as man is what he is, those theories cannot be carried into practice without blotting out civilization. All we may hope for is to relieve communities or nations from governmental supervision in proportion as the masses—not the few highly advanced individuals—grow in the capacity of self-control and altruism. Remove government now and you will have anarchy in its most hideous form, and a rapid reversion to savagery. You know that the bonds that bind us have been loosened slowly but surely as the masses have risen in the intellectual scale, and that same process still is operating, and these processes must be supported by the well-wishers of the race.

Let evolution do its part, and let us do our part in this evolution. Cataclysms are only destructive.

Very truly yours, ADOLF G. VOGELER.

Chicago, June 23.

[As in the case of the Youmans letter, to which he refers, I know the author of this letter, and know that Mr. Vogeler was not prompted by suggestions from this office to second the motion of Mr. Youmans. An editor himself Friend Vogeler knows something of the difficulties that hedge the pathway of the journalist who publishes a paper that antagonizes popular prejudices.]

M. H.]

### Marriage and Evolution.

BY S. R. SHEPHERD.

If any Luciferian misunderstood me—inferred that I was whooping it up for some particular brand of sex relation as against all others, I am sorry. My sympathies are always with the under dog in the fight. In the struggle for existence between duality, plurality, variety, etc., I would, if I had my way, generously and courteously keep them all even, but nature, unfortunately, takes counsel with no one but herself. She proposes to umpire the game and not in conformity with any code of etiquette, preamble and resolutions or advice suggested by us social reform kickers. We are ignored entirely.

More scientist and philosopher than creedist or sectary, I have no will, purpose or aspiration of my own not in sweet accord with nature. Her ways are my ways. If she says variety is best on general principles, I say so "needier." But the trouble with a good many reformers is that they think themselves wiser than nature. The Onida varietists, for instance, were hell-bent upon uprooting every human instinct. Members were forbidden to love one person more than another. To "mate" was a crime. They had spies smelling around, and if they caught you manifesting any special liking you were yanked before the inquisition. Even the mother love was cruelly crushed out. If the varietists were in the majority and made the laws, would they be less intolerant than were the dualists?

Systems of religion and of marriage are not analogous, as the latter has all to do with the propagation of our species, and the former nothing.

Mr. D.'s statement that "the Catholics are slowly wearing away," while irrelevant, will be news to all. A superstructure or argument based on premises so frail as—"varietists can 'convert' monogamists," but conversely, monogamists cannot convert varietists, really ought to be propped up on all four sides with biblical texts or something else not amenable to critical analysis. I had always supposed that "conversion" was a rule that worked both ways and made dubious progress in any direction. While the varietists are converting the monogamists what will the monogamists be doing?

As a factor involving the problem of marriage, conversion is a broken reed. It is a "stand-off." No amount of "argifying" will eliminate the mating instinct from a man or woman. It

is beyond the reach of logic. You might as well try to eliminate a duck's proclivity to swim. Beliefs may yield to suasion but instincts never.

Our marriage laws are unjust and invasive in many respects and should be made better, but they are not as bad as they might be. Is it not possible that opposition may be of such kind, temper or degree as to provoke greater restriction? A year ago a couple in this city published in the papers a common law marriage compact and lived together unmolested. The publication was an indiscretion, but fortunately provoked no trouble.

It is better to go around a boulder than to blow it up. Laws can be evaded with impunity, I know, by wise and discreet people, and the divorce court is always available. My first resort thereto was a twelve minute case, my second and last took seven. Both were mutual. In the latter the madam asked for a certain sum, it being one-half of mutual gains, as per ante-nuptial contract, but when I offered to nearly double it she refused to accede, declaring it unfair. After some quarreling, however, she accepted, but later loaned me \$1,000 at interest for a nest egg. The day after the divorce I took her riding and the second day took her to the depot and kissed her good-bye. She went to California and soon married a howling churchite named Billis in Los Angeles. A few months later she wrote me that having found a soiled pair of my socks among her things while unpacking she had preserved them intact and thought more of them than she did of the entire wardrobe of her then lord and master, with his soul and body thrown in for good measure. Certainly not a very good record for piety.

Our institutions are as good as the people who make them. A stream cannot rise above its source. Of course it is hard on the more developed and civilized few, but institutions develop to fit the majority, not the few.

Leavenworth, Kan.

### Sociologic Lesson. No. LXVII.

BY HENRY M. PARKHURST.

PRECEDING THE PHALANSTERY. In the unitary dwelling supposed embracing nothing which is not already more or less exemplified in flats and hotels, there are introduced a refectory, a laundry and successively such other industrial pursuits as are needed for the convenience of its residents. The increased social advantages and conveniences attract more than the building will hold and either it is extended or another is erected in close proximity to it. It is found that there is an increasing demand for tenements in which the isolated kitchen is dispensed with, for single rooms or suits of rooms for those who are satisfied with the public tables. Thus the principal economies and advantages of a socialistic home become available; but thus far wholly through private enterprise and without the organization of labor. All being disposed to be just there is no antagonism; and all being disposed to accumulate there is no want.

### "Some Social Problems."

From "Freedom," London, 7 Lamb's Conduit street.

The Presidential address of Lillian Harman, president of the Legitimation League, has been published in pamphlet form, making a document of very considerable interest. Herself an advocate of "freedom in sexual relationships," the author announces her purpose, and at the same time gives good reasons for the faith which is in her. In an age of specialization she is a specialist who proposes to concentrate her fire on the fortress of sexual slavery, always keeping in mind that this slavery is a part of that general exploitation which is a great lasting blemish on our social body. And further, she holds that we need freedom from sexual slavery to initiate freedom in social relationships in general, because the highly artificial attitude of the sexes toward each other today prevents a mutual recognition of the advantages of freedom in general. When the bar-



riers between the sexes are broken down, we may hope that the problem of liberty will move forward to its solution, and that large benefit to the individual, which the social organization is fitted to develop, be achieved.

The dexterity with which the small pitfalls dug for her feet by the critics of sexual liberty are avoided by the author of this pamphlet is brilliant. The wonder in cramped and narrow minds over what would become of us if sexual liberty were gained is given its well-deserved castigation of contempt.

The title of the address is "Some Problems in Social Freedom," and is issued from the office of "The Adult," 16 John street, Bedford Row, London, W. C. The price is three pence.

W. F. BARNARD.

[The same can be had at Lucifer's office; price ten cents, postpaid.]

### To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
Do We Live, Do We Love, Platt,	\$1.00
Women, Love and Life, Platt,	\$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

### VARIOUS VOICES.

E. H. Underhill, Somerville, Mass.—I enclose one dollar on Lucifer. Wish I were able to send you one thousand dollars instead of one, and thereby enable you to make it a sixteen-page paper. The cause deserves it. No doubt you have many subscribers who feel that way.

Abner J. Pove, Jones' Book store, Portland, Ore.—After being incarcerated thirty-seven weeks in County Jail, Portland, Oregon, I was let out June 8, some three or four days before the shortest time had passed for which I was sentenced. I am now homeless, only as the whole world is my home. I have had my photo taken and now all who want one can have it sent to them on the receipt by me of an order for it, accompanied by four cents in stamps to pay postage thereon, and any other amount that the person ordering feels like contributing to aid me and the cause for which we have been persecuted. The bright sunshine, the pure air, the delicious odors and bright flowers, are great and beneficial treats to your Pantarchian friend.

John A. Lant, Tarrytown, N. Y.—I hope the enclosed dollar will arrive with at least five hundred others by July 1. The suggestion of Henry W. Youmans is adopted by me. The intimidation of Mr. Bedford in England will, I hope, cause him no inconvenience, and will help the cause there. Send me "Bar Sinister."

["Bar Sinister" is the name of a three hundred page book giving an account of the "Biennial Proceedings of the Legitimation League," and is of special interest just now when the secretary of that organization is being prosecuted for his cham-

pionship of freedom of speech, and of the right of free investigation into the root causes of immorality, imbecility and crime. The book contains an extended account of the "Great Lancaster Case"—in which a bright and brave young woman was confined as a lunatic simply because she ignored conventional marriage laws and customs. It also contains a brief account of the prosecution and imprisonment of Lillian Harman and Edwin C. Walker for a similar offense. The price of this superbly printed book of 307 pages, illuminated cover, with four full-page portraits—Edith Lancaster, J. C. Spence, J. Grevez Fisher and Lillian Harman, is only twenty-five cents postpaid.]

Addie S. Collom, 1734 N. 21st street, Philadelphia, Pa.—The greatest sins are those committed against one's own soul.

The world says: It is sin to love, and to bear healthy, normal children—outside the marriage contract. The individual says: It is sin to marry and bear sickly, morbid children; the results of indifference, hatred or disgust.

The world says: It is sin to leave an unloved husband or wife. "Whom God has joined together let no man put asunder." The individual says: It is sin to continue living with an unloved husband or wife. "He that continues in ignorance and mistake, it is he that receives the mischief."

The world says: It is sin to refuse to accept with blind faith the teachings of Christianity. The individual says: It is sin to pretend to believe what reason refuses to accept.

The world says: It is sin to seek All-Knowledge. The individual says: It is sin to be willingly ignorant.

The world says: It is sin for woman to sell her body for money unless she receive in part payment the holy bonds of matrimony. The individual says: It is sin for woman to sell her body at any price. Love is a free gift and a contract without love constitutes sale.

The world says: It is sin to be found out. If black is black, paint it white. The individual says: It is sin to pervert truth.

"And this above all—to thine own self be true; and it must follow as the night the day, thou canst not then be false to any man."

J. W. Morris, Summerland, Cal., June 16, E. M. 298.—You offer premiums for prompt renewals. I thank you for your kindness, but I can't accept it. It is too much like taking funds out of my own business, for Lucifer's work is mine and I only wish I were able to help more. I'm a victim of our present robber system, and am allowed only enough to keep me in working condition. I think the martyrs of old, who were put to death for truth's sake, suffered less than those of today who live a lingering death fighting for humanity. The church is the greatest evil that has ever cursed the human race, and has always been a mill-stone around the neck of progress. Since the advent of modern Spiritualism, E. M. 248, the world has made greater progress than in all its previous history. This fact is beyond dispute. Our present financial system, together with the church, marriage and other kindred evils, is, by the inevitable laws of evolution doomed to the same fate as the inquisition and witchcraft. Every cent of interest, rent and profits is that much robbed from labor. A man may go to Alaska and come back with \$100,000 in gold. Under our present system he has a mortgage to that amount on the products of labor without having produced one cent of wealth and with the assistance of our interest laws he can live from the increase and thus make the debt perpetual.

In my estimation, the millionaire is not so worthy of respect as the highwayman. The latter risks his life to get his plunder. He may succeed or he may not. The millionaire runs no risk. He makes the laws of the country, sits back in his luxuriously furnished palace—also robbed from labor—and uses a portion of the dopes of our present system to gather in the products of the others and hand them over to him. Why are things so? Just because we are such ignorant fools as to allow it.

## 717.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Lucifer's specialty is freedom of women from sex slavery but under our present system how is a mother to support her self and child when there are millions of able-bodied men who can't make a living for themselves? I'm ready to admit that, all things considered, marriage is no protection to a woman, but is often an extra burden. Both reforms must be brought about together. The laborers of the country should unite and contend for one thing, viz.: *The referendum*. When they get that, they can take the lines in their own hands and do the driving, but until they get it they may expect to be driven.

Wishing you success, I am yours for the rights of humanity, peaceably if possible, forcibly if necessary.

## A COUNTRY GENTLEMAN.

34 years young; owner of a beautiful country seat in the mountains; 1,500 feet altitude; 3,000 fruit trees; choicest and best acclimated varieties—wants correspondence with a lady, healthy, well formed, dark eyes and hair, not over 35 nor under 30 years, who either understands or is interested to learn and put into practice the art of Vegetarian and Frugal living and care for a pleasant home. One who is a good, clear, honest thinker, a lover of nature, freedom and mental growth—and musical preferred. Address X, care Lucifer.

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Women who would like gentlemen for respondents and who feel free to answer all returns, will send name and address and two two-cent stamps to ELMINA DRAKE SLENNER, Knoxville, Tenn., Va.

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Send three two-cent stamps, lock of hair, age, name and the "radical symptom and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson Barker.

Box 122, San Jose, Cal.

## Free Society

is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 10 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Now, 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

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to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a complete book to 'Vital Force' and a six months' subscription to 'The Modern Philosopher' Address 228 Fourth Ave., Knoxville, Tenn.

## "Loma"

A CITIZEN OF VENUS, by Prof. Wm Winsor. A story of a passing interest largely devoted to sociologic and sociologic problems. Like *Belamy* in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sociologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.

## The Outcome of Legitimation.

By Oswald Dawson. This story, appearing in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they say was "bad enough, but we are printing that and decline to print any more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

## WHAT THE YOUNG NEED TO KNOW.

A primer of Sexual Nationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.


## LOVE AND THE LAW.

By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 50 or 100 per dozen.

## WOMEN.

LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this unapologetic little book has been published in our time. It is so beset with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, \$1.00; this office.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., NO. 27.

CHICAGO, ILLINOIS, JULY 9, E. M. 298. [C. E. 1898.]

WHOLE NO. 718

### What Is Indecency?

If chaste Godiva we had seen  
In nakedness,  
If had seen purity; and you indecency.  
If chaste Godiva we had seen  
In robes arrayed,  
If had seen purity; and you indecency.  
If chaste Godiva's house we passed,  
THROUGH THE BRICK WALLS  
If had seen purity; and you indecency

—William Platt.

### METHODS OF PROSECUTION IN ENGLAND.

Lillian Harman Writes of the Bedfordshire Case and of Seeing One of Sergius Stepniak's Plays.

London, England, June 18. I send you press reports of the Bedfordshire case. It seems that the prosecution is not yet all in. They do things in a wholesale manner over here—this is evident from the conduct of this case. George Bedfordshire is charged with selling a certain book, but it seems that "The Adult" and "The Outcome of Legitimation" are to be dragged in also, though what they have to do with Havelock Ellis' book is not apparent.

I was not present at the trial. Had I been I should not have gone out unless ordered to do so. Sir John Bridge is evidently incapable of judging intelligence when he sees it. He and his kind are a survival of past ages of ignorance and superstition. It is a horrible thing that the lives and liberty of good men like George Bedfordshire are at the mercy of men with such perverted and distorted minds as the judge manifests.

The statement made by Detective Croxton at the last hearing is surely a misstatement of his or of the reporters. It is incredible that Mr. Bedfordshire would say anything of the kind. As a matter of fact Mr. Bedfordshire sold very few copies of the book. It seems now that it will be a big fight. I think an attempt should be made to raise some money in America for it.

There is more liberty in the United States than here, though that is saying very little. The police are in everything over here. We have a large picture of the Legitimation League dinner and one of the most prominent faces there is that of Inspector Sweeney, who arrested Mr. Bedfordshire! In conversation after the arrest he told me he had never attended any of our meetings. As a matter of fact, he attended nearly all of them. Truthfulness is evidently not prized by the genus detective, except in

others. It is astonishing what untruths they will tell, even when there is no occasion for it. They seem slaves to habit.

I send a programme of a play by Stepniak which I saw yesterday. I never saw a play that moved me more deeply. I think it was quite a success. The audience was very enthusiastic. This could not have been, fifteen years ago; and in Russia, of course, it is impossible now. It is encouraging and yet discouraging. The work must be done over and over again. If it seems that liberty is gained in one direction it is immediately smothered in another. I expect to sail for America June 30. LILLIAN HARMAN.

The two extremes of tolerance and intolerance are certainly to be seen in Old England. To read of the prejudiced and bigoted rulings of Sir John Bridge one would think Britain had swung back to the middle ages. Then to turn to the audience attending and applauding a play written by Stepniak, the Russian revolutionist and nihilist, one would think that nation the most enlightened and fair-minded in the world. The program sent by Lillian contains the names of the following persons who consented to act as the general committee for the performance which was given for the benefit of Mrs. Stepniak who received the entire proceeds:

The Countess of Warwick, Lady Battersea, Mr. W. P. Byles, Mr. Walter Crane, Hon. Gilbert Coleridge, Mrs. Dryhurst, Dr. Garnett, C. M. G. Mr. J. F. Green, Mr. Atherley Jones, Q. C., M. P., Mrs. Ashton Johnson, Prince Kropotkin, Mr. T. Lough, M. P., Mrs. Carl Meyer, Mr. Felix Moscheles, Mrs. Felix Moscheles, Miss Esther Palmer, Miss Payne Townsend, Mr. E. R. Pease, Mr. F. H. Perrie, Prof. Yorke Powell, Mr. L. Rothe, Mr. Edward Rose, Mrs. Charles Rowley, Mr. Charles Schwann, M. P., Mr. G. Bernard Shaw, Lady Henry Somerset, Mrs. May Spurling, Miss Ellen Terry, Dr. John Todhunter, Mr. H. Beerbohm Tree, Dr. Spencer Watson, Mr. Charles Wyndham.

Think of Lady Henry Somerset serving on a committee at a revolutionary play along with Prince Kropotkin, the Russian nihilist and communist anarchist! The world does move. The prices of admission ranged from one shilling for gallery seats to four pounds and four shillings for private boxes. How many people in America would pay \$20 each for private boxes to see an anarchistic play written by an anarchist and presented for the benefit of the author's widow? The program also announces that "Photographs of the late Sergius Stepniak are to be had of the attendants, large size, £1, 1s; cabinets, 2s, 6d." What author, statesman or warrior is so honored in America that his pictures could be sold for \$5 each at an entertainment for the benefit of his widow? And this honor to Stepniak in a country that produced a Sir John Bridge!

Have you not heard how it has gone with many a good cause before now? First a few men heeded it; next most men condemned it; lastly all men accept it; and the cause is won!

—WILLIAM MORRIS.



### Help Fight Freedom's Battle.

The war is on. The great assault on freedom is not in Cuba, but in England.

The strategy board of the Army for the Promotion of Ignorance has singled out the Legitimation League for its main point of attack. The arrest of George Bedborough, secretary of the league, on the nominal charge of selling an "obscene" book, is but the beginning of an attack on the liberty of the press in England.

The book he is accused of having sold is a scientific work by one of the foremost scientists of England. The object of the arrest of Comrade Bedborough was not to stop the sale of Dr. Ellis' book, but the sale of the book was made an excuse for Comrade Bedborough's arrest.

This was made clear at the preliminary trial when the prosecutor announced that the Legitimation League was "really a conspiracy against the system of legal marriage."

Freedom is on trial in a court confessedly biased against it.

The powerful machinery of the government is in the control of the enemy.

Some of the brightest and noblest men and women of England have joined in the protest against the outrage. Among them are George Bernard Shaw, the socialist and most famous of London's dramatic critics, who has contributed £50 to the defense fund; Walter Crane, the eminent artist, socialist and poet; Robert Buchanan, novelist, and others of equal prominence.

The enemy is rich. It has power to tax even the friends of freedom to help pay for this prosecution for the suppression of freedom. Voluntary contributions must pay the expenses of the defense.

Every lover of freedom in America should feel an interest in the Bedborough case, for the cause of Freedom is one and is not divided by geographical lines. Come to the rescue. Give what you can afford to help fight the battle for progress. Money for this purpose sent to Lucifer will be forwarded promptly to the treasurer of the defense fund in London.

Following is the call for aid sent out by the secretary of defense committee:

#### FREE PRESS DEFENCE COMMITTEE.

An attack upon the freedom of the press has been made in the arrest of Mr. George Bedborough, honorary secretary of the Legitimation League, for selling a copy of Mr. Havelock Ellis' work on "The Psychology of Sex." Realizing the serious nature of this prosecution, I have been moved to call upon all friends of freedom to rally in defence of those precious rights which have been conquered at so much cost and sacrifice by reformers in the past. I am not concerned with the individual views of Mr. Ellis or those of Mr. Bedborough, or of anyone else on the subject of sex. The issue is plain. The book in question deals with sexual inversion and discusses the causes of sexual abnormality from the most disinterested and lofty standpoint. More than this need not be said. Mr. Bedborough has an unquestionable moral right to sell such a book (its price however, being prohibitive to the general public) and therefore, it is the duty of every right-minded person to stand by him at this critical juncture, to the extent of affording him that moral and pecuniary assistance which is so urgently needed to ensure an unprejudiced as well as an adequate legal defence. To this end, a Free Press Defence Committee had been set on foot, to hold a watching brief, as it were, in the interests of the freedom of the press, and the collection of funds for the defence, solely with a view to safeguarding those interests.

It is surmised that the attack upon the book in question is

merely an insidious attempt to crush the Legitimation League, the active spirit of which Mr. Bedborough undoubtedly has been. Any subsequent change of tactics by the prosecution (calculated to prejudice the defence) will not affect, I apprehend, the principle involved. The Legitimation League claims the right to decently discuss the problem of sexual relationships from all points of view, and has no concern whatever with the opinions of its individual members. This is the broad fact, however much it may have been distorted.

Amongst those who have joined the Committee, which is already numerically strong, are, Robert Buchanan, Herbert Burrows, Walter Crane, George Bernard Shaw, J. M. Robertson, Edward Carpenter, George Jacob Holyoake, William Platt, Oswald Dawson, Henry Bazzett, M. A., Edward Temple, Miss Edith Lanchester, Thomas Squire Barrett, Messrs. Jaggard and Co. (Publishers), J. B. Askew, R. Braithwaite, barrister-at-law.

Remittances, which are urgently needed, should be sent at once to the Honorary Treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, W. C., crossed London and Midland Bank, Cornhill, E. C. HENRY SEYMOUR, Hon. Sec. 51 Arundel Square, London, N.

#### Treated as a Murderer.

(Editorial in "Reynolds's Newspaper," June 12).

We hope a most vigorous protest will be made against the new Press censorship of the Tory government. A distinguished philosopher and scientific man of world-wide reputation, Mr. Havelock Ellis, writes a semi-medical work on "The Psychology of Sex," the price of which stays its sale to the multitude. Among the agents for its distribution is Mr. George Bedborough, secretary of the Legitimation League. He is arrested, his offices are ransacked by the police, and the work confiscated.

We can trace in this the hand of Mr. Robert Anderson, chief of the Political Detective Department. Anderson mingles psalm-singing and prayer meetings with the catching of dynamiters and anarchists. There being few jobs of the latter kind lately he and his merry men are trying their 'prentice hands upon the suppression of the moral dynamiters. There has been too much of this recently. A gross outrage on the liberty of the press was perpetrated when a Russian a few months ago was sent to prison for printing sentiments similar to those contained in a book issued by one of the best-known firms of publishers.

But what was our astonishment when Mr. Bedborough was brought before Sir John Bridge at Bow street to find that that worthy actually refused him bail! Bridge is a pragmatic old gentleman with a mighty opinion of his own sagacity. Magna Charta has distinctly laid down the rights of untried prisoners, and among these is that persons shall be entitled to bail, and that bail shall not be oppressive. The Lord Chief Justice and other judges are constantly lecturing the inferior magistracy upon their neglect to adequately recognize this constitutional right. Judges in chambers have no hesitation in overriding the underlings of the bench when they refuse to grant bail. This was an exercise of discretion which was only intended to be used in the case of murderers and persons whom there is good reason to believe would make good use of their liberty to escape.

Will the Solon of Bow street tell the public why, after first refusing bail, he a few hours afterwards granted it? This is his own self-condemnation, as if bail were permissible on Thursday it was equally allowable on the day of the arrest. We hope some member of parliament will ask a question on the subject in the House of Commons. It seems to us one of the most serious encroachments on the rights of the subject which we have noticed in recent years. If it is allowed to pass, we shall have further experiments in the same direction. The matter is really of national importance.

# PROSECUTION OF GEORGE BEDBOROUGH.

Comment of London Newspapers Showing the Unfairness of  
Sir John Bridge, the Presiding Magistrate.

Following are actual reproductions of the reports of the preliminary trial of George Bedborough, secretary of the Legitimation League and editor of the "Adult," on the trumped up charge of selling an "obscene" book, as published in several London newspapers. Comment on the proceedings appears elsewhere in this issue of *Lucifer*, but attention may be called here to the attitude of the presiding magistrate, a nobleman (!), who warns "decent" women to leave the court-room before the counsel reads passages from the book in question, thereby clearly indicating, even before hearing the evidence, that he believed the book was obscene.

As the women present were more sensible than the magistrate and preferred to judge for themselves whether the passages to be cited were really obscene, they quite properly paid no attention to the judicial autocrat. Then the great indecent boor on the bench gratuitously insulted these decent and fair-minded women by saying he "felt sure" they were "not persons of ordinary intellect." Measured by the standard of Sir John Bridge he was right. They were certainly persons of extraordinary intellect.

THE "SEXUAL INVERSION" PROSECUTION—SIR JOHN BRIDGE AND THE WOMEN IN COURT.

[Pall Mall Gazette.]

Sir John Bridge sat specially in the Extradition Court at Bow-street to-day to continue the hearing of the charge against George Bedborough, publisher, of John-street, Bedford-row, who is accused of having published an obscene libel in a book entitled "Sexual Inversion," with the intention of corrupting the morals of her Majesty's subjects. This book, which is published by the University Press (Limited), is the first of a series entitled "Studies in Psychology of Sex" by Mr. Havelock Ellis, the editor of the "Contemporary Science Series." This prosecution has excited great interest among members of advanced societies. Among the persons present in court were Mr. H. Ellis, the author of the book in question; Mr. G. W. Foote and Mr. Charles Watts, the well-known Secularists; Miss Edith Vance, Secretary of the Secularist Society; Mrs. Thornton Smith, Mr. J. M. Robertson, Mr. Oswald Dawson, the founder of the Legitimation League; and Mr. Henry Seymour, the secretary of the Free Press Defence Committee, who has taken up the defence of the accused.

Mr. Danckwerts (instructed by Messrs Wontner) appeared to prosecute for the Commissioner of Police and Mr. Horace Avory defended. Mr. Danckwerts, in his opening, stated that the defendant was the honorary secretary of the Legitimation League, an association that appeared to be composed of both male and female members, and the editor of a paper called *The Adult*. He proposed to call evidence on the present occasion to prove the publication of the book in question by the defendant, and then to show from the work itself that it was an obscene libel, and calculated to corrupt the morals of any persons into whose hands it might come. As to what was an obscene libel, counsel quoted a decided case tried before Lord Chief Justice Cockburn in connection with a book entitled "The Confessional Unmasked," where it was laid down that no matter what the object of the book was, if the matter it contained was calculated to corrupt the minds of young persons, or was at all suggestive, it was an obscene libel.

Council then proceeded to read from the rules of the Legitimation League, and said that these rules were really a conspiracy against the system of legal marriage. He quoted the following passage from the rules: "The adult lives to learn as well as to teach: he takes nothing for granted except free-

dom." As to the term "sexual inversion," Mr. Danckwerts said he hardly knew how to describe it, but proceeded to give a definition which, he said, he had arrived at after reading many passages in the book.

Mr. Avory protested against Mr. Danckwerts giving his opinion on the work. He might read any passage or passages from the book itself, but he (Mr. Avory) objected to this interpretation, which he did not admit was a correct one. The contention of the defence was that it was a scientific work.

Mr. Danckwerts said he had read the preface to the book and failed to find anything of a scientific nature in it. He had read the book itself, and had no hesitation in saying that he should be able to prove that it was of an extremely suggestive character, and calculated to corrupt the minds of those into whose hands it came.

Counsel was then about to read passages from the book when Sir John Bridge said, "We are now about to hear that which no decent woman ought to hear, and if there is any woman in court with any decency at all in her, she will at once go out. She, of course, has a right to stay if she wishes, but I feel sure no decent woman will remain in court while these things are being read."

There were several women sitting on the front seat reserved for the public, but no one moved.

Sir John then added that he wished to conduct the case in such a way that the morals of no person would be injured. He felt sure that those persons who had remained in court, after what he had said, were not persons of ordinary intellect. Had they been they most certainly would not have remained to hear a case like the present one.

Mrs. Jane Hawker, housekeeper at 16 John-street, Bedford-row, said the defendant occupied five rooms on the ground floor. The front room was used as a sitting-room, and books were sold there. The name of the Legitimation League was on a plate on the door. The defendant's wife lived with him there. When he was away the witness used to sell books for him. The paper called *The Adult* was what was most asked for, but she sold about three copies of the book, "Sexual Inversion," two to the trade at 8s. 4d. each, and one to a private individual at 10s. She gave the money to Mr. Bedborough.

In cross-examination the witness said there was nothing outside the house to show that books were sold there, and the front door was always kept closed. Plenty of people had inquired of her how to communicate with the University Press, and she always referred them to Watford. There was some one staying in the defendant's room while he was away, just before his arrest. The defendant had been there since February. The name of the University Press had been on the door for twelve months before he came.

Re-examined: The witness said the person in the defendant's rooms while Mr. Bedborough was away was Mrs. Lillian Harman, president of the Legitimation League.

Can you tell me who was the University Press?—Dr. de Villiers.

Is he one of the committee of the Legitimation League?—I can't say, sir.

Have you sold any copies of this pamphlet, "The Outcome of Legitimation"?—Yes.

Mr. Avory: Do you suggest that this is an obscene pamphlet?

Mr. Danckwerts: Yes, I do. Have you sold any of this, the January copy of *The Adult*?—Yes.

Mr. Danckwerts: I charge that to be obscene too.

Mr. Avory: Is there any that you do not?

The February number of *The Adult* the witness said she had also sold, and here Mr. Danckwerts dubbed as obscene a portion of an article entitled "Phillis," by William Platt. This number also contained some extracts from the book "Sexual Inversion."

George Edward Deed, clerk to Messrs. Hirschfeld Brothers,

publishers, of Bream's-Buildings, Fetter-lane, spoke of buying two copies of "Sexual Inversion" from the last witness by instruction of his principals. The books were for export to Central America.

Detective-sergeant Croxton said that on May 17 he went to 16 John-street to purchase a copy of the book, "Sexual Inversion." He was served by a servant aged about sixteen. For his own reasons he raised a question as to the genuineness of the book, and she fetched the defendant who came with the book in his hand. The witness said: "I had some doubt as to whether this was the book I asked for. It does not seem the same that you sent to a friend of mine in Liverpool." "Yes it is," said the defendant. "This is the only work of its kind in existence, and I am the only person selling it. If you write for your friend's copy you will see that it is the same. We sell a great many, and you couldn't always get them."

The case was again adjourned, bail being allowed as before.

CHARGE AGAINST A PUBLISHER.

("Reynolds's Newspaper," June 12).

At Bow street Police Court on Tuesday morning, Sir John Bridge sat specially in the Extradition Court for the further hearing of the charge against George Bedford, publisher, of John street, Bedford row, of publishing an obscene libel in a book, entitled "Sexual Inversion," with the intention of corrupting the morals of H. M. subjects. This book, which is published by the University Press (Limited), is the first of a series entitled "Studies in the Psychology of Sex," by Mr. Havelock Ellis, the editor of the "Contemporary Science" series.

The case has excited great interest amongst the members of advanced Societies and amongst those in court were Dr. Havelock Ellis, the author of the book; Messrs. G. W. Foote and Charles Watts, the well-known Secularists; Miss Edith Vance, secretary of the Secularist Society; Mr. W. F. Barnard, an American poet; Mr. Oswald Dawson, late president of the Legitimation League; Mr. John Turner, a well known Anarchist speaker, and Mr. Henry Seymour, secretary of the Free Press Defence Committee, which has taken up Mr. Bedford's defence.

On the application of Mr. Avory, who explained that he had only been instructed for about half an hour and had had no opportunity of reading the book, it was agreed that only formal evidence should be called on this occasion and the opening should be deferred until the next hearing.

Sir John Bridge, turning to Mr. Avory, said that he thought he ought to say at once that since he had granted bail there had been found in the prisoner's rooms books of the ordinary and worst sort, with pictures of the lowest possible kind, and that that might make a difference to his granting bail.

Mr. Wontner said that there was one witness who had come from Liverpool and whom he should like to call at once.

Frederick William Hardesty, who said he was a clerk, aged eighteen, of Windsor road, Liverpool, stated that in March last he saw an advertisement in the "University Magazine" of a book entitled "The Blight of Respectability." He wrote to the University Press for a copy of this book, enclosing 2s. 6d. He afterwards received a copy of the book, "Sexual Inversion."

Sir John Bridge: Did you read it?

Witness: No; the pages were uncut.

The witness continued that he returned this book to the University Press, Watford, with a letter asking that the postage (5d) should be refunded to him. In reply he received a letter, but he said he could not say how it was signed.

Mr. Avory objected that this evidence bore no relation to the prisoner.

Mr. Wontner said that he could prove that the prisoner in fact bore the closest connection with this business at Watford.

On this understanding the witness' evidence was continued.

The witness said the letter enclosed five stamps and the book he had ordered, "The Blight of Respectability," was sent

with an apology for the error in sending the other. He could not say who signed the letter.

Sir John Bridge: Did you show the book "Sexual Inversion" sent you in error, to any of your friends?

Witness: Yes, to the Rev. Martin Cave, the curate of my parish.

Mr. Humphreys said that he wished to state that the author of this series, "Studies in the Psychology in Sex," was present in court, and he took all responsibility for the authorship of the work. Of course he knew nothing of the other matters mentioned that morning.

Sir John Bridge replied that this had nothing to do with the present case. A medical man might be the author of such a book without its being considered wrong, but it was different for another man to publish such works amongst all sorts of people.

Mr. Wontner said that this might be a case where *Qui s'excuse s'accuse*.

Mr. Humphreys: Oh! no, no.

Sir John Bridge: The less attempts at excuse we have here the better.

Detective Inspector Sweeney recalled, said that on searching the defendant's bedroom at John street he found the two photographic scrapbooks produced, containing obscene photographs.

Mr. Avory: That is, in the witness' opinion.

Cross-examined: There was nothing to show that these or any such books were offered for sale. There was nothing on the outer door of the house to show that anything was sold there.

Mr. Avory asked the Magistrate if he saw any reason to alter his decision as regards bail. He would say at once that with regard to this book the defence would be on a matter of principle that this book was not an obscene work, but a scientific work.

Bail was allowed as before and the prisoner was remanded.

### The New Press Censorship.

TO THE EDITOR OF "REYNOLDS'S NEWSPAPER." SIR: There is a note shortly to come before the magistrates which promises to be a serious one and to which I therefore wish to draw attention. I refer to a charge brought in reference to Havelock Ellis's book on "Sexual Inversion," a medico-philosophic work dealing with a hideous vice said to be only too rife in our public schools. That such a book, properly read, ought to be conducive to the stamping out of such vice is obvious; the reputation of the author stands very high; the charge of obscenity brought against this work needs very serious consideration.

Equally important is the fact that the charge is not made against the author of the book but against one of the agents selling it—namely, Mr. Bedford, the secretary, be it noted, of the Legitimation League. Under cover of the warrant against Mr. Bedford, the League offices were raided by the police and a number of books and private papers carried away for examination. This fact makes it look as if the attack on the book were merely a pretext for the raid on the League.

A most important question of principle is here raised. The Legitimation League holds views which are very unpopular, and to which I myself, be it remembered, am thoroughly opposed; but I am still more opposed to the persecution of the honest minorities merely because they are minorities.

The whole question turns upon this: Is the Legitimation League straightforwardly working for its principles, whatever these principles may be? If so, every honest man of every shade of opinion is bound to allow in them free discussion of their opinions and must stand up against this prosecution as an unjustifiable breach of the rudimentary principles of toleration, being certain that the prosecution of really honest men never did any good to any cause. On the other hand, the police may show that underhand methods were employed by the League. If they can prove this they will enjoy the thanks of every decent man for their interference.

But it must be distinctly felt that unless the police can show want of good faith on the part of the League, their action in the matter will be tyrannical and harmful. I am, I repeat, a consistent opponent of the doctrines of the League, but I should consider myself disgraced if for that reason I tried to deter them from fair play.

Sincerely yours, WILLIAM PLATT.

As woman is first in all progress it follows she is first to be redeemed, and then to be the redeemer of the race. Were the women of the whole world what they should be, in health, wisdom and womanly worth, the work of human redemption would be at once accomplished.—*Hall's Journal*.



## Sham Soldiers.

Most preachers talk of fighting  
The enemies of God,  
But never talk of righting  
The wrongs of flesh and blood,  
They talk of holy battle  
Of blood and ghastly fear,  
As tho' men were but cattle,  
And God a beast of war.

They never talk of fighting  
The crime of human greed;  
They never talk of righting  
Our social wrongs that bleed;  
They never talk of preaching  
God, thro' helping toiling poor;  
They never talk of reaching  
Christ's love for justice pure.

Success to them means dollars.  
'Tis not in doing good;  
They wear the tyrant's collar,  
Dipped in the wage slaves' blood,  
Their war is all with Satan,  
A figment of their mind;  
On fraud and sham they fatten,  
Like drones among mankind.

Ah, is it any wonder  
That Christ has died in vain,  
When churches share the plunder  
Of those who live for gain?  
If this old world depended  
On such a brood as they,  
Our wrongs would not be mended  
'Till earth has passed away.

—Man Without a Soul.

## Plumb-Line Penographs.

BY H. C. WALKER.

Robert Catherwood was married eleven years ago. After an interval of nine years he married another woman. A short time ago the second wife found out about the first marriage and hunted up "the other woman." There was a three-cornered fight, which was ended temporarily by the suggestion of the man in the case that both women live with him in the same house. Armed peace prevailed for about a month, when there was another fight and then the matter got into the courts. All this is instanced here merely to give the opportunity to quote in its proper connection a remark made by Mrs. Catherwood No. 2. She said: "I could not get along with the other woman because we could not agree as to whom Robert belonged." Thus is succinctly stated the cause of a great many wars, marital and national. Two or more usurpers go to bludgeoning or cutting throats in the attempt to determine the ownership of a piece of property, human or geographical. They want to know if a certain man or woman or a community "belongs" to A or B or C. It is taken for granted that he or she must "belong" to something other than him- or her- or itself. To be owned is assumed to be the natural and inevitable state. It is rank heresy to hold that a man or woman or small group does not "belong" to some superior power. Often the ownership is mutual, as in marriage, and in republics and democracies. Those who are denied the right and opportunity to rule themselves are deemed perfectly competent to rule others. To the wife "belongs" the husband's body, but not her own. The wife's body "belongs" to the husband, but such unlicensed use of his own as he enjoys he steals. No doubt Mrs. Catherwood No. 2 would be inexpressibly shocked if told that Mr. Catherwood "belongs" to neither her nor Mrs. Catherwood No. 1, and that neither she nor Mrs. Catherwood No. 1 "belongs" to Mr. Catherwood. Yet I affirm that each person belongs to him- or herself only, and that to the acceptance of this fundamental principle of rational sociology the world will come at last if the world comes at last to civilization.

A pretty little domestic tragedy or comedy has been on the

boards in Williamsburg, N. Y., for four years. When the scene opens, Louis B. Bleil is a bachelor with considerable property. He marries; his wife persuades him to sign his possessions over to her; she buys him a ticket and ships him to Europe; after a long stay he returns; he tries in vain to get back some of his property; she tells him to go to Europe again; he refuses, tearing up the steamship ticket she gives him; then he goes to her sister, Mrs. Courtrade, and tells her that he is going to disfigure his wife's face with carbolic acid; later, he is seen haling Mrs. Bleil into court for cowhiding him; the accused woman tells Magistrate Lemon about the carbolic acid incident; this revelation sours the court on Bleil and the cowhiding complaint is dismissed. The curtain drops. Moral? A fool and his money are soon parted. There is another moral, and it will be found stated in the answer to this second question: Why did Bleil deed his property to the woman? Because he expected a *quid pro quo* in the form of her exclusive sexual favors. It was a case of buying and selling, but she was sharp enough to sell him without making a permanent delivery of the goods promised him in the bill of sale of herself. She was "cutter" than most women of her class within or without marriage.

The New York "World" ventures the opinion that the case of Robert Catherwood, upon which I have commented elsewhere, "Goes far to justify the theory of a natural tendency in the direction of polygamy." Either polygamy or polyandry is a far more "natural" state than monogamy, if we are to call that the most "natural" relation of the sexes which has been sincerely entered into by the greatest number of persons. Both of the poly-forms of association have been and still are widely practiced, the two chief determining causes of this state of affairs being sexual desire and economic necessity. Broadly speaking, where the means of subsistence have been limited the polyandric form has been the dominant one, while abundant and easily procured sustenance has encouraged polygamy. From these facts I deduce the conclusion that the economic emancipation of the masses and the improved tillage of the earth through scientific agriculture will tend inevitably to the establishment of free polyandry and free polygamy, that is to say, of variety.

When parents fail in the guidance of their children they sometimes appeal to the law to assist them. Such an appeal is a confession of moral failure. The demand that the court shall send the child to an institution is, in effect, a request for its removal from the pale of the parent's influence. Bad as such institutions often are, still it is probable that the desired removal, considering the admitted incompetency of the parent, is expedient. A case which has just come to public attention in Brooklyn will illustrate my position: Jessie Rogers, a girl of seventeen, a respected member of Greenwood Baptist church, was taken into court by her mother. The woman had been informed that her daughter, who went from home Saturday afternoon on a tandem wheel and did not return until Sunday afternoon, had spent the night at Coney Island. So she had the girl arrested, who appeared before Magistrate Brenner supported by her pastor, her Sunday school teacher, and several other church associates and friends who certified to her good character. In her defense, the girl explained that knowing the house would be locked should they return late in the evening, they had ridden about all night on the wheel, as she "wouldn't go to a hotel for the world." She said she was very tired, as they must have pedaled more than fifty miles, and after breakfast she took a long rest before starting for home. "There was nothing improper about it, sir," she said to the magistrate, in conclusion. This functionary seemed to be favorably impressed and to be about to order Jessie's discharge, when the angelic mother of the girl handed up a letter, with this remark:

I intercepted this. My daughter had the immodesty to write it to a young doctor who had asked her to go to the theatre with him.

Instead of reprimanding the woman for her sneaking act, the magistrate's "face hardened as he read the letter, and he looked at Miss Rogers with a frown." "Do you think that is a good letter for a modest girl to write?" he inquired sternly. Of course this frightened the girl into stammering out "N-n-o," which in all likelihood was one of the self-defensive lies that power forces from the lips of helplessness. The representative of law continued: "That decides me. You must go to the Wayside Home until you are 21 years old; and I hope the discipline will have a salutary influence on you." Four years' imprisonment for one night away from home! And from such a home! We shall never know what awful things that letter contained, the letter which Jessie "had the immodesty to write" and her mother had the almost infinitely greater immodesty to hand to Magistrate Brenner. One can but wonder whether the magistrate would now be at liberty to sit on the bench and dispense injustice if he had been given four years for his every "night out." But that mother! Christ, what a zealous and useful "familiar" she would have made for the "Inquisitors of Spain!" She would have betrayed her whole family to the rack and stake on even the suspicion of heresy.

### Crude Criticism.

BY A. WARREN.

Some time ago, perhaps a year or more, the phrase "New Ideal" sprang into sudden celebrity among Lucifer's writers. To the radical writers it had a dulcet ring; and I at once experienced a lively curiosity as to its meaning. At first I was not fortunate enough in facilities for investigation; but in a short time I learned from articles, pro and con, in Lucifer, that among its advocates, sexual manifestations were dissociated from all considerations of affection, and were to be indulged only from physical and social impulse, and in a desultory manner, as neighbors, or even strangers, meeting by accident, might enjoy a drink of whiskey from the same bottle and each go about his business and think no more of it.

To my mind, the newness of this ideal seemed limited to the proposal to make it a basis for social reform. This had indeed, never till then been done; but considering only its practical exemplification in the history of the world, it was unquestionably much older than the monogamic system with which it was contrasted. Monogamy had a beginning, but promiscuity had not; at least not within the historical period of our race. The farther back we seek, and the lower the order of development we investigate, the more universal we find the devotion to this so-called new ideal. Look at the negro, the ape, the dog, the equine and the bovine tribes. None of them form any continuous sex relation. None of them think of giving notice to society of any private interviews they may enjoy with the opposite sex.

But old or new, I did not believe in it. As between the two I would have chosen monogamy. But I did not say so. I expressed no choice. I had done what I could to bring monogamy into disrepute, and it did not occur to me that my position could be misconstrued. I simply said that for myself I preferred to reserve the sexual embrace for the one I loved best. My aim was to emphasize the idea that love and sexual pleasure were related and should not be divorced. To do so, I said, was to falsify the language of love and to degrade a sacrament of unspeakable worship to the level of mere selfish exploitation of sex. My argument has not been answered. No one has criticised my position. No one has accused me of mistaking the issue. I have simply been denounced and harried as a monogamist, a renegade and deserter from the army of emancipation. Friends, it will never do. Some of you are no doubt sincere, but to that extent there must be something "out of wack" in your mental machinery. My articles do not justify your criticisms. I have not antagonized the movement for sex freedom,

the movement to which my whole adult life has been devoted. Some of you are not so stupid as not to know that I have not. If any are, I advise you to borrow a dictionary and look up the meaning of my words. Study the English language and try to understand a writer before launching your criticism. I would also suggest that you devote a portion of your efforts to setting forth the beauties of your no-relation system, in a clearer light, if you really believe in them, in order that possibly I might be convinced and join you. You will be a long time converting the world to your views if you give your entire attention to the occupation of drumming people out of your camp.

The above remarks are not aimed at my old friend Francis Barry. He, at least, is not an ignoramus, and I have never a doubt of his honesty. He misunderstands me, that is all. He is not infallible, and so may sometimes fail to hit the nail squarely on the head. His sarcasms, too, are unjust, and in bad taste, as between friends. In his long-drawn-out criticism of me I discover no indictment for crudity except in his allusion to the folly of discussing ideals at all. That charge might lie as against my critics. Also as against himself; for he contrives to wedge in a word for his own ideal, though he confesses it is obnoxious and tends to retard the cause. But what fault will the world find with my position? My friend takes a great pride in being very "select." Do I jeopardize the cause by being somewhat more so? And is it sufficient that we caution the fox to "beware of giving any encouragement to the popular idea" he is a thief? Is it a crude idea to notify the chickens that foxes are prowling about?

Now as to the historical question, I will say, that most of the facts which I have cited came under my own observation; and none of them came through "loose-jointed" or "black-twisted" sources, nor through reptiles and skunks. As to John Patterson, I received my information from others; but I have no more doubt of its correctness than I have of the correctness of my friend's statement that he voted for James G. Birney for President of the United States. I did not consider Patterson's course discreditable to him, and it is very probable that he remained a freeloader in theory as long as he lived. He did not have to practice plurality in order to remain a free lover. I did not cite his case, nor any other as an argument in favor of marriage. I was not advocating marriage. I said so often enough and plainly enough. I never intimated that I myself had gone back to marriage.

My friend denies that any real free lover ever went back to marriage. Yet he admits that of two hundred or more a majority became "matists." Precisely so; and where is the difference? Did we not agree long ago that mating was the worst of the two? My original statement meant that they renounced variety, and I called for an explanation of the fact. None has been given unless your "copious illustrations" were offered as such. If so, I differ with you. Persecution never converted a varietist into a matist. It was experience that changed their views. It was experience that drove the woman I mentioned back to her husband. Her variety brought her no real love. Sexual variety (plurality) of itself never does. She was a Berlin woman; lived there with her husband. She did not leave her husband's home except for a night or two occasionally. I cannot give her name.

As to Oneida, I did not class them as free lovers. They were promiscuous and their omnigamy destroyed their organization. That their reorganization on a monogamic basis was an improvement, is exactly what I claimed. Friend Barry and I do not disagree. He calls himself a varietist, but all he means by that is, that he believes in freedom, which he interprets as the "right of one to live one way and of another to live another way." That is precisely my creed. What pesters my critics is that I propose to live the other way. They are not varietists. They are not free lovers. They want everybody to live their way.

## "Free Love Gets a Death Blow."

BY HERBERT LOFTMOCH.

That is the heading the New York "World" puts on a report of the decision of the Appellate court, Brooklyn, in the Vincent-Moriarty common-law marriage case. The facts are, briefly: In 1885, Mary M. Vincent, a widow and dressmaker, and William A. Moriarty, a steamship engineer, agreed to live together without going through a marriage ceremony. They were to share their income and earnings. A year and a half later, as Mrs. Vincent claims, Moriarty put her and their child out of their house. "She began suit, alleging the existence of a partnership, and demanding an accounting and share of the earnings. Justice Smith, in the Supreme court, declared a partnership did not exist, but allowed Mrs. Vincent \$1,500 for her services as Moriarty's housekeeper. Moriarty appealed. The Appellate court reverses the judgment and grants a new trial."

Fifteen hundred dollars for a year and a half of housekeeping work is big pay, as wages for such services run, and Justice Smith's granting of such sum shows pretty clearly that he thought a partnership did exist, despite his decision to the contrary. His was one of the customary legal ways of beating about the bush. Now let us see what Justice Goodrich thinks, as revealed by the sermon he delivered when handing down his decision:

It is difficult to imagine a more audacious challenge to a court of justice for the enforcement of an immoral contract, than that which appears in this complaint. It will be discovered that it contained no allegations disclosing such a condition as arises when a girl, ignorant and unfamiliar with the wiles of men, is deceived and betrayed into an illicit union, where a court might sometimes be astute in seeking methods to avoid injustice.

The present action is that of a widow whose eyes may be supposed to have been opened by a previous taste of the tree of knowledge of good and evil, who alleges that she had contracted with the defendant to enter into a state of concubinage, asking a court to sanction the contract and award her the price of her shame.

It was not singular that when the case was brought to trial the Court promptly dismissed the complaint on the inspection of the pleadings.

This is what the wisecrack who writes headlines for the "World" calls giving Free Love a "death-blow." As a matter of fact, this decision, if sustained, reverses the policy of the state which is to legalize every union that can possibly be called a marriage, and so instead of making against free love makes for it, as the law-makers and dispensers of the past would have been shrewd enough to see, but to which the redundant moralism of Justice Goodrich blinds him. If the "common-law marriage" is finally decided to be illegal, some of the results will be that scheming money seekers will have fewer chances to ply their vocation, men and women with free tendencies will be more careful in forming partnerships, and an added impetus will be given to the present tendency to isolated living on the one hand and community living on the other, as distinguished from orthodox "living together" in pairs, all tending to popularize instead of destroy "free love," the "World's" young man to the contrary notwithstanding.

The common sense of Justice Goodrich and his conceptions of ethics and justice are well illustrated by his characterization of such partnerships as that before the court as "concubinage." If it is concubinage for a woman to live with the man she loves, putting her earnings with his into a common treasury for their mutual support, what is that relation where a woman lives with a man she does not love and is supported by him in return for the sexual favors she gives him, as is done in hundreds of thousands of legal marriages? Justice Goodrich has missed his vocation; he should be in the pulpit or the village sewing circle, where he could cant to his heart's content. The bench is not very clean, but such as he soil it, with their palpable hypocrisies.

There is a Danish legend concerning the creation of woman and the fall of man that has in it much more of verisimilitude

than is contained in the one told in Genesis. As the story runs in the evening of the day that witnessed the extraction of the rib from Adam and his subsequent introduction to Eve, "the Lord" appeared in the garden, put his hand to his mouth, and called out in a foghorn-like voice, "Adam, where art thou?" Adam prostrates himself at the feet of the Lord and stammers: "Oh, Lord! Take all my ribs and make them wives for me." Rending and believing that, can any one longer doubt that Adam was the direct progenitor of the dear old patriarchs of the Bible, the models held up for the emulation of Sunday school pupils by our monogamic Christian brothers and sisters?

John Oliver Hobbes makes one of her characters say of woman: "That she lost her youth was a blot on creation; that she could lose her virtue made life worth living." These are not bad epigrams, but, like most other epigrams, they may be made clearer by exegesis. Dealing only with the last, I would point out that it is from the ascetic viewpoint alone that woman has to lose her virtue in order to make life worth living. While bodily pleasure is held to be sinful, bodily crucifixion a virtue, it is necessary for a woman to lose her virtue if she is to contribute to the world's stock of happiness. But if the facts are looked at rationally, if we admit that bodily pleasure is not sinful, if we deny that bodily crucifixion is a virtue, then we are not committed to the proposition that woman must lose her virtue in order to make life worth living. Affirming that bodily pleasure is rational and virtuous, we reach the conclusion that the man or woman who gets the most pleasure out of life is the most rational and virtuous.

### To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,

Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
Do We Live, Do We Love, Platt,	\$1.00
Women, Love and Life, Platt,	\$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

riars between the sexes are broken down we may hope that the problem of liberty will move forward to its solution, and that large benefit to the individual, which the social organization is fitted to develop, be achieved.

### The Sexual Enslavement of Woman.

BY E. C. WALKER.

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# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

"Sexual Inversion", by C. L. James, is a scholarly and very timely article. It was called out by a caustic criticism upon a former article on the same subject in *Lucifer*; the criticism coming from a clerical friend and subscriber who for the present prefers to remain incog. Error may safely be tolerated so long as truth is free to combat it. When will moralists learn that suppression of knowledge is not promotive of innocence or of virtue.

AFTER ALL the seeming antagonism it now appears that there is no essential difference between the views advocated by A. Warren and those held by Francis Barry. Both demand freedom from invasion—the right to live one's own non-invasive life—as the chief corner stone of the temple of Humanity's future. When he understands them better Friend Warren will probably be surprised to find that this too is the aim of the "New Idealists", and not irresponsible sexuality, as he now seems to imagine.

SEND TO ETTA SEMPLE, President of the Kansas Free-thought Association, for copies of her circular letter to "Free-thinkers, Agnostics, Spiritualists, Atheists, Theosophists" and other like nonconformists, urging the necessity of union for the accomplishment of common aims. See also letter of Francis B. Livesy on the same subject, printed in this issue of *Lucifer*. "United we Stand, Divided we Fall," is a proverb whose wisdom cannot be gainsaid or successfully controverted.

"THE SURVIVAL OF THE FITTEST, or the Philosophy of Power," by Ragnar Redbeard L. L. D., price \$1.50. The publisher says that "This book is a reasoned negation of the Ten Commandments—the Golden Rule—the Sermon on the Mount—Republican Principles—Christian Principles and Principles in general. It proclaims upon scientific evolutionary grounds, the unlimited absolutism of MIGHT; and asserts that cut-and-dried Moral Codes are crude and IMMORAL inventions, promotive of vice and vassalage." May be ordered through this office.

"THE OREGONIAN" of June 26, tells us that "The indictments against Aldis and Isaacs charged with mailing obscene literature were yesterday dismissed by Judge Bellinger." So ends the farce of the "legal" prosecution against the "Firebrand," its editors and publishers. Is not this judicial dismissal a tacit acknowledgment that the prosecution was wrong from the beginning? That it was neither more nor less than a criminal invasion of the personal and property rights of the accused? We have not yet learned the grounds or reasons assigned by Judge Bellinger for dismissing the case. Will our Oregon friends enlighten *Lucifer's* readers in regard thereto?

## The Never Ending Battle.

The double number of *Lucifer* is devoted largely, if not mainly, to articles showing the true inwardness and significance of the late attack upon personal liberty and freedom of publication in the world's metropolis, London. Better thus—better for the educational effect, that the assault should be made where it can be seen and known by the whole world, than in some obscure country town or hamlet.

That the arrest and prosecution of Mr. Bedfordshire will be noticed and commented upon by the reform press wher-

ever the English language is spoken, we have increasing evidence. Among these evidences is the following letter received from Willard J. Hull, editor of "Light of Truth," one of the leading Spiritualist papers of the United States:

"MY DEAR MR. HARMAN: I have your marked copy of *Lucifer*, although I had made use of the matter prior to its receipt. But I thank you for specially calling my attention to it. With all thinkers and lovers of liberty I am shocked at this latest outrage perpetrated against the common rights of the people. It all goes to show how hollow is the mockery which goes under the word liberty. Be sure I shall do what I can to ventilate the prosecution of Mr. Bedfordshire. What is being done for poor Berrier?"

Elsewhere in this issue will be found a reproduction of the editorial to which he refers. If all editors of reform journals, whether devoted to political, industrial, religious or moral reforms, would emulate the example of Mr. Hull it would not be many years before an enlightened public conscience would relegate the suppressors of free and honest inquiry to the company of the Torquemadas, the witch-burners and the heresy-hunters of the "dark ages"—the era of priestly control in all departments of human life.

## Sir John Bridge and His Justice.

From the viewpoint of a libertarian the conduct of Sir John Bridge in the trial of George Bedfordshire is outrageous. But put yourself in his place. He is put there to sustain the integrity of the institution which made him a nobleman and a judge. The real basis of that institution is custom which sustains the laws. That custom is a crystallization of barbarism modified only slightly and slowly by the evolution of society. If it were to do over again, does any intelligent person—even an intelligent Englishman—believe England would create noblemen? The people would not permit it. But what they would not permit to be established they will fight to maintain after it is established. Even the majority of those who recognize titles of nobility as shams and unjust social discriminations revere the titled man and woman just the same. They are proud to be noticed by a peer. It is this reverence that makes nobility a coveted honor. What man would want a title of that kind if he knew it would bring him the contempt instead of the envy and respect of the masses? Knaves could not exist without the aid of fools.

Sir John Bridge is a representative of the nobility of England. The nobility is a vital part of the government. Custom sustains both. The government is nominally moral, but its morality is based on custom and is a relic of past ages of priestcraft and superstition. The sovereign rules by divine right. The nation's morality also is believed to be of divine origin, hence any effort to question it or improve or amend it is looked upon as sacrilege. Noblemen are nominally noble. To the thinking man the nobility is as much of a sham as the governmental morality.

But Sir John Bridge is put on the bench to represent this sham morality. If he did not do it he would be false to his trust and, of course that would never do for a nobleman.

I am not familiar with the laws of England, but in this country when a man is on trial charged with a particular offence it is not permissible to present evidence to prove that he is guilty of another offence also. That seems to be a fair provision, for otherwise the defendant would never know what charges might be made against him and he would have no opportunity to disprove the unexpected evidence presented.

George Bedborough was accused of attempting to "corrupt the morals of her majesty's subjects" by "publishing" and selling Dr. Havelock Ellis' book, "Sexual Inversion." The issue would seem to be very plain. I believe Bedborough does not deny selling the book; but he does deny being its publisher and he does deny that the book is "obscene," as the prosecution charges. He is practically cleared of the charge of being the publisher by the author who acknowledged in open court that the book was published by himself and printed for him by the University Press. The charge of selling, as I have said, is admitted. The only remaining thing then to determine is whether the book is really obscene.

I believe it is a maxim of law in England as well as in America that a person is presumed to be innocent until he is proved to be guilty. That being the case George Bedborough enters the court as an innocent man and with the same rights as any other person in the court, not excepting His Honor Sir John Bridge. The astonishing thing is then the conduct of Sir John in taking the defendant's guilt for granted, even before hearing the evidence, and announcing that obscene books and pictures had been found in his rooms. Dr. Ellis' book contains no pictures, so the introduction of pictures in evidence seems clearly out of place in the present prosecution. The books referred to and alleged to be obscene are copies of the magazine called "The Adult," which many readers of *Lucifer* have seen, and Oswald Dawson's address, "The Outcome of Legitimation." Even if these books were obscene, which is a matter to be proved when he is arraigned for selling them, I cannot see what they have to do with Dr. Ellis' book.

If George Bedborough is on trial at all, I think he is on trial for selling a certain obscene book called "Studies of Psychology of Sex—Sexual Inversion," alleged to be obscene. The question at issue is the obscenity of the book. On that depends the legal guilt or innocence of the accused.

The distinguished author is ready to call the foremost sociologists and literary men of England to prove his book is a scientific work of extraordinary value, written for the purpose of exposing a terrible disease that strikes at the very root of the human race. But instead of permitting this testimony to be offered Sir John warns "decent" people to leave the court room as counsel for the prosecution is about to read some extracts especially selected to show that it is an improper book to be sold. Such a request, it seems to me, is a practical verdict and ends the trial. By it Bedborough is condemned without a hearing.

Suppose a witness is put on the stand and he is told to kiss the Bible before testifying.

"I decline, your honor," he replies, "for it is an obscene book. In that book are examples of sexual inversion such as Havelock Ellis treats of in his work. Let me read you a few passages, but before I do so I warn all decent persons to leave the room. I will read you the story of the visit of the angels of the Lord to Sodom and I will read you what Paul says of sexual inverts in his letters to the Romans and to the Corinthians."

Sir John said a scientific book "may be written for a good purpose, but that does not excuse its sale to the general public." He dares not apply the same rule to the sale of the Bible.

But he would forbid reading these extracts from the Bible because he believes the culling of such passages and reading them publicly would corrupt the morals of the

bearers. Then why does he permit the culling of extracts from Dr. Ellis' book instead of having them read in their proper connection in order to show why these passages are used? The book comes before him decently bound and given a good reputation by men of as much intelligence and possibly as much morality as Sir John. Would Sir John think of removing the apparel of one of these men to show that the man *could be* guilty of indecent exposure? Then with what show of righteousness does he attempt to make an indecent exposure of this book?

In the book which the witnesses kiss in court occurs the passage: "He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty." Probably Sir John does not know this has reference to the old phallic worship, or worship of the organs of generation. This text proves that in the day when it was written those organs were revered and not regarded as vile, as they seem to be regarded by Sir John and his ilk. And yet this upright judge, abiding under the shadow of the almighty, would expose the secret places of a book and point them out as vile just as he would say an exhibition of the nude person of a man or woman is vile.

Sir John is doubtless acting with the best intentions, but perhaps he is too orthodox to believe the profane tradition of the material of which the pavement of a certain place mentioned in the Bible is made. Good intentions do not justify an invasive act. Many of the prime movers in the inquisition in Spain and many of the witch burners in old New England were doubtless actuated with "good intentions." The world has been filled with horrors by persons who acted with good intentions. There never yet was a self-constituted regulator of morality who did not act with good intentions. From whom does Abominable Anthony Comstock get his support except from people with good intentions?

Good and bad are matters of opinion to a large extent. In a general sense good means adapted to a desired end. Hence the doctrine held by a large branch of the Christian church for a long time that it was right to do evil that good may result, or, in other words that anything is good that is "done for the greater glory of God."

While holding such a belief Sir John is as consistent as a person holding such a belief can be. Although he may be well educated in the law and the gospel and have a fair smattering of the sciences, he is, apparently, a human phonograph and can only repeat as oracular wisdom what has been talked into him. His mind is in the fetters of the past. What he needs is light. As well might a blind man act as judge of an exhibition of oil paintings as for such a social degenerate as Sir John Bridge to sit in judgment where progressive normal intelligence is on trial.

Reason can never hope for justice in a court of ignorance.

### Sexual Inversion.

BY C. L. JAMES.

Your reverend friend is not quite right in inferring I meant to say that all unusually strong attachments between men, as David and Jonathan, were "based on sodomy." What I mean is that these exceptional attachments are based on a physical attraction and passion which may result in sodomy (pederastia). The proofs are as follows:

(1). Such a physical attraction and passion exists. If it did not there would probably be no such vice as pederastia; certainly if there were it would be indiscriminate and not a mark

of extraordinary personal friendship, which it unquestionably was in many cases—Nero and Sporus, Adrian and Antinous, Harmodius and Aristogiton—and there I must stop enumerating, for hardly any Greek of the classic period was without an unisexual love.

(2). This passion was more common in ancient times than modern. The name of Greece is enough to show that to anyone at all familiar with her history and literature. But Greece was not the only land of this passion. It was and is extremely common among the Syrians, Persians, Turks, Bulgarians, Chinese, etc., some of which nations never learned it from the Greeks, though Herodotus says the Persians did. Its decline, I think, is due to selection, because it is unfavorable to propagation. Accordingly, it always was, as it is now, rare, at least comparatively, among our increasing northern races and lingers longest amongst declining ones, like those mentioned above.

(3). That it was common among the ancient Jews is abundantly proved by their detailed legislation against its abuses, and by such frequent passages as Deut. xxiii, 17; 1 Ki. xiv, 24; xv, 12; xxii, 46; 2 Ki. xxiii, 7; Job xxxvi, 14 (margin). In countries where it is rare, neither law nor literature has much to say about it.

(4). David's own words give abundant evidence of the passion (2 Sam. i, 25).

Though this passion is unfavorable to propagation, tends towards extinction and may result in pederastia, it does not necessarily involve anything contrary to the received morality of our time. Plato's famous dialogue, "The Phaedrus," whence we get the phrase Platonic love, is almost wholly taken up with the question whether this passion necessarily leads to those practices which we call unnatural and which the Greeks themselves mostly admitted to be irregular. Very little is said about the tendencies of similar passion between men and women. (The College Greek Course in English goes so far as to say there is nothing; but that is a slight exaggeration). While Plato seriously debates whether the passion can exist without its abuses, Mr. J— pronounces a suggestion tending to make that doubtful, "a gratuitous outrage." Such is the difference between an ancient and modern moralist; the sure proof how much this passion has declined. For the obvious truth is that, like passion between men and women, it may exist without those extremes ever called immoral; but that, if it be intense, it has a great bent towards them. This should teach us to be careful about using the words "unnatural," "monsters," and so on. There is ground for saying that this passion, in its milder, as well as its more ardent phases, is doomed to decline; but that in either it is incompatible with many and great virtues there is no ground to say. The Greek literature, which is full of it, contains very few unpleasant details. That phase is almost confined to one book—"The Deipnosophistæ of Athenæus." Instead, we have in abundance such flowers of impassioned sentiment as these: "Great was the reward of the true love of Achilles towards his lover, Patroclus"—his lover and not his love (the notion that Patroclus was the beloved one is a foolish error into which Æschylus has fallen, for Achilles was the fairer of the two, fairer also than all the other heroes; and he was much younger, as Homer informs us, and had no beard." (Plato, Symposium, 180, Jewett's Translation).

But still Achilles wept,  
Remembering his dear comrade. Sleep, whose sway  
Is over all, came not: he turned and tossed,  
Still yearning for his strong and valiant friend  
Patroclus.  
—Hud. Book xxi, l. 5. Bryant's Trans.

Compare the following from a modern source:

Tears of the widower, when he sees  
A late lost form that sleep reveals,  
And moves his doubtful arms, and feels  
Her place is empty, fall like these.

—Tennyson, In Memoriam, xiii, l. 4.

The true objections to unisexual passion being thus physiological, not æsthetic, it is my deliberate opinion that teaching young people all this erotic Greek literature is adapted to do

them harm unless it be checked by physiological instruction. Having actually read and rewritten during the last ten years, the entire history of human sin and folly, I can assert that I never knew a more flagrant inconsistency than this—that such men as Joseph Cook and the late Dr. Howard Crosby, who are among the most assiduous promoters of Greek reading, should also, through their tool, Comstock, be the chief suppressors of physiological instruction. But abuse of the Greek aberration is no remedy. When Antinous died, the Egyptians ridiculed the grief of his lover, the Emperor Adrian. Many a despot would have taken a bloody revenge. Adrian was content to say that the Egyptians' filthy mouths were fit to eat the Egyptian chickens (hatched in dust beds of manure). I commend this sarcasm to those who borrow from Egyptian monks this one recipe for passion—suppress it.

### Francis Barry's "Crudities Criticised."

BY CYRUS W. COOLIDGE.

Mr. Francis Barry is "bright and earnest and a faithful friend of freedom," but he does not always hit the nail on the head. He makes "a serious mistake" when he says: "If Coolidge had come along he would have said: 'Oh, no, Barry, wives are not slaves if they are petted. If silks and sugar plums are in plenty there is no slavery.'" No, Mr. Barry, you are mistaken; I would have said nothing of the kind. I know as well as you do that "sugar plum" slavery is still slavery, and that the best master is still a master. I have never contended that wives are not slaves if they are petted. Admitting that the "marriage system is an evil," my contention is that the wife is not always the one who is bound in chains of slavery. It is true that in legal marriage the man is theoretically recognized as the master, but in practical life sometimes the woman is the master and the man is the slave. As Mrs. M. Florence Johnson says in an article in "The Adult": "I grant you we have equal slavery—shall we work for equal liberty?"

Mr. Barry says that lovers never quarrel. Very true; men and women who are lovers will not quarrel no matter whether they enjoy freedom or are "legal slaves;" but men and women who are not lovers will quarrel no matter how free they may theoretically be. "If so-called lovers are selfish and unjust they are not lovers," says Mr. Barry. True again; but this only proves that the trouble is not as much in the system as it is in the individual. Give us real men and women and they will be happy and just to each other; but poor apologies of men and women will always make themselves and others miserable, no matter whether they are husbands and wives or simply lovers.

I have nothing to say in defense of legal marriage. I am in favor of freedom and have no wish to "play into the hands of the enemy;" but before we can have real freedom and happiness we must not only abolish the system of slavery but also reform the individual.

It is not my intention to criticize Mr. Barry's reference to Mr. Walker's intimation that in his dotage, he, Mr. Walker, may possibly become a Dianist. Mr. Walker is able to take care of himself, and the same can truthfully be said of Mrs. Slenker and of the author of "Diana." I wish only to state that ridicule and fun may sometimes be effective weapons, but in a serious discussion they are out of place. Dianism may not appeal alike to all men. Some may find it impracticable and unsatisfactory; others may find it complete happiness. I cannot decide for you and you cannot decide for me, but an honest truth seeker should be a believer in intellectual hospitality, and a man who is "ignorant of the teaching" of Dianism should become acquainted with it and not plead "not guilty," on the ground that the pamphlet is addressed to married people. "Married people, take them together, are a stupid lot." Possibly so, and I hope that what Mr. Barry says of lovers is true, but I have a suspicion that married people have not monopolized the realm of stupidity, and that lovers are sometimes as stupid as married people.



## Unity Among Reformers.

FRANCIS B. LIVESY.

EDITOR LUCIFER:—Mrs. Etta Semple, President of the Kansas Free Thought Association, has sent the Anarchists an appeal inviting them, as radicals, to unite in fighting for the separation of Church and State. "A. I." of San Francisco *Free Society* of June 19, says: "I for one, cannot unite with them for the simple reason that it is a futile task to undertake. Church and State are twin sisters and will stand and fall together."

The above is not the correct attitude for a reformer who should welcome every opportunity to get in a *partial* work for the accomplishment of his general object. In battles men are picked off one by one and if the "twin sisters" are picked off one by one, nothing will ultimately remain. Small favors in opportunities for reform should be thankfully received, large ones in proportion and, as an Anarchist sympathizer, I appreciate Mrs. Semple's condescension in asking Anarchists for help.

The same issue of *Free Society* contains the suggestions of a friend, one of which reads, "Issue a secret journal once a month and put in it the most naked and outspoken thoughts. Circulate it free by post and by dropping into letter boxes and by mailing in daily newspapers and in envelopes." This "A. I." replies to by stating that the paper is already sufficiently outspoken and that the lack of means prevents any carrying out of such plans. A better answer would be that the very first duty of all reformers is to work for the abolition of Comstockism and the repeal of all laws imposing restrictions upon mail matter that is properly paid for.

It is pleasant to notice in the same issue of *Free Society* the toning down of a warring Anarchist who made proposals for the carrying on of the bomb and blood policy. Nothing is more foreign to philosophic Anarchy than physical force in any of its presentations. A reform that would be instituted by force, provided it could be done, would require force to preserve it, and all the agencies of law and war would have to be perpetuated. Anarchy by instituting force in its propaganda, would, therefore, reinstate the very legal and military powers that it professes to seek the abolition of.

While there is a demand that the bomb Anarchist should never more be heard of, there is also a pressing need for the peace-loving Anarchists to follow the illustrious example of the Single Taxers and avail themselves of every opportunity for putting in piece meal work to reform. Reformers of every hue, no matter how wide their differences generally, find some points upon which they agree, and when they do so agree the motto should be: Our cause is common; common be our aim.

Sykesville, Md.

## Comstockism in England.

"Light of Truth," Columbus, O.

George Bedborough, secretary of the Legitimation League and editor of "The Adult," has been jailed in London for selling Dr. Havelock Ellis' "Psychology of Sex," a scholarly and valuable book, a cry in the wilderness of social degeneracy.

From Stillwater, Minn. to Bow Street jail, London, is a big straddle, but the colossus of Comstockism makes the reach as easily as a pig's snout reaches six inches into a trough of swill. Leroy Berrier in a Minnesota state prison and George Bedborough in a London jail are startling exhibitions of what social degeneracy really means amongst the English-speaking races. For days Bedborough was refused bail, thus placing his crime (?) on a par with murder. Finally he was released under \$5,000 bonds.

There is nothing so offensive to the hypocritically moral pervert as obscenity, and he never knows what obscenity is, because he has lost the power of distinguishing between a scientific treatise on sex and the orgies of a brothel, the latter of course appealing most strongly to him. Society

is reeking with these lepers. They have smeared public opinion with their sanctimonious ooings until it looks upon the word sex with the intellect of a fish. These degenerates have the law in their hands, the press with rare exceptions sanctioning and defending them. Liberals and Spiritualists in Minnesota by the hundreds croak about liberty and snore away their self-satisfied lives while Leroy Berrier, their fellow citizen, torn from his wife and children, rots in their state prison for writing and publishing a book designed to lift them a little higher in the scale of being. O tempora, O mores.

## How Marriage Benefits a Woman.

When is a husband not a husband? According to Mrs. Archer, of Marylebone, the answer would appear to be, when he's a lodger. The lady was summoned in the county court and, when asked why she didn't pay, she replied that she couldn't, as she had to support herself. But the plaintiff urged that she had a husband.

"No," said the defendant, "I haven't. He's only a lodger."

"Aren't you married?" asked his Honour sternly.

"Yes," was the answer, "but I haven't got a husband."

The explanation of such a paradox appeared to be that, though the gentleman referred to was a lodger in the house, he was separated from his wife. The lady was ordered to pay 2s a month.—*Reynolds's Newspaper.*

A. J. POPE—lately released from the county jail, Portland, Oregon, where he had been imprisoned 37 weeks for publishing and mailing the "Firebrand"—asks his friends to write him at that place, Box 94. Those who wish his photo can have one by enclosing four cents for postage. Any contributions to help him and the cause for which the editors and publishers of the *Firebrand* were prosecuted, will be thankfully received by him.

## VARIOUS VOICES.

Lydia L. Lamb, Dryden, Mich.—I do not see how the plan (that of Henry Youmans) can help but help you. I know I shall try to save my dollar by that time. What a "Fourth"—what a glorious Fourth of July you will have if it comes out good as I hope it may.

Mary M. Clark, Albion, Iowa.—Mr. Clark says to tell our North Western friend (Henry W. Youmans) that we will send two dollars towards his five hundred. We think it a good plan—are glad that he proposed it. We are pained to hear of Bedborough's trouble. "The mills of the gods grind slowly but they never fail to grind." I think Lillian's European visit has been of great service. Keep us posted when to send our subscription.

Martin Nordvick, Calumet, Mich.—Please find enclosed \$2. for one of which send me the following books: The second dollar is for the benefit of Lucifer in accordance with the request of Henry W. Youmans, to send 30c a dollar on the first of July next, thereby hoping to raise five hundred dollars for Lucifer. I hope all who can will answer this request. The dollar comes before the 1st, but I hope you will have no objection.

Caroline de Maupassant, Otter Lake, Mich.—Please find enclosed two dollars, one of which for my subscription and the other for the following books: Vital Force, Chavannes; Bombs, Whittier; Personal Rights and Sexual Wrongs, Dawson. Useless to say I am delighted with the account of Lillian's journey and work, hope she will soon be with you again and have a safe passage. What of the little Virna? She must miss her mother.

War ought to be discouraged and abolished among civilized nations. Why not have recourse to arbitration instead of killing each other? "The sword is the king's last argument" as the Emperor of Germany has it engraved on the toy sword of his eldest son. Poor fool! poor humanity, that allows itself to be ruled by such insane reasonings!

Henry F. Myers, Ridgeville Corners, Ohio.—I was brought up a liar. When a small boy I remember asking my parents questions about the human body. Sometimes I was told to keep still; at other times they would tell me falsehoods, but if I were to tell them a falsehood I would be severely punished for it. I was taught to be ashamed of my body. This false shame caused me to conceal a congenital deformity that might easily have been cured if taken in time, but which through neglect has caused me many years of suffering and ill health. Is it any wonder that there are so many liars, thieves and murderers in the world and that our prisons and insane asylums are full to overflowing?

Enclosed find money order for two dollars, one for renewal of subscription when time is up, and one I send as a donation as requested by Henry W. Youmans.

R. E. LaFetra, Soldiers Home, Cal.—Enclosed find one dollar, in response to the call of Henry Youmans that each subscriber to Lucifer should donate that amount to you by the 1st of July. Instead of one dollar, I wish I could make it one hundred or one thousand dollars but that is impossible. But I want to say to you in this connection that I appreciate fully the great work you have done for humanity through the Light Bearer, and also the great work Lillian has done, and all others who have been connected with the Lucifer office, and who have aided the paper in its great work of spreading the Light, and which work must eventually result in the redemption of humanity by the redemption of woman, the mother of the race. May the good angels, and all good persons and things, aid you in this grand work until it shall be crowned with ultimate and universal success. Your friend and humble co-laborer in the greatest work our world has ever known or ever can know.

S. F. Mount Forest, Ill.—I am not surprised that Aunt Elmina's "Notice" brings her far more of men's names than of women's, for it will be a long time before woman will feel inclined to take the advantages offered her in "Liberty." Or to even understand what it means to her. Our name has been on Elmina's list for sometime, and we have lost none of our dignity or self respect, and think discreet, prudent women can do some good, and also profit by a properly conducted clean correspondence with progressive men. Woman must know how to take care of herself, here as elsewhere, however, and should a correspondence develop a congenial sex companion, she must know how to judge between the false, and the true, and give her love only where it can be honorably returned and protected. Every emancipated woman should study and teach Diana. Although the teachings of this little book may not be accepted, or practiced to any great extent for several generations to come, its personal will be found instructive and elevating in the highest degree, as it places love where it belongs on the mental and spiritual plane.

John A. Lant, Tarrytown, N. Y.—I have read the books (sent as premiums for prompt renewal) and your kind letter. I hand you herewith the amount of postage required to send the books, as I deem it too great a tax for you to give away books and find postage at the same time. Do you not think that extracts from Shelley, Byron, Balzac and others would do more good than personal effusions from "Moderns" far behind the times?

[The suggestion in regard to postage on premium literature is timely and important. Our friends who accept premium books and pamphlets will please enclose postage for transportation of same. As to extracts from standard authors of past generations the chief if not only objection is the lack of space. Our subscribers who help to keep Lucifer alive should have, as it seems to some of us, the right or privilege of an occasional hearing in its columns. Give us the means of publishing a sixteen page weekly paper and we promise to give our readers a larger and more varied bill of fare.—M. H.]

E. Birdwell, Harrington, Neb.—I enclose you herewith a two dollar silver certificate, which according to friend Parkhurst is of little value because it is not redeemable in gold. But as you will doubtless be able in some way to work it off I presume you will give me credit for its face on subscription. I am inclined to think that friend Parkhurst would make better headway by placing his articles in some seventeenth century paper, like the "Economist." People who have got far enough through their prejudices to be able to read Lucifer are past conversion to most of his theories. You and your paper are doing a noble work, and while the results may not be apparent, it is having its effect and time will bring forth results. Knowledge is what we all need. We often hear that "knowledge is power," and yet the very people who thus assert seem to fear knowledge. Power is gained through knowledge; knowledge through liberty. Liberty first, knowledge comes of its own accord. Liberty must be gained in the future as it has been in the past—at a terrible price—but gained it must be if we would have knowledge. You are preparing the way for a new liberty; a liberty followed by knowledge which heretofore has been only ignorance; an ignorance that has brought upon the people more misery and suffering than all the wars and all the pestilence of all time. Speed the coming of that day.

S. D. W. Buffalo, N. Y.—Have read the books and am well pleased with them. This matter of reform in sexual relationships is something entirely new to me. I feel as though I had lived in darkness all my life and have just received a faint glimmer of the light of truth and my fervent wish is that it may continue to shine with ever increasing brilliancy until the minds of all mankind become free and enlightened. Enclosed find 25 cts. worth of stamps for which please send "Diana." I would like very much to get a copy of the "Old and the New Ideal." I proposed writing to the author but a friend told me that he would not sell any, as the Government had stopped them being carried through the mails, but if you can send me a copy by express or any other way I will cheerfully pay the expense. I am a working man, married, and have three children and I feel that we cannot with justice to ourselves and the children we already have, bring others into this world. So you will understand that I am very much interested in finding an infallible preventive check. You may answer by asking, "Why not abstain from sexual inter-

course?" Well there may be people in this world, of opposite sex, who loving each other and living together, can yet abstain from sexual intercourse. But I'll be hanged if I am one of them. Furthermore if I can find a preventive check I will give my knowledge to every poor suffering mortal whom I think it may benefit.

[The above is a fair sample of many letters received at this office, and from women more often than from men. What answer should we give? What answer can we give that would be humane and truthful and yet not unlawful? Our legal guardians seem not to know that it is often more inhuman and criminal to give life than to take life. Until "authority" takes its foul hand out of the private and personal affairs of women and men we may expect nothing better than that wars of all kinds—wars between nations, between sects, clans, races and families—will continue to be a leading characteristic of our miscalled civilizations.—M. H.]

### How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag aloft. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

### "A PHYSICIAN IN THE HOUSE."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

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REASONS FOR PARDONING FRIEDEN, NEEDLE AND SCHWAR. By John F. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage, and the Governor has the courage of his convictions. He does not "pardon" repeat criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

"The New Man." Devoted to Sex Reform, and the Mastery of all adverse conditions through the development of force active or latent in all men. One dollar per year, sample copy free—"The Mastery of Fate." A large 110 page book containing articles on "Power, its Control and Use," only 50 cents. Address "The New Man," Belton, Kansas.

## Booksellers and Erotic Literature.

The following special article which was published in Reynolds's Newspaper (London) June 12, is reproduced to show the open manner in which erotic literature is sold in the world's metropolis. The writer clearly shows that the arrest of George Bedborough for selling a book "written by a distinguished scientist and sociologist, with a view to the better understanding and cure of the sexual extravagances which are rife," was not an attempt to suppress the sale of erotic literature but was a mere subterfuge to strike a blow at the Legitimation League which has done so much towards revealing the evils of the present marriage system. The meetings of the League are attended by men and women whom England delights to honor and the jealousy of the defenders of the marriage system is aroused. Pornographic literature is freely sold without police interference but the sale of a scientific book written for the purpose of exposing and correcting the evils caused by ignorance and unnatural suppression of the most indomitable cravings of nature is pounced upon and George Bedborough is made the scapegoat for the prurient pretenders to morality.

The writer of the appended article hits the nail on the head when he says: "The Treasury is always particularly careful to wink at the proceedings of these purveyors for rich men's vices."

[From "Reynolds's Newspaper," June 12].

The prosecution of Mr. Bedborough, secretary of the Legitimation League, is another illustration of the scandalous one-sidedness with which the laws relating to the sale of erotic literature are administered. As has been already pointed out in "Reynolds's Newspaper," the work which has given rise to the prosecution—the title of which is variously given as "Sexual Inversion" and "The Physiology of Sex"—was written by a distinguished scientist and sociologist, with a view to the better understanding and cure of the sexual extravagances which are rife. That some people buy these books to gratify prurient taste is not the fault of the publisher or author. But what about the hundreds of works published in *editions de luxe* at huge prices which are to be bought at almost any respectable shop? Not a bookseller in the West-end but will sell you volumes which, if exposed for sale at Holywell street, would ensure the prompt conviction of the shopkeeper and very likely twelve months' imprisonment.

No, if you want indecent literature, Holywell street is not the place, but the high class shops in fashionable thoroughfares. You must be prepared to pay the price, though. There are a number of well-known firms who make a special feature of erotic books. Those which they have not got in stock they will procure for you with pleasure from France or, if out of print, by advertising for them in the trade journals. In a list of books wanted by such firms a common entry is "Erotica, any." This means that they are open to buy any such literature which is for sale! There is scarcely a firm that is not tarred with the same brush, and I should create a sensation, not in the book-selling world, for there it is common knowledge, but among the public, if I were to name only one or two of them. The senior partner in one well-known house made the mistake of starting with insufficient capital, and to keep himself going took to purveying cheap editions of French novels, which, in the main, were harmless enough. Coming into a little money a few years later, he started his present business under another name. He does a flourishing trade now in books beside which translations of Zola and Daudet are innocuous itself. He is quite safe, however, for he seldom sells one for less than a guinea and can easily find purchasers for any particularly scarce publication at any price from £5 upwards. There is another business—a still larger one. The proprietor came to London penniless not so many years ago. His income is now several thousand a year—

all made out of sexual literature. There is another large bookseller who is an extensive advertiser. He makes a special feature of medical books, which he carefully describes in his catalogues. They are sent broadcast, not to members of the medical profession only, but to anyone who writes for them. Another catalogue gives under the head of Erotica, "Vocabula Amatoria—Printed for private subscribers only, in a strictly limited edition." The book is a list, with detailed explanations of all the erotic phrases, words and allusions which appear in ancient and modern authors. There are collectors who buy nothing but works of this kind and whose libraries are valued at many thousands of pounds. One well-known nobleman, who came into the possession of a specially sexual work, had a private press set up in his house and printed off a hundred copies for distribution among his friends. There are societies in existence under various high-sounding titles for the express purpose of reprinting books of the kind for the delectation of their members. And there are penniless scholars who spend their time hunting up "curious" and "loose" items for their patrons. It was one of these men who translated the "Perfumed Garden" from the original.

It is announced in the paper that Lady Burton, when Sir Richard Burton died, had decided upon mature consideration to destroy his translation of this book as it was calculated to "deprave the morals of the public." She might have saved herself the trouble. She only gave it an advertisement. It was on sale at a couple of guineas a copy a few months later, printed in violet ink, on "Japanese" vellum! There was no translator's name attached, but in well-informed circles his identity is no secret. "Reynolds's Newspaper" is not meanly-mouthed, and never was, but it would be quite impossible for me to indicate, much less to describe the contents of this book. It was written, it is said, by a certain sheik, in order to avoid being appointed to the post of cadi. And it is recorded that it achieved its purpose. One well-known firm in the West-end, with excessive caution, keep their "Facetiae" stowed away in a cellar in a warehouse in another street. But there is not the slightest danger. The Treasury is always particularly careful to wink at the proceedings of these purveyors for rich men's vices. They are contented now and again to prosecute and imprison the publishers of cheap editions of Zola's novels and of scientific works. I challenge denial of the statement that literal and unexpurgated translations of "Petronius Arbiter"—the friend of Nero—of the "Decameron," the "Heptameron," the "Pentameron," and the unutterably lewd "Abominations of Pietro Aretino" can be bought with perfect freedom if your purse is only long enough.

There are some poems of Burns which, no doubt, he lived to be ashamed of having written, which come under this category. Wealthy collectors of Erotica will pay as much as £10 for a copy of them. Many well-known curio dealers cater for these people as well with pictures and "objects of art" of the most disgusting nature. Do we ever hear of their being prosecuted? Buyers of these articles and the class of literature to which I refer, would vote Zola tame and Boccaccio insipid.

### Why God is a He.

A correspondent writes to us: "Of what sex is God? In current speech God is called He. But how can God have any sex? And if there is a sex-God surely it would be She—the womb of everything. Can anyone enlighten a puzzled inquirer?"—Reynolds's Newspaper.

An old fable says a man to prove man's superiority over beasts showed a lion a statue representing a man throttling a lion.

"But a man made the statue," the lion sagely observed.

God is a he because man made him; and perhaps the reason why more women than men are found among the worshippers of God is because they believe in an anthropomorphic God—sort of infinite man.

S. H.

What we really mean by liberty is freedom from personal dictation—we do not wish to be controlled by the will of others. To us the nature of things does not seem to be master—Nature has no will.

—R. G. INGEROLL.



## Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

- Anarchy, Economics of. A Study of the Industrial Type. By Dyer D. Lum. Paper; 60 pages. (Scarce). .25
- Anything More, My Lord? By Lois Waisbrooker; paper; pages. .10
- Autonomy. Self-Law; What are its Demands? A fragmentary exposition of the basic principles of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C. Walker, and their subsequent arrest, trial and imprisonment. The pamphlets are not up to the standard in typography and press work, but they contain data valuable to all lovers of personal liberty. .05
- Bar Sinister and Licit Love. By Oswald Dawson. Contains first biennial proceedings of the Legitimation League (1895) with full page half-tone pictures of Lillian Harman, Edith Lanchester, J. Greevz Fisher and J. C. Spence. Bound in boards, with handsome cover in green, black and gold. 300 pages. .25
- Be Thyself. A Discourse by William Denton. Paper, 33 pages. 1882 (scarce). .05
- Bombs, The Poetry and Philosophy of Anarchy. By William A. Whittick. With full page portrait of the author; paper; nearly 200 pages. .30
- Creed of Liberty. A brief exposition of philosophical anarchism, by William Gilmour, London. Paper, 11 pages. .02
- Catechism on the Science of a Universal Religion, or What We Can and Must Do in Co-operation to Secure a True Religion of Universal Happiness, by Gabriel C. Wacht. 1890; 117 pages; paper, 7c; cloth. .15
- Causes of Hard Times and The Money Question, by Albert Chavannes. 1893; paper, 24 pages. .05
- Citizens' Money. A Lecture by Alfred B. Westrup, on the National Bank System. 1890; 21 pages; paper. .05
- Co-operative Congress, Kansas, Proceeding of. Held at Topeka in April, 1886. 118 pages; paper. .10
- Co-Operation, Practical. A series of short articles by E. C. Walker. Paper; 18 pages. .05
- Commonwealth, The Future, or What Samuel Balcom saw in Socioland. By A. Chavannes, 1892; paper, 114 pages. .25
- Common Sense Thoughts on the Bible for Common Sense People. By William Denton. Seventh edition, enlarged and revised; thirty-eighth thousand. .10
- Cityless and Countryless World; an Outline of Practical Co-Operative Individualism. By Henry Olerich. Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward." Bound in red silk with gold title. Nearly 450 pages. \$1.00
- Dawn of Civilization, or England in the Nineteenth Century. A Radical Social Reform novel by J. C. Spence, formerly a vice-president of the Legitimation League. Handsomely bound in boards, blue and gold cover, with full page portrait of the author; 176 pages. .25
- Divorce. A review of the subject from a scientific standpoint in answer to Mgr. Capel, Rev. Dr. Dix, The New England Divorce Reform League and others who desire more stringent divorce laws, by Edward B. Foote, M. D., author of "Plain Home Talk." 1884; 60 pages; cloth. .25
- Digging for Bed Rock, Observations and Experiences. By Moses Harman. 1890; paper, 24 pages. .05
- Diana, A Psycho-Physiological Essay on Sexual Relations. For married men and women. Sixth edition. Revised and Improved. Paper, 60 pages. .25
- Deaths and Funerals. A collection of facts and ideas, original

and selected, referring to deaths and funerals or burials. Part 3—Respect for the Dead. By Joseph Henry. 1887; paper, 39 pages. .10

Devil, The Angel of Light. How he beat the Salvation Army in two trials and secured \$75,000 judgment against it. Paper, 16 pages. .05

Eight Hour Movement, Lecture delivered by Judge John P. Altgeld (afterwards governor of Illinois) before the Brotherhood of United Labor in Chicago, Feb. 22, 1890; paper, 16 pages (scarce). .10

Fountain of Life, or The Threefold Power of Sex. By Lois Waisbrooker. An emphasizing and elaborating of the occult forces of sex, and the idea that the soul or spirit body is generated and perfected by sex power. Paper. .50

Free Press. Arguments in support of the demurrer to the indictment of M. Harman, E. C. Walker and George Harman under the Comstock Law. Also Judge Foster's decision overruling the demurrer. Paper, 43 pages. .30

Free Trade. Showing how the Protective Tariff invades enterprise, defrauds labor, plunders trade and postpones industrial emancipation. By Ezra H. Heywood. 20th thousand; paper, 23 pages. .25

Gospel Fabricators, or a Glance at the Character of Men who Helped to Form the Four Gospels. By W. S. Bell. Paper, 44 pages. .15

Government Analyzed. By John R. Kelso, A. M. This book seeks to show that all governments, like all gods, are the mere personifications of mythical monsters invented by selfish and crafty men as instruments with which to rob and enslave the ignorant toiling masses. A book which is sure to open the eyes of governmentals who read it. Bound in cloth; 520 pages; edition limited; original price, \$1.50. Our price, .90

Human Rights. By Madison Hook, with an Introduction by E. C. Walker. 1891; paper, 19 pages. .05

How to Prevent and Cure Colds, Hay Fever, LaGrippe, without medicine or drugs. By Harriet C. Garner. This valuable little pamphlet formerly sold for \$1. .10

Health and Longevity without the Use of Drugs. By James Russell Price, M. D., Professor of Hygiene, and T. Julian, M. D., author of "Nervous Diseases and Their Treatment," Cloth. .50

How to Live a Century. By Juliet H. Severance, M. D. 1891; paper; 30 pages. .15

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Immortality of the Soul, or an Answer to the Question, "If a Man Die Shall He Live Again? and How are Spirits Occupied?" By Mary S. and James Vincent. Paper, 94 pages. 1888 (scarce). .25

In Brighter Climes, or Life in Socioland. A realistic novel by Albert Chavannes, author of "The Future Commonwealth," "Vital Force," etc. Paper, 254 pages; 1895. .25

In Hell and the Way Out. A Non-Partisan Political Handbook. A Comparative Study of Present Conditions and a Plan of Social Democracy outlined. Inscribed to the Farmers and Trades Unionists of America by one of their number. Advocates the Initiative and Referendum. By Henry E. Allen. Paper, 64 pages. .10

Isabel's Intention. A story by Mariette, dealing with the social evil in a new and radical way. London edition. Paper, 30 pages, 5 cents. Original edition published in "Our New Humanity," together with other valuable essays on social problems. .25

Is Spiritualism True? By William Denton, 1888; paper, 43 pages. .10

- Jefferson, Thomas: Father of American Democracy. His political, social and religious philosophy. By Gen. M. M. Trumbull. Paper, 29 pages. .10
- Law of Population, Its Consequences and Its Bearing upon Human Conduct and Morals. By Annie Besant. New American edition from the thirty-fifth thousand English edition; with steel plate portrait of the author. Paper, 47 pages. .50
- Law of Population. By Annie Besant. Same as above, but on cheaper paper; without portrait. .30
- Legitimation, Outcome of. A lecture by Oswald Dawson, delivered in Holborn Restaurant, London, under the auspices of the Legitimation League; paper, 16 pages. .05
- Liberty: Political, Religious, Social and Sexual. By A. F. Tindall, A. T. C. L.; an essay towards establishing an Anti-Persecution Society to defend the rights of individuals against state interference and Puritan persecution. Paper, 8 pages. .05
- Life and Health, or How to Live a Century. By Juliet Severance, M. D., 1891. Paper; 30 pages. .15
- Loma, A Citizen of Venus. By William Windsor. One of the most startling books ever published. A scathing criticism of the civilization of the nineteenth century; pathetic, romantic, revolutionary. Handsomely printed and bound in silk cloth, with gold title. 426 pages. \$1.50
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- Proudhon and his Bank of the People. Being a defence of the great French anarchist, showing the evils of a specie currency and that interest on capital can and ought to be abolished by a system of free and mutual banking. By Charles A. Dana, late editor of the New York "Sun;" paper. .15
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- Wherefore Investigating Company, a novel dealing with the land question and social freedom, by Lois Waisbrooker. Paper; 313 pages, 75c; cloth, \$1.25
- Why the Undertone? An open letter to Judge Joseph E. Gary, who in 1893 sought to justify his participation in 1887 in the lynching, under hypocritical guise of law, of men who entertained and expressed unpopular opinions. By Sarah E. Ames. Published June 25, 1893, the date of the unveiling of a monument at Waldheim cemetery to the memory of the victims of mob spirit masquerading under the pomp and panoply of justice. Edition limited. .20
- Was It a Fair Trial? An appeal to the governor of Illinois in behalf of the condemned anarchists. By General M. M. Trumbull. Paper; 20 pages. Scarce. .15

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**The Outcome of Legitimation.** By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on it, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 28.

CHICAGO, ILLINOIS, JULY 16, E. M. 298. [C. E. 1898.]

WHOLE No. 719

### The Statue of Liberty.

Hail to thee, Statue! Hombog gigantic,  
Metallic misnomer, nonentity vast!  
Liberty! Chained art thou to ocean rock,  
Thy fleshless arms holding aloft a torch;  
Lighting, by electric subterfuge,  
A rod of watery waste,  
To stand immovable  
Until thou crumbl'st;  
Till, one by one, thy rivets start;  
And, one by one, the plates  
That hold thy emblems  
Shall drop with clanging sound,  
Scaring the timid sea gull;  
While through thy pained frame  
The wind shall howl  
Its weird, vindictive song,  
Laughing at human folly.  
The ant that crawls  
Around thy pedestal  
May upward look,  
And justly sneer  
At thy vast nothingness,  
Useless absorbant  
Of wealth and skill,  
Vain boast of only partial fact—  
Of Freedom yet engorged.  
For, standing there  
On Bedloe's isle,  
Thy ears are unresponsive,  
Thy eyes, nor tears, nor tenderness reveal,  
When comes from scaffold  
And from prison cell  
Voices of men, condemned  
For trusting thee,  
False Liberty.  
Shipwrecked upon the rocks  
Whence came the song of Freedom—  
Gasping for air, choked by despots—  
Old World shame, longing for light,  
They land in darkness,  
Whose exit is the gallows.  
O, shame! and shame! and shame!  
But—Liberty, forgive,  
This plated fraud,  
This mammoth lie,  
Reveals thee not.  
Then, Statue, rest and rot away,  
For, not on barren rock,  
But in the hearts of men,  
Shall Liberty find home.

—W. A. Walltick.

A. J. POPE—lately released from the county jail, Portland, Oregon, where he had been imprisoned 37 weeks for publishing and mailing the "Firebrand"—asks his friends to write him at that place, Box 94. Those who wish his photo can have one by enclosing four cents for postage. Any contributions to help him and the cause for which the editors and publishers of the Firebrand were prosecuted, will be thankfully received by him.

The man of gen'rous soul commands not nor obeys.

### To My Friends in America.

For twelve months I have carried on at great expense to myself a monthly journal called "The Adult." My sole object has been to afford a platform for the discussion of sex problems. My editorial policy has been to admit to my columns contributions to this great branch of thought from all points of view except the flippant, the insincere and the uninformed. I have never concealed my own views, but the pages of "The Adult" have never discriminated in type or space between monogamists and varietists, between believers in free alliances and advocates of state marriage modified by reformed divorce laws.

The British government has decided to prevent (as far as it will be allowed to do) all further discussion of this subject. The state department, which is generally believed to exist for the purpose of protecting the lives and property of citizens, has concentrated its forces on the suppression of "The Adult." Apparently an indictment is to be framed which will include in its ample folds in one indiscriminate collection the essays of William Platt, Orford Northcote, Lillian Harman, Oswald Dawson, Robert Braithwaite, J. William Lloyd, E. C. Walker, J. Morton, Jr., Berta Buss, and everybody else except, apparently, the editor of "The Adult," whose writings seem to have been the only pure, good, inoffensive things in the entire unholo magazine.

I must not at this juncture comment upon the case which will before long be tried by a jury of my fellow citizens, but I appeal to the readers of Lucifer to stand by me financially in order that every step may be taken on this side to fairly represent our point of view in the coming struggle. With the help of all our friends on both sides of the Atlantic, we shall inflict such a blow on the forces of reaction that the sacred right of free discussion will not be attacked again here. Let us kill Comstockism here and his power in America will have gone forever.

All letters for me personally, or for "The Adult" or the Legitimation League, should be addressed care of Henry Seymour, 51 Arundel Square, London, N.

Yours as ever,

GEORGE BEDBOROUGH.

### Police Report The Charge Against a Publisher.

"Daily Graphic," London, June, 22.

At Bow street yesterday Sir John Bridge sat specially in the Extradition Court for the further hearing of the charge against George Bedborough, publisher, of John street, Bedford Row, of publishing an obscene libel in a book entitled "Sexual Inversion," being the first of a series entitled "Studies in the Psychology of Sex," written by Dr. Havelock Ellis, the editor of the "Contemporary Science Series."—Mr. Danckwerts, instructed by Mr. Blanchard Wontner, prosecuted on behalf of the Commissioners of Police; Mr. Avory defended, instructed by Wyatt, Digby & Co.; and Mr. R. Humphreys watched the

BY R. G.

case on behalf of Dr. Ellis, the author of the book, and of a company called the University Press, Limited, the publishers. George Arthur Lovatt, bookseller's clerk, said that he was employed at 16 John street, until January of this year. By Dr. De Villiers' instructions he sold copies of the book, "Sexual Inversion," for the University Press. He also sold copies of "The Adult" for the defendant Bedford. Mr. Danckwerts called attention to an article in the number for September, 1897, and to one in the December number, both of which he said were extremely suggestive. Detective Inspector Sweeney, of Scotland Yard, recalled, proved the purchase on April 27 last, of a copy of the May number of "The Adult" from the defendant, and the subsequent purchase from a servant of the June number, with an extra number containing an address by Lillian Harman, president of the Legitimation League. In the June number Mr. Danckwerts called attention to two articles. On May 27 the witness purchased from the defendant a copy of the book, "Sexual Inversion," with a number of other books.

"Are you doing a smart business in the sale of those books?" said the witness.

"It is slow work to get the public to take an interest in our movement," replied the defendant.

In reply to Mr. Avory, the witness said that the two books containing alleged obscene photographs, which he spoke of on former occasion, he found in a trunk in the bedroom, not with the other books. Detective Johnson of Scotland Yard, said that on March 7 he went to St. James's Hall—Mr. Avory: You are sure it was not Exeter Hall?—(laughter)—and purchased a copy of the March number of "The Adult" from the defendant. A meeting of the Legitimation League was being held at the hall. In this number Mr. Danckwerts called attention to three articles. This concluded the case for the prosecution.

Mr. Avory said that he realized that this was a case which would have to be decided by a jury, and therefore he did not propose to attempt to convert his worship from the view he had given expression to. But on the part of the defendant he could not allow the case to go forward without saying at once that he was prepared to maintain that these works, and especially the work in question were not obscene.

Sir John Bridge: Are you prepared to do so? You say the defendant is, but are you?

Mr. Avory: Yes I am. But I do not think you ought to have asked me that question, Sir John. I will say then, I shall be prepared to maintain that this is not an obscene work but a scientific work if it be approached as it is intended it should, by persons with a scientific mind and a desire to learn. Mr. Avory proceeded to quote from the case Reg. v. Hickling to show that the question of the obscenity of a work would depend upon the method of its publication. Many scientific works would be obscene if they were scattered broadcast at the corner of the street, but they were not obscene if they were only circulated among scientific men, and the price and method of publication of this book showed that this was the intention here. He desired to add that the practices mentioned in this book were not advocated by the author, as the prosecution stated, but he discussed the best methods of cure. Mr. Avory added that in respect to the alleged obscene photographs found in the bedroom, the defendant wished to disclaim all knowledge of them. They did not belong to him and he did not even know that they were there.

The prisoner, who reserved his defence, was then committed for trial.

Sir John Bridge said that in regard to the question he had put to Mr. Avory he would explain that the answer he had received had satisfied his mind as to whether he should grant bail or not. It was for that purpose he had put the question. It was stated that application would probably be made to have the cases heard before a special jury.

"Forever in thine eyes, O Liberty! Shine the bright light by which we are saved."

On Saturday morning, June 18, at 7:20 o'clock, this good friend of Lucifer died of apoplexy at his home in New York. He was born in 1830 at Wolcott, Wayne County, New York. In 1847 he studied stenography under the ever lamented Theron C. Leland, one of its earliest teachers, and during the succeeding decades was the friend and associate of Stephen Pearl Andrews, "Diana," David Hoyle, and other pioneer professors of that art, who all were, or later became, staunch Free-thinkers and Radicals, like himself. Mr. Underhill was the friend and helper also of Ezra H. Heywood. During his young manhood he was a humorous writer for the daily press, and also a reporter and war correspondent. He was connected with the St. Louis "Republican," the "Reville," the "Intelligencer," and with the New York "Tribune" and "Times," serving the last named paper for nine months at "the front," where he was captured, taken to Harper's Ferry, and tried as a spy by Stonewall Jackson, then a colonel. For a time he lay in the cell in Charleston jail once occupied by John Brown.

He became a law reporter and later was admitted to the New York bar. For his services in behalf of stenographers he was presented with a gold watch by the members of his profession. In 1850 he was one of the American members of the Phonetic. At various times he was official stenographer of the New York Supreme Court, the Legislature, the Constitutional Convention of 1867-68, and at the impeachment trial of Governor Holden, of North Carolina. For the last thirty years he had been the official stenographer of the Surrogate's Court of New York. At his death, the "Times," "Sun," and "Tribune," in the order given, devoted generous amounts of space to very kindly notices of his personality and life work, and this sketch is condensed from that of the "Sun."

In compliance with Mr. Underhill's request, the services at his funeral were simple and purely secular. The relatives and a few of the nearest friends gathered about the flower-buried casket in the parlor of his home and looked their last on the peaceful face of their white-haired friend. E. C. Walker read "Thanatopsis" and then delivered this short address:

"Under the heart of the mother, in her arms and palled upon her breast, guided and sustained by her hand as he essays his first uncertain steps, thoughtless and happy at play with his companions, serious and thoughtful, yet often dissatisfied and rebellious, through his years of youth at school; filled with a great joy but torn many times with doubts and with hopes deferred when love has entered through the portals of sense and of imagination, toiling and struggling for a livelihood and for an honorable place among men for decade after decade, perceiving with a vague apprehension that grows to a settled conviction and philosophical acceptance the signs of approaching age and weakness, and at last abiding for a few days or for many on the Western slope—such, in epitome, is the tangible life of man."

"Out of nature we have come, in and with nature we dwell, and soon or late our elements return to that universal impersonal mother. It evolves us and it dissolves us. We come of its processes and are part of its processes. We cannot escape from it, we cannot free ourselves from the trammels of its conditions. We can study it and we can use it, and the measures of our happiness, broadly speaking, are the thoroughness of our investigation and the wisdom of our application. Our relations with our fellows and with the universe are not ideal; they are not perfect; and they cannot be made perfect, for we are limited in mental and physical capacity, and we are just turning the first pages of knowledge, just learning to walk without constant stumbling, when the inevitable end comes. But human life is improvable, its conditions are modifiable. This is neither the best nor the worst of worlds; it is a world which can be made better."

"Such was the thought and the aspiration of our friend who at the dawning of a fair June day turned his face from the known to the unknown. He believed that man might in the future be happier than he had been in the past, happier than he is in the present. He spoke and he wrote and he worked to give that belief the justification of realization. He was in touch with the world of Progress, he was one in sympathy and hope and practical comradeship with the men and women who carry the flag of human advancement toward the undiscovered poles and into the dark continents of this our life. He was in the strength of his mature manhood a doubter of the conventionally accepted, a student of all vital problems, a worker for the new and the better, and he was still all these when his splendid body felt the paralyzing hand of speeding time and he had put on the white crown of the elect of Age. At the end of the march on the last day of the campaign he did not surrender to the enemy whom he had faced bravely on many a hotly-contested field. He kept his loyalty to all discoverable and verifiable truth, he studied to the last as he had studied always, and at the moment when the sun paled before his eyes he loved liberty with the tenacious and passionate devotion of the veteran who has served her through good and through ill repute, in adversity and prosperity, alike when well-nigh all men seemed to hate her and when many professed to adore her.

Our friend held that man becomes better as he has more and more chance to grow, to develop his powers, to strike root deep and wide, to reach out into the air and up into the sunlight. He saw that growth comes of opportunity, and therefore he affirmed that opportunity must be free. Across the chains of custom and law he drew the file of reason; against link after link he held firmly the chisel of Fact and struck home surely and strongly with the sledge of History. His justice was no hot-house plant; it bloomed in the open and for all the world. His liberty was no partial goddess; she smiled on all she offered her gifts to all, she drove the blade of release through the bonds of all slaves. This man by whose bier we stand fought for the freedom of all men, of all women, in every vocation and avocation, in every province of labor or of recreation, in each field of serious purpose or of playful delight. We can best honor him by doing all we can to carry to success the cause that was so dear to his heart.

"We have for him no tears. His was an active life, a long life, and the end was sudden and little painful. Recognizing that death is unescapable, we may to-day fitly say that the loss is not his; it is ours, and so our grief is for ourselves, not for him. But we have all that we had before, except, and of him we have the memory, and it is much. It mingles imperceptibly yet temptingly with these breezes of summer, with the sweet perfume of flowers in field and house, with the songs of birds, with the music of the instruments, with the sigh of the waving boughs, with the lapping sound of the waves upon the sunlit beach, and with the lightning and thunder of the storm that beats at night against the battlements of rock that face the ocean.

"And now, after listening to what well might be imagined to be his last message to us these, exceedingly appropriate lines of an unknown poet, we will silently bid farewell to this comrade whom we knew and loved."

The selection read by Mr. Walker was that most appropriate poem "Lay Me Low," found in the "Truth Seeker Collection." As it is not very long and as some of your readers may wish to use it on a similar occasion, I reproduce it here:

Lay me low, my work is done;  
I am weary, lay me low.  
Where the wild flowers woo the sun;  
Where the balmy breezes blow,  
Where the butterfly takes wing,  
Where the aspens drooping grow,  
Where the young birds chirp and sing  
I am weary, lay me low.

I have striven hard and long  
In the world's unequal fight;  
Always to resist the wrong,  
Always to maintain the right;  
Always with a stubborn heart  
Taking, giving blow for blow;  
Brother, I have played my part,  
I am weary, let me go.  
Shield and buckler, hang them up,  
Drape the standard on the wall,  
I have drained the mortal cup,  
To the finish, drags and all,  
When my work is done, 'tis best  
To let all my troubles go;  
I am weary, let me rest,  
I'm weary, lay me low.

Dr. Palmer C. Cole, Dr. E. B. Foote, Jr., and Prof. Alexander Wilder each gave his brief and feeling tribute to the memory of the dead man. Prof. Wilder had known Mr. Underhill from the days when they were boys together.

The body was cremated at Fresh Pond and the ashes buried in the family lot at Olivette (I think that is the cemetery).

### Vola's Queries.

BY S. A. MAGOON.

Vola: Mama, did God make me in Heaven?  
Mama: No, Vola. He made you here.  
Vola: How could he, when living up there himself?  
Mama: There is nothing impossible with God.  
Vola: Except to make the devil behave himself!  
Mama: Vola, you must not speak of God in that manner. It is wicked.  
Vola: Did God make the devil?  
Mama: He is a fallen angel.  
Vola: Fell from Heaven, I suppose. I wouldn't like to fall so far. It would kill any one else I know. If God had only let it kill him he wouldn't be bothered with the devil any more.  
Mama: Do be quiet, Vola.  
Vola: But I would like to know what God made my little finger crooked for. It doesn't look half as pretty as if it straight like the others. Are you sure he made every part of me?  
Mama: Certainly; but put down your dress this minute—Deacon Crabtree is coming this way.  
Vola: But my panties are unfastened, and I want to fix them. He has gone by, though, without coming in. What difference would he make, any way?  
Mama: You would not like to expose your nudity, would you?  
Vola: What's my nudity? Didn't know I had one before.  
Mama: Nudity means nakedness, my child.  
Vola: Is it bad to be naked?  
Mama: It is certainly immodest to show your legs, and to expose the parts of the body I cautioned you yesterday to always keep covered and never speak of unless it should chance to be very necessary—is both obscene and vulgar.  
Vola: Now why did God make us with anything obscene or vulgar, I wonder. I am sure every part of our bodies is useful.  
Mama: Oh, Vola! You make me so nervous. (Enter papa) I am so glad you have come. I am about ready to fly. I wish you would take Vola away for awhile, so I can have a little rest.  
Papa: I'll take her for a car ride. Get your hat, pet.  
Vola (putting it on): Mama, will you tell me how God made me when I return? And why he didn't make my little finger straight, and why he made us with anything vulgar or obscene?

"Isabel's INTENTION," by Marjorie. This is a story of a sympathetic high-minded English girl of the "upper" classes, who, having seen made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moock. A great little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.



# LUCIFER, THE LIGHT-BEARER

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 Bedford Row, London, W. C., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BAKING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.  
 Published weekly. One dollar per year. Three months twenty-five cents.

"FIVE DEATHS and more than two score cases of injury were recorded as the result of careless use of firearms or fireworks," is part of the report, in the "Chronicle," Chicago, July 6, of the "celebration" doings on the Fourth of July '98, in this city. Taking this report as a basis of calculation for the other cities of the United States, the aggregate of killed and wounded on that day will exceed the losses on many an historic battlefield. "Patriotism"—of the noisy kind, "blood-and-thunder" variety—comes high, but Americans have not yet learned how to live without it.

FIVE HUNDRED copies beyond the usual issue were printed off the "midsummer double number." Believing that the distribution and reading of this double number will materially help to create a public sentiment that would render impossible such prosecutions as that against Mr. Bedborough we ask the friends of Lucifer to help us in the distribution. Send us names of liberal-minded editors, of lecturers, of teachers, of writers for the press, to whom we can send marked copies. And while sending these names, send also postage stamps to prepay postage, and a little to help pay the extra expense of setting up and printing the double number.

## GEORGE BEDBOROUGH'S CALL FOR HELP.

**Let American Lovers of Liberty Respond Generously to the Appeal of the Brave British Champion of Personal Freedom Whom the Social Degenerates are Seeking to Imprison.**

George Bedborough's appeal to his "Friends in America," which is printed in this issue was received too late for publication in the double number of Lucifer, most of which issue was devoted to comment on his arrest and persecution.

It requires considerable money to fight the persecutors who are in control of the machinery of the government. Aid must be given quickly. The case is set for July 25, but it may be continued and not reach trial for a month or two. In that time the American friends of liberty should raise a sum of money sufficient to show their substantial sympathy and send it to the treasurer of the Defense Fund in London—a fund sufficient to assist in employing the best counsel obtainable to fight the case.

Lucifer's financial condition is such that it cannot contribute any money directly to this good cause, but it will lend all the influence it commands in exposing the outrageous and unjust persecution of one of the bravest of modern champions of free thought. Reports of the trial will be published as they are received, in order that our readers may see the peculiar methods resorted to by the social degenerates in their attempts to throttle the press and check the progress of humanity toward enlightenment.

Among those who are now taking a lively interest in the Bedborough case is the writer of the following letter:

CHICAGO, July 1.—BROTHER HARMAN: Let us do what we can to save brave George Bedborough. His conviction would

be a crime against nature, because it would be an attempt to thwart the evolution of the race into liberty. Every reader of Lucifer should send as much money as he or she can afford to the Defense Fund. In order that all may know the infamy of the methods resorted to by his persecutors, I suggest that you issue a double number of Lucifer at once—sixteen pages, containing full reports of the arrest, the preliminary hearing and the comment of London newspapers on the case. I suppose the extra presswork and paper will not cost you more than \$5, and I send you that amount to pay for it, believing such a contribution at this time will be more effective than sending twice that amount to London. No time should be lost. Urge your readers to respond at once. S—M—

While our good friend somewhat mistakes the cost of issuing a double number of Lucifer his contribution is timely and very welcome and if a few others, who, like him can see the necessity of making, just now, "a strong pull and a pull all together," will emulate his example the extra burden of the "Midsummer Double Number," devoted mainly to the details of the persecution against the editor of "The Adult," will be lightly borne, and all who contribute in this way, or in any other way, towards winning the fight for free speech and free press,—which battle must and will be won if human progress is to be achieved—will feel better for the cooperative help they have given to it in time of need.

Let each lover of personal liberty who reads these lines send as much money as she or he can spare to Lucifer and it will be promptly acknowledged and sent to the Treasurer of the Defense Fund. This is not a mere British-American alliance, but an alliance of the friends of liberty, regardless of nationality, sex, or religious, political or philosophical opinion. It is a fight for progress against reaction in which all intelligent people are interested. Let not George Bedborough's appeal be made in vain. Give generously. Give NOW!

Our readers, who know that for some weeks past requests have been made for special efforts on the part of our co-operators to sustain Lucifer and its work—to some of these the first thought was, on seeing the enlarged edition, Has Lucifer not burdens enough of its own, in times like the present, that it should undertake to carry the burdens of the "Legitimation League," an English, not an American, organization?

To such conceivable question it is only necessary to answer that the work of Lucifer and of the "Legitimation League" are identical, and that what we do for the editor of "The Adult," the organ or mouth-piece of that League, is done for Lucifer as well. Never was the old saying more true than in the present crisis, "United we stand, divided we fall."

Suppression of "The Adult" and its editor means, practically, suppression for the time, of the Legitimation League and its world-wide educational work. That Lucifer and the American movement would suffer,—as a logical sequence and because of the suppression of its brave ally—would seem to need no argument.

One word only in regard to employing lawyers. Lucifer's editor is on record as discouraging the paying of money to lawyers, and as favoring direct appeals to the court of final resort, the public conscience, instead of appealing for justice to judges and law-courts. But there are exceptions to all rules, and this is probably one of them. The educational effect of a public trial, in which the best of legal counsel is employed, is doubtless very great, especially

so in London, the great center of Anglo-Saxon civilization. The English suppressors have appealed to English law. If defeated in law courts of their own choosing it would probably mean to them a defeat for all time, since the English people are now, as a whole, far in advance of their written laws.

### Religious Liberty.

Mrs. Etta Semple, president of the Kansas Freethought Association, sends us a copy of resolutions adopted by the "first state convention of Socialists," lately held at Fort Scott, in that state. The platform of the newly organized party, according to the "State Capital," Topeka, "demands a speedy termination of the war, that the wages of soldiers be increased and the salaries of army officers decreased; that the government issue paper money until legal tender can be abolished, and that existing fractional coins be supplemented by aluminum."

The convention adopted a resolution declaring against the practice of repeating the Lord's prayer in public schools.

This resolution appears to have been adopted through the personal efforts of Mrs. Semple. Another of the adopted resolutions, of which she claims the authorship, reads as follows:

"Resolved that whereas the constitution of Kansas gives to each individual the right to mental and religious liberty, and strictly ordains that there shall be no control of conscience in these matters, we therefore demand that all statute laws be made to conform to the higher law of our constitution; and,

"Second, Resolved that as a party we uphold the constitutional provision prohibiting the use of money for sectarian purposes."

Like most political organizations this new party makes fair promises in regard to religious liberty. In case it succeeds to power, will this socialistic party continue to voice the principles upon which it first planted itself? Or will it, like so many of its predecessors, become conservative with age, and lose in time all the aspirations liberty-ward that characterized its early youth.

### Divorce.

While a persistent effort is being made to abolish the divorce courts, or at least to reduce the number of legal causes for divorce, there is also an increasing and widespread revolt against indissoluble or canon law marriage, and in favor of putting sex relationships, or contracts, upon the same rational basis that is observed in other contracts or business relationships.

The following extracts from an editorial in the "Banner of Light," the oldest and one of the most influential of the Spiritualist papers, is significant:

"In the business world, partnerships can be dissolved whenever need so requires, and society says Amen! In marriage the seal of condemnation is placed upon those who desire freedom from a partnership that has become slavery in its worst form, unless the parties to such a divorce have wealth at their command.

"Much of this condemnation can be traced to the influence of the clergy, who have exerted themselves to invest the marriage contract or service with a seeming holy or divine odor that it would be impious to question or disturb. This has led to a long train of evils, and served to overthrow the ennobling influences that marriage might exert upon the sexes. We hold, therefore, that the clergy should never be permitted to perform the marriage service under any circumstances; if the present civil laws are not sufficient for citizens of this nation with regard to the marriage question, then they should be made so. The one divorce most needed at the present hour is the absolute divorce of church and state, and when the clergy are divested

of their special prerogative to tie people together, who, by nature belong as far apart as the antipodes of the earth, much will be done to accomplish it."

### Plumb-Line Penographs.

BY E. C. WALKER.

Most women have no individuality of character, and no intellectual resources of their own to depend upon for their happiness.—A. B. Bradford.

This is sadly true, but then it is less a feminine than a human defect. To be sure, women are worse off than men in these respects, but this is owing to their having been denied some opportunities that men have enjoyed, but have not always improved. The man who can be happy outside of a crowd is found only just a little more frequently than is the woman who can be happy outside of a crowd. And very trivial amusements will generally satisfy both. To adopt the phraseology of Stephen Pearl Andrews, human centerances are almost infinitely less numerous than human circumstances.

I have been corresponding many years with women, most of whom I have never met, nor expect to see, but whom I love with that purest and most unselfish of all human affections—platonic love.—A correspondent of an *Infield* publication.

How hard it is to rid ourselves wholly of the taint of the old anti-naturalism! We persist in cherishing the delusion that the body, indissolubly associated with all that man is, is contemptible and degrading, while man himself, that is, the "soul" gratuitously assumed to be the real man, is "spiritual" and even "godlike" in its nature and aspirations. The dualistic, body-and-soul, conception of man has survived the decay of belief in the various sacred scriptures which were long its chief supports. We still have alleged Rationalists who cling to the bad-body and good-spirit idea in spite of the logical and scientific demonstration of the monistic conception of being. Will they never learn that man is One, not Two? And again: How long is the falsity that, in their origin, some impulses and actions are self-regarding while others are other-regarding, going to confuse thought and prevent sensible conduct? The love that this man says he entertains for certain women is no more "unselfish" than any other kind of love. Love is attraction, and he is attracted *all he can be* to these women; they attract him in certain ways, and he consequently loves them in accordance with the attraction exerted. Conventional "purity" and mythical "unselfishness" are lugged into the discussion utterly without warrant. If these persons loved otherwise than as they do, why, they would love otherwise than as they do, but they would not be a whit more "impure" and "selfish" than they are now. They would feel needs then, just as they feel needs now. That the two classes of needs do not call for the same expression does not make one "selfish" and the other "unselfish." The man who drinks water because he prefers water and the man who drinks whisky because he prefers whisky are equally self-seeking. One may be wiser in his methods than is the other, but he is no more "unselfish." To love in "platonic" fashion when you can love in no other way does not entitle you to halo, harp, and robe.

A recent writer has spoken of women "whose attractions are purely moral and intellectual." That may have been intended as a compliment, but I have grave doubts that it would be accepted as such by those of whom it was uttered.

I have yet to see the woman whose figure was improved by a corset. If a woman is of slight build the only possible plausible excuse for wearing one is lacking, while if she is stout, the corset accentuates that fact. It thrusts her breasts up into her throat and causes her abdomen to protrude in a horribly inartistic and repulsive manner. Lines are sharp and broken, her back looks like a picket fence covered with cheese cloth, and she lumbers along like a stage-coach going through an Arkansas white oak barren, alternatively sinking into the ruts and

bumping over the tree roots. Her movements are wholly ungraceful, it is impossible for them to be anything else.

### Sociologic Lesson. No. LXVIII.

BY HENRY M. PARKHURST.

When such a unitary home can be established as already described, the proprietors and residents having in view as close an approach to the falanstery as is practicable, educating the residents into a mode of life required in a more complete organization, the way will be open for a successful trial of integral co-operation. An association is formed of persons having the requisite capital, and a complete system of organization is drawn up and agreed to. This company erect a new building, to be called the Falanstery, large enough to accommodate 2,000 persons, embracing as great a variety of tenements, suites of rooms and single rooms, as they can devise, so as to suit all tastes, with all the variety of public rooms that may be required; with provisions for suiting all tastes in the refectory, the laundry, etc.; and also with workshops providing sufficient work to maintain the whole population. Every department of industry, agriculture, mechanics and the arts should be provided for. In the vicinity of a city, it is probable that agriculture would be chiefly confined to gardens and orchards. On the other hand it is probable that many of the residents would continue to obtain partial or complete support from the neighboring city.

### Lending a Hand

M. H. Coffin, 50; E. Van Buskirk, 125; H. W. Youmans, 1.00; John A. Lant, 1.00; Henry F. Myers, 1.00; Martin Nordvedt, 1.00; R. E. La Petra, 1.00; Dr. Ernst Schmidt, 50; E. A. Knapp, 1.00; Andrew Hogg, 1.00; Lydia L. Lamb, 1.00; Nellie M. Mastick, 1.00.

### VARIOUS VOICES.

Nellie M. Mastick, Junction City, Wash.—Enclosed please find money order for one dollar to apply on the fund suggested by Brother Youmans of B. C. Hoping a goodly number of the supposed five hundred may respond.

Wallace E. Neville, San Francisco, Cal.—I received a couple of marked copies of your paper, *Lucifer*. Herewith please find fifty cents for literature, your choosing, and the paper for three months. I pay for eight papers already; being on wages by the hour I have to measure expenditure accordingly, but it seems to me I cannot afford to miss what you have to say.

E. Beck, Brooklyn, N. Y.—I enclose one dollar, which I know is going toward a gospel better than any I ever heard in our superstitious churches. I have been much interested in your daughter's journey abroad, not so much because of her personality, but because of the grand gospel she is spreading on the way. I will try to send you a few stamps next week to help in your much-needed work.

Andrew Hogg, 537 W. 9th street, Cincinnati, Ohio.—Enclosed please find one dollar, which please apply as you see fit to help along the work *Lucifer* is doing. Do not forget to let me know if any speakers on sex radicalism or kindred topics are likely to be in this vicinity any time after October 1 till the end of April next, as I want to try to engage them to lecture for the society here. Your kind attention will oblige. I received the book, "A Physician in the House," all right, also list of names. Thanks.

J. W. Horn, Vevey, B. C.—My subscription expired; enclosed please find express order to continue. Also balance apply to trial subscription for parties named below. I wish to bombard

them with the eye-opener, *Lucifer*. I hope they will read it and continue to subscribe. Glad to read of Lillian's success in England. Bruno Wille is breaking a lance in the German "Free-thinker" of Berlin for woman's emancipation, and admonishes freethinkers to assist the movement in every possible way though very dangerous ground under Billy Bombaster's officialdom. But it is coming forward just the same.

James B. Elliott, Philadelphia, Pa.—Don't you know some one who has a file of the "Beacon," published by Vail, N. Y.—1850? I have a few copies of "Looking Backward," 25c, also one copy of "A Woman Who Dares," \$1.25, for the benefit of *Lucifer's* publication fund.

[Can any one of our readers give the desired information? And does any one want the books offered by Friend Elliott? They will be given as premiums to subscribers, old and new, as mentioned elsewhere in this issue.]

Anna Perkin, Cleveland, Ohio.—Cyrus Coolidge asks the way out for a better humanity. When men and women throw away their tea and coffee, their beer and tobacco, their fish food, their abnormal and foolish dress, when men and women accept the fundamental principles of liberty, when that time comes there will be hope for a brighter and better race.

Free speech is a powerful weapon. No one knows this better than they who are hit by it. The bullet, the insane asylum and the jail have never yet answered free speech, and never will. These are means that cowards and villains use. When will the people wake to a sense of the value of free speech and free press? When, oh when?

W. A. Flight, 16 St. Georges Road, Walworth, London, S. E., England.—I have only lately become acquainted with your movement. Will you allow me to introduce myself, a stranger, but a friend of the cause? I shall be pleased to hear all about the cause in America. I should very much like to go there and settle down for life. Will you let me know if there is a good chance to earn a living there. I am strong, sober, willing and not afraid of work of any kind. My age is thirty-three. Would you lend me your assistance in getting employment if I came? I am sick and tired of London. There is small chance of employment and then only at starvation wages. A man that is poor here is a dog, not fit to live, and they will push him down farther in the mire—not try to raise him up.

Mrs. M. McCaslin, Cleveland, Ohio.—The Franklin Club held a picnic yesterday, the fourth. The exercises were peculiar to that unique body. The spot selected was under the far-reaching limb of a large oak tree in the uncut forest away from city parks, bustle and bicycles. No red, white and blue flaunted in the breeze, no martial music split the air, but nature's eternal green, emblem of earth's immortal continuance spread over, around and under us; while the birds carolled forth, "The world is our country, to be happy our religion." An amusing program was rendered, including burlesque Fourth of July orations, each point of which was emphasized by the loud crack of a horse pistol, the orators being showered with bouquets of oak leaves. One of them called for the stars and stripes, the only response to which was a delapidated specimen captured from a small boy, and a tiny enameled red, white and blue bosom pin tendered by a lady. One of them uttered these ringing words, which should go down in history: "We believe in goodness without churches, justice without courts and liberty without flags."

W. J. Kent, Norman, Okla.—Another year has gone since my last subscription was sent you. I am still a friend to the little paper and want to renew my subscription and help to continue the fight for liberty and light. Enclosed find one dollar for *Lucifer*, and for the forty cents send "Horror of Modern Matrimony" by Dr. Robert Greer, and the Discussion



between Dr. Juliet Severance, and David Jones; also "Unrevealed Religion" by J. K. Ingalls.

Now may I criticize a little? Not your articles on "Intervention," nor E. C. Walker's. I think they are both good. . . and should be read by all people, and had I the means to pay advertising rates I would put it in all the state papers. But don't you think that Mr. Barry picked up Mr. Coolidge before he fell down? Coolidge said it was not always the woman that was the slave. Of course all he meant was that in some families the woman is boss. All of us have seen that, many times, but Mr. Barry "gets right down off his horse."

In *Lucifer* May 21, Mr. Walker says: "An immortal organism is as unthinkable as a square circle." Possibly if Friend Walker and myself could go deep down into primary life we should find that mortal organisms are equally unthinkable. To me it is a question—Is there any such thing as mortal organism? Or any such thing as mortality? If organism is life—and it must be or it could not die, then the fact that it is life would necessitate its immortality. Why? Simply because it is life. Where, in nature, can we go and find any property that ever loses its identity? Gold remains gold forever. So of all other properties. Why not life?

But is organism the cause of organism? Is a wagon the cause of wagon? A mill the cause of mill? No, but back of these organized machines we have what we call human intelligence. But what is back of physical [animal?] organism? As Freethinkers we have discarded the idea of a personal god, but we cannot discard the idea of causation, and we all cling to the idea that causes and their effects correspond.

Of course I do not claim that I can prove that man is immortal, neither do I see that any materialist has ever given rational proof that he is not immortal. Emerson says, "The seen is but small as compared to the unseen."

For the extra ten cents send a few copies of *Lucifer* to Mrs. —. Possibly it may bring you a new subscriber.

[From a private letter written by Josephine K. Henry of Versailles, Ky., to a mutual friend and faithful helper, we have received the following extracts with request for publication. Believing them to be of general interest we freely give them hospitality in *Lucifer's* columns].

The crime against motherhood is the deepest and darkest of all crimes and yet society is blind to the fact that sex slavery is striking at the race with terrible vengeance.

There are deep wrongs that may not be revealed,  
And in our midst insane barbaric herds  
That make the law their shield;  
Each village has its martyrs,  
Every street some house that is a hell,  
Some woman's heart colonial, pure and sweet,  
Breaks with each passing bell.

The wrongs inflicted on the ignorant and defenseless drives the iron into my soul, and I wish that I might drive a pen of flame and scatter the sophistries of blinded men. The root of it all lies in church ruled by man-made gods and saviors. The diabolical system founded on superstition and merciless tyranny has well nigh crushed out all the grandest attributes of the human soul—if it has a soul—until slavery in every form feeds like a vulture on human sacrifice and labor.

Men and women are hunted and hounded by laws made first by priests and echoed by the civil power, for our government is the cringing dupe of ecclesiasticism today. The struggle for liberty is tragically pathetic to me. The few have caught the vision of a Eutopia in the future, but when they attack the gods and religions that scatter broadcast moral leprosy they are made as it were outcasts for daring to desire better conditions.

I have worked for seven years for woman suffrage, but I see plainly now that women never can be free as long as they are slaves and dupes to bible religion. Indeed I fear if they had the vote they would betray us into the hands of priests. No great advance can be made until the gods are dethroned and the marriage system is thoroughly reconstructed. Slave

mothers will bear slave children, and with the blood of this nation surcharged with immorality and strong drink, and women forced by priestly decree to bear children whether they are willing or not, or whether they are able or not, is it any wonder the world swarms with cowards and criminals, or that "wrong rules the land and waiting justice sleeps?"

The shyness of civilization is the church. Our alarming financial, political and social conditions can be traced directly to the diabolical work and power of priestcraft. As I write on this *Lord's day* the hymns from the churches of this crime-ridden town float in at my window. These gospel whiners who sing, "O, how I love Jesus," would if they could, silence me forever, because I want to put the preachers to the plow, and turn the churches into bath houses to wash their sins away and let the savior have a little rest. To carry the sins of the world for 1900 years, and the load getting heavier all the time is too much to ask of even an all-powerful savior.

### To Our Subscribers—Old and New.

*Lucifer* has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to *Lucifer*. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	\$1.50
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help *Lucifer* to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

### How to Help *Lucifer*.

War, and the excitements that war inevitably brings, have cut down *Lucifer's* receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep *Lucifer's* flag aloft. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of *Lucifer*.

### "A PHYSICIAN IN THE HOUSE."

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to *Lucifer* we will send the large volume called "A Physician in the House," price \$2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of *Lucifer* and its work.

"The Philosopher." A Monthly Magazine for Progressive People. Albert Chavannes, Editor and Publisher. Philosophical Comments, Review of Books that Help Progress, Miscellaneous Reading, Original and Selected. Price fifty cents a year. Valuable premiums sent for sample copies. Address Albert Chavannes, 504 Fourth Ave., Knoxville, Tenn.

## 719.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.  
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.  
Burmese Women; by H. Fielding. 16 pages.  
Reminiscences of Berlin Heights; by A. Warren. 16 pages.  
The Sexes and Love in Freedom; by Oscar Kotter. 8 pages.  
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The Eight Hour Movement; John P. Aligold. 16 pages.  
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## A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married.

This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.15. Address: M. Harman, 1394 Congress St., Chicago, Ill.

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**WANTED.** A friend of mine wants a life companion. A woman not honest thinker, who is a lover of nature, freedom and mental growth. He seeks one who will help to build up a happy home in the sunny south, and who will be a loving and congenial friend and companion. Address all letters to me and I'll forward them to him. And if you wish a letter from the sender stamp and I'll write to each and all. ELMINA DRAKE SLENNER, Knoxville, Va.

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Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Emma Heywood, Moses Harman, Lillian Harman and Lois Walbrook, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 25 cents. Address: Moses Harman, 1394 Congress St., Chicago.

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John's Way; a domestic radical story, by Elmina D. Slenker. 25  
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Human Rights; J. Madison Hook. 25  
Prohibition and Self Government; E. C. Walker. 25  
Practical Co-operation; " " 25  
The Revival of Puritanism; " " 25  
Love and the Law; " " 25  
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**ELMINA'S REQUEST.** Women who would like gentleness for their responses and who feel free to discuss all reforms, will send name and address and two cent stamps to ELMINA DRAKE SLENNER, Knoxville, Va.

## An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.  
Mrs. Dr. Dobson-Barker.  
Box 122, San Jose, Cal.

**Free Society** is an advocate of Anarchist Communism, and in its advocacy of Liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 25 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 28 Oak Grove Ave., San Francisco, Cal.

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**The Outcome of Legitimation.** By Oswald Dawson. This story, the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing this and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**WHAT THE YOUNG NEED TO KNOW.** A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 29.

CHICAGO, ILLINOIS, JULY 23, E. M. 298. [C. E. 1898.]

WHOLE No. 720

### The Were-Wolf.

The were-wolf sits at my bedside now;  
He's a place at my table, too.  
He comes when the cupboard is almost bare,  
And he comes when the rent is due.  
He's close at my side when I go to work;  
He seems to be everywhere!  
I cannot think—I cannot sleep—  
For the were-wolf's sure to be there.  
His great fore-paws are upon my chest;  
His hot breath scorches my face.  
His glaring eyes are the gates of hell,  
He seems to fill all space.

With his human eyes and animal soul  
He maddens me day by day.  
With his long white teeth he has reached the bone,  
And is tearing my flesh away.

—Walter Worthington, in "Facts," Denver, Colo.

### The Ladies and the Magistrate.

There was a blushing magistrate  
All in the street of Bow;  
Said he: "This case is very blas;  
Dear ladies, go! I beg you to—  
It really is not fit for you."  
And yet they would not go.  
The magistrate he shook his head,  
And said, with air recondite:  
"The law permits you to be here,  
'Tis true; but mark, this book will bear  
Your moral fibre; mine, I fear,  
Was long since quite beyond it."  
And yet the ladies stayed and stayed  
Until the case was over;  
Their friends now saw them eagerly  
The awful difference to see  
Twixt what they were and what they be,  
Yet naught could they discover.

—William Platt, in "The Freethinker," London.

### FREE PRESS DEFENCE COMMITTEE.

#### The Bedborough Prosecution.

An appeal is hereby made to all lovers of free enquiry, free discussion and free publicity. The following are the facts which necessitate this appeal:—

Mr. George Bedborough is being prosecuted by the police for selling a book entitled *Sexual Inversion*, written by Dr. Havelock Ellis, whose name is widely and honorably known in science and literature. This volume is the first of a projected series on "The Psychology of Sex," a subject which is investigated freely on the Continent by medical and sociological experts, who are continuing the researches initiated by the great criminologist, Lombroso. It is written in a spirit of scientific detachment. It throws light upon certain abnormalities, with a view to their rectification; it is unpleasant in the same way that a treatise on cancer is unpleasant. But to call it obscene is an abuse of language, to stop its circulation amongst adult students is a gross violation of the freedom of the press, and to

imprison a man for selling it to an adult customer is an outrage on the primary right of free citizenship.

Since the commencement of the prosecution other charges have been brought against Mr. Bedborough, founded upon publications seized by the police in raiding his rooms at the time of his arrest. These publications were all advertised and sold openly, and there was no need to resort to such methods of incrimination. They are copies of *The Adult*, the monthly organ of the Legitimation League, an organization which exists for the purpose of ventilating sexual problems, particularly in relation to marriage and the status of women, and also copies of various pamphlets issued under the auspices of that body.

It should be mentioned that Mr. Bedborough is not arraigned for any writings of his own. He is called upon to bear the burden of the defence of the writings of others, with whom he is not necessarily in agreement. Neither the writers of the pamphlets and periodicals, nor the author, printer, or publishers of the book in question are included in the indictment. He alone is singled out as the victim of this ill advised, and perhaps malicious prosecution.

The Free Press Defence Committee has been formed in order to resist this police attack upon liberty. Its members belong to many different schools of opinion. They are not in any way concerned with the particular views entertained by Mr. Bedborough, or set forth in the writings which form the ground of the prosecution. The present is neither the time nor the occasion to express either agreement or dissent. The one thing to be done is to defend the liberty of all opinions. It is always the bigots who choose the point of attack, and it is there that the friends of freedom must rally.

The most important thing is that Mr. Bedborough should be properly defended, and the Free Press Defence Committee is pledged to obtain for him (if possible) the requisite support. A fair amount has already been subscribed, but far more will be required, especially as the case will probably be taken to the Court of Queen's Bench. It is hoped, therefore, that subscriptions will be forwarded without delay to the Honorary Treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London, W. C.

The Committee appeal most earnestly to all who value the freedom of the press to lend their aid in this emergency. It is not enough to condemn the prosecution as unwise. This alone will not protect the principle which is assailed, nor save the living victim from the sufferings and indignities of imprisonment. *The prosecution must be actively resisted.* This is what the Committee calls upon every lover of liberty to assist in doing. A strong, united stand against oppression at this moment will strengthen the securities of freedom in the future.

Amongst those who have joined the Committee, which is already numerically strong, are the following:—

J. B. Askew, Thomas Squire Barret, Henry Bazett, M. A., Robert Braithwaite, Barrister at Law, Robert Buchanan,



Herbert Burrows, Edward Carpenter, Joseph Collinson, Walter Crane, Oswald Dawson, Thomas du Dene, Mrs. Despard (Wandsworth Board of Guardians), Dr. Helen Densmore, A. E. Fletcher (Editor "New Age"), G. W. Foote, George Jacob Holyoak, H. M. Hyndman, Jaggard & Co., Publishers, Edith Lanchester, Geoffrey Mortimer, George Moore, F. H. Perry-Coste, B. Sc., William Platt, Frank Podmore, J. M. Robertson, W. Stewart Ross, William Sharp, George Bernard Shaw, Andras Scheu, Mrs. Thornton Smith, Edward Temple, John Trevelyan, John Turner, Edith Vance, Charles Watts, Dr. T. M. Watt.

HENRY SEYMOUR, Hon. Sec.,

51, Arundel Square, London, N

### Letter from George Bedborough.

MY DEAR MOSES HARMAN:—I was hoping by this time I could have sent you a copy of the indictment which is to be preferred against me at the trial. Only when I get that, shall I know just what I have to defend. Apparently the enemy finds a difficulty in deciding how much or how little to attack. The prosecuting attorney at the police court was so persistent in pointing out the numerous "obscenities" which he professed to find in every book, pamphlet, and periodical I am alleged to have sold, that Mr. Horace Ivory who is defending me, caused a hearty roar of laughter in court by asking his opponent whether he had discovered anything at all which he did not consider indecent. I shall have a great deal to say, after the trial, respecting my arrest, the refusal of bail, and the enormous sum subsequently fixed for my bail. For the present I must be silent. My tongue is tied. I am bound under a large penalty "to be of good behaviour." I enclose a copy of the committal but the date mentioned therein is quite unreliable and friends must not expect to see any further proceedings for at least six weeks or two months from the time of writing. As soon as I know the definite date I will let your readers know. As soon as the indictment is received my legal advisers will endeavor to obtain a writ of *certiorari* authorizing the removal of the case from the common sessions, before a common jury, to the high court of justice, Queen's Bench Division, before a special jury. This writ may or may not be granted. The result in any case may be the same, but there is at least a presumption that a jury of comparatively well educated men may realize the importance of keeping open the door of sexual science. Mr. G. W. Foote who is working most strenuously in my behalf has had experience of the two courts in question, and his historical trials bear eloquent testimony to the wisdom of our attempt. We have a committee which includes, Mr. A. E. Fletcher, editor of the *Daily Chronicle*; Mr. Quelch, editor of *Justice*; Mr. W. M. Thompson, editor of *Reynolds's*; George Bernard Shaw, &c. &c. Our great need now is money. All who can spare even a trifle should send at once to the treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London.

Yours as ever, GEORGE BEDBOROUGH.

Postscript.—I was arrested May 31. I was refused bail and sent to Holloway jail (where Mr. Foote spent 12 months). I spent nearly four days in that abominable place. I was allowed to see one visitor per day for 15 minutes only. I was limited to one newspaper a day and one library book per week. My daily letter writing was restricted to three small note size, and all my letters, in and out, were read by the officials. I was allowed neither knife nor fork, nor such essential as toothbrush and razor. I was deprived of my watch. If this is the lot of the unconvicted prisoner, the convict's life in "Merrie England" must be gay indeed.

Lillian left London on Thursday June 30. I went down to Tilbury with a few others to see her off. She has made a remarkably good impression in England and I sincerely hope we shall have her over here again. I shall undoubtedly come over to America myself in the course of the next few years, but of course my plans for the present are vague and undecided. The present trial has got to be faced and the victory now or later on must be won.

G. B.

[The following is a copy of the "committal" referred to in the foregoing letter:]

Metropolitan Police District, to wit: Take notice that you, George Bedborough (hereinafter called the Defendant), are bound in the sum of one thousand pounds, and your sureties in the sum of five hundred pounds each, that you appear at the next Court of Oyer and Terminer and general jail delivery, to be holden in and for the jurisdiction of the Central Criminal Court at the Justice Hall, Old Bailey, on Monday, the 26th day of July at ten o'clock in the forenoon, to Answer, Plead and take your Trial upon such Indictment as may be found against you by the Grand Jury, and not depart the said Court without leave, and unless you, the said Defendant, personally appear and Plead and take your trial accordingly, the Recognizance entered into by you and your Sureties will be forthwith levied on you and them. Dated this 21st day of June, 1898.

(Signed) JOHN BRIDGE.

One of the Magistrates of the Police Courts of the Metropolis, sitting at the Bow Street Police Court, Indictable Forms S. 2. Sch. II, No. 32. 173-4. Notice to be given to the Accused and his bail. C. C. C. assesses.

### The Prosecution.

BY LILLIAN HARMAN.

"The Adult" for d. o. y.

Is the first result of the much-desired "Anglo-American Alliance" to be the importation of Comstockism from America to England? The arrest of George Bedborough on May 31 would seem to answer this question in the affirmative. The number of detectives required to make the arrest, the police raid and seizure of books and papers on the premises, and the excessive bail demanded, all indicate a desire on the part of the officials to out-Comstock America.

But the attempted suppression of free publication must fail. It is encouraging to see the interest which is being aroused in all classes and among those of all shades of opinion. This is a cause in which all can unite, and which all should unite, in the interest of self-preservation. "Freedom of speech, freedom to teach"—these must we have before we can have any other freedom. And the British pluck, the spirit which inspired Paine and Truelove and Bradlaugh and Foote, and all other brave defenders of the right of free expression, will be aroused to the defence of George Bedborough in the courageous fight in which he is now engaged.

Now is the time for us to show our colors. We could not have a better man in the difficult position which Mr. Bedborough occupies. He is hopeful, courageous, judicious and energetic, and prepared to do his work, come what may. If we do our work as well as he has done, and is doing his, our victory is assured.

### The Bedborough Case.

"The Freethinker," London, July 3.

A special meeting of the Free Press Defence Committee was held on Friday evening, June 24, at the Bedford Hotel, Covent Garden, London. Mr. G. W. Foote, who occupied the chair, moved the following resolution, which was seconded by Mr. William Platt, and carried unanimously:

That, while not concerned to oppose, defend, or express any opinion respecting the particular views of Mr. Bedborough or of the various other persons for circulating whose writings he is being prosecuted, this meeting regards the present case as one which requires the most careful watching in the interest of the general freedom of the press; and this meeting pledges itself to endeavor to raise the necessary means for Mr. Bedborough's defence, regarding this as the most practical assertion of the principle which is asserted by the prosecution.

It was then resolved that a manifesto, on the basis of this resolution, should be drawn up and printed, after it had passed the Executive. A sub-committee was appointed to draft this document—consisting of Messrs. G. W. Foote, William Platt and Geoffrey Mortimer. These gentlemen met the next day

and their draft was immediately transmitted to the honorary secretary, Mr. Henry Seymour, 51 Arundel Square, London, N. No doubt we shall be able to print it in the next number of "The Freethinker."

Amongst those who have already joined the Committee are Robert Buchanan, George Moore, Walter Crane, Edward Carpenter, G. W. Foote, G. J. Holyoake, J. M. Robertson, George Bernard Shaw, A. E. Fletcher, John Trevor, William Platt, William Sharp, T. S. Barrett, Dr. Helen Densmore, Herbert Burrows and H. M. Hyndman. The Committee is rapidly enlarging, and a list of additional names will be published shortly. We may add that application will be made for a writ of certiorari to remove the trial of the case to the Court of Queen's Bench.

### Freedom—First, Last, Always, Freedom.

BY J. P. MILES.

EDITOR LUCIFER: Enclosed please find my mite, one dollar, toward filling that \$500 call for help. In reading my last Lucifer, No. 717, Comrades Vogeler's and Waisbrooker's articles seem to call me out for a first and probably last thought to Lucifer's readers.

Unlike Comrade Vogeler, I am prepared to accept, but not to publicly advocate "sexual anarchism." I, too, am considered a "crank" by my acquaintances, but being a mechanic and engineer, I have considered the title as honorary rather than opprobrious. To explain:

When the steam engine was invented it was for the purpose of pumping the deep Cornish mines. It had the straight perpendicular motion only. Then the engine was applied to a saw, and the saw attachment made a saw-mill of it, and for many years the only use the steam engine could be put to was pumping water and sawing wood. After long years Watt bethought him of attaching a "crank" and converting a linear into a rotary motion and the effect was "revolution," and I fail to find in the annals of history where the human world has made one advance step except there was a "crank" interposed between God and human—the Creator and the created. Yes, friends—and enemies—call me a "crank" all you please. I accept the appellation gladly.

Comrade Vogeler says: "As to Lucifer's doctrines, as long as man is what he is, those theories cannot be carried into practice without blotting out civilization." Now stop! Had you said without causing *revolution* I would have said amen! Lucifer's doctrine of "Freedom," in my opinion, is the only doctrine that will bring perfect civilization. How? With the emancipation of the female slave, absolute and perfect freedom, the division of the sheep and the goats spoken of by Jesus of Nazareth, would immediately begin, and the long looked for millennium be a fact indeed. With absolute sex freedom the pure woman would refuse to associate with any except the most perfect man to be found, and the spectacle might be presented as prophesied in Isaiah iv:1, of "seven women taking hold of one man," or one thousand, as recorded in 1 Kings xi, 3, marrying(?) the one most perfect man of earth.

For the one object of pure woman—I do not use the phrase pure woman in the present accepted sense, but in the true sense—would be an improvement of the human family, furnishing to the race the most perfect human being attainable under the circumstances, well knowing that the same transmitted tendency would in each future generation add another and higher step to mental and physical advancement.

In other words the emancipated woman would use as diligent care in the improvement of the human as the intelligent stock-breeder does in the improvement of domestic animals, or as the horticulturalist or florist in the improvement of fruits or flowers.

On the other hand, the selfish, the low and the vile would seek only for selfish pleasure and would thus sow in their own bodies the seeds of their own destruction. Can you not see

clearly see, the results of only a few generations of freedom? Can you not see where the separation of the sheep from the goats comes in? That it can come only with the abrogation of all marriage laws and with absolute sex freedom? If you do not see this, then do ye err, not knowing the scriptures, for in "heaven they neither marry nor are given in marriage, but are as the angels are." FREEDOM! but freedom with responsibility—with a sure reward for the acts of each individual. Whether the act be good or bad it will receive its exact reward under sex freedom.

Looking backward, can you not see that the wheat and tares, having grown together for ages, neither has predominated over the other, except in some spots of congenial soil the wheat has made the more perfect growth, and in other soil the tares. But with sex freedom the tares will be doomed to destruction and the wheat exalted to perfection. And all these ages the seed of both have been sown in sex slavery, and cultivated by church and state marriage.

Once more I say, let us sow the seed for the abolition of the slave and cultivate with the brain, the heart and the hand of freedom.

I must say a word to Comrade Waisbrooker in regard to "bible and church power." The church is the exponent of the bible just as are the democratic and republican parties exponents of the principles of democracy and republicanism. That mistranslated, interpolated, changed, supplemented, cut-over-to-fit-the-creeds-of-church bible, has still enough of the record of spirit dealing with human affairs to be to me the book of books. Freedom is the beginning and the end of the whole. The Creator said to the infant human, "Of all the trees of the garden thou mayest freely eat," implies absolute and unconditional freedom except as to the reward or punishment or consequences of their own individual acts. The "thou shalt not" in the next line is illogical. Coming from Supreme Power it would have precluded possibility of transgression. It would have been better rendered, "It will be better for you if you do not."

You therefore see that mankind were created by an all wise Creator free, absolutely free, and had not Eve listened to the law as expounded by the evil spirit she would never have been gotten or raised Cain. She sold her freedom by becoming "subject to her husband," and the evil spirit commenced to pile law upon law until freedom had disappeared and all was law. This condition existed until the advent of the Christ spirit in the person of the man Jesus, who said, "Old things are passed away; all things are become new." Abrogating all laws and substituting just one word in place of the whole—Love! "Love is the fulfilling of the law." And again, "Know the truth, and the truth shall make you free."

Now just one word as to the God of the Christian—Jesus—who said, "A corrupt fountain cannot send forth pure water." Let us take either of the genealogies of Jesus, and whether we accept that of Matthew or of Luke, as neither touch between David and Joseph, one must necessarily be a lie. We trace the lineage to about the only thing that is really set down in the church ethics of the day as beyond controversy. An adulterous woman is the head of the fountain through which came the pure and perfect God of the Christian. That fountain head, whether you take Matthew's Solomon or Luke's Nathan, was Bathsheba, the former adulterous wife of Uriah. To me there was no sin in Bathsheba's action. She saw the chance to procure better seed than Uriah's granary could possibly furnish, and it was her meritorious action that—in after generations—produced the one perfect man that has lived upon this earth plane.

"Go thou and do likewise," is what I tell my wife, and although we have lived and loved under church and state marriage contract for nearly thirty years, I do not believe she has met her David yet; but should she do so at any time, I would turn Salvationist long enough to shout, "Hallelujah! Glory be to God! The world does move. May the product exceed in purity and perfection even all that can be anticipated." For myself, I would be only too glad to support, clothe and help educate some human being that bids fair to be higher, purer and more noble than myself. I have just begun the subject, but must close, for this is already too long for your cramped space.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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LILLIAN HARMAN returned from England Saturday, July 16. Altogether her trip was a very enjoyable one, and we all hope that much good will come to Lucifer and to the work of which Lucifer is the American exponent, because of her three months' sojourn in the British Isles. She will probably write a brief account of her trip for publication.

"WHEAT AND TARES"—as treated by J. P. Miles, under the head, "Freedom, First, Last and Always," is a decidedly new presentation of a very old subject. The logic of Free thought as applied to the problem of human improvement has seldom been better illustrated than by the writer of the article found on third page of this issue.

"THE ADULT" for July contains: Editorial Notes: "To the Breach, Freeman!"—Editor; "The Prosecution," Lillian Harman; "The Question of Children," R. B. Kerr and Henry Seymour; "Monogamy, Variety and Ideals," Robert Braithwaite; "Free Speech," William Platt; "The Economic Position of Women," Egeria; "The Hardwicke Society," J. W. Mason; "The Assiguation," William Francis Barnard.

## Parker Pillsbury

One of the most prominent, earnest and able of the men known as the "Anti-slavery Apostles," has lately passed away from mortal sight. Quoting from the New York "Sun" of July 8:

"Parker Pillsbury, the abolitionist, died in Concord, N. H., yesterday, aged 89. From 1840 to 1846 he edited the 'National Standard' in New York, and from 1868 to 1870 he was editor of 'Revolution,' published in this city. He was an associate of Garrison and Phillips in the anti-slavery movement."

Few Americans have made a more honorable record than did Parker Pillsbury. An all-round libertarian, there were few reforms that he did not assist with pen and tongue and with material aid. Among the struggling journals helped by him is our Lightbearer. When needing help most, Parker Pillsbury sent us money and books to sell, accompanied by words of hope and encouragement. Peace and honor to his memory.

## Henry Seymour.

The July issue of "The Adult" presents the name of Henry Seymour as editor. Many of the readers of Lucifer will remember that this gentleman once edited an English journal called "The Revolution," which, as the name would indicate, was anything but conservative or orthodox in character. In the editorial notes of the July "Adult" Mr. Seymour thus explains his attitude toward the League and its work:

"Having a strong opinion that the prosecution of Mr. Bedborough is aimed at the suppression of all discussion of the vexed question of marriage and holding that the discussion of this problem is of very great importance to the welfare of my fellow-men and women, I have consented to undertake the editorial responsibilities of 'The Adult' until such time as Mr. Bedborough may be free to re-engage in the work himself.

"It is very important that I should lay down my position clearly. In the first place, I am not a member of the Legitimation League, although I have subscribed one or two small sums to its funds. In the second place, I am not an advocate of what is commonly called 'Free-love.' But what I do believe in is the

right and the necessity of discussing the question in all its aspects, as being a question fundamental in Sociology; and in accordance with this belief I have been a frequent attendant of the League's meetings, have taken part in the discussions, and have, on one occasion, delivered a public lecture in the Chinese Salon of the Holborn Restaurant under the League's auspices.

"In taking over the editorial responsibilities of 'The Adult' my sole interest, in thus securing that the paper does not lapse, consists in the maintenance of clean, sober, and intelligent discussion of the problem of sexual relationships."

## That Five Hundred Dollar Lift.

Some weeks ago Henry W. Youmans, of Revelstoke, B. C., proposed a plan to raise five hundred dollars for Lucifer's benefit. His plan, in brief, was to send a circular letter from this office to each of five hundred of the Light Bearer's earnest and faithful friends, asking that one dollar from each be sent to the publisher on a certain day—aggregating the sum named.

This plan was only partially carried out. Lack of time and lack of postage stamps stood in the way of the circular letter to each, but instead the letter was printed in Lucifer and sent out as an ordinary communication.

The responses to Bro. Youmans' appeal fell far short of his expectations. About three dozen persons in all have thus far responded, some with the dollar and some with promises. Among those who promised and sent a dollar each—together with an earnest word of approval, were Mary M. and J. F. Clark, of Albia, Iowa, and now, seeing the responses coming few and far between, as compared to what she thinks they should be, Mary M. Clark sends a stirring letter proposing a somewhat different plan from that of Friend Youmans. Substantially her plan is this:

Let the burden and honor of raising this fund be borne by a much greater number of readers than the original plan contemplated. While the gift of one dollar each may be but a trifle to the financially prosperous, there are many hundreds of our readers so situated that to send a dollar, in addition to their yearly subscription, would mean a personal sacrifice. The proposition, in substance, is to let those who can, send a dollar each, and let those to whom this sum would seem large and difficult to raise, send a smaller amount. Something like this:

One dollar each from 250 readers.	\$250
Fifty cents each from 250 "	125
Twenty-five cents each from 300 readers.	75
Ten cents each from 500 readers.	50
	<hr/> \$500

By this plan thirteen hundred readers instead of five hundred would share the burden and the pleasure of giving to Lucifer a new and stronger hold on life, and a greatly increased power and field of usefulness.

The question may be asked, "Why this call for special help? Has not Lucifer been published long enough, and has it not now enough paying subscribers, to enable it to live without special calls for financial aid?"

To this supposable query it may be replied:

First—No journal, no "cause" or propaganda, devoted to the work of demolishing unpopular superstitions and prejudices was ever yet a financial success—at least not until the cause itself became sufficiently popular to attract to its support the class of people who hold or control the thing called money! Capital, wealth, the money-power, is always on the side of conservatism, and hence it is always uphill work to establish and keep alive a paper devoted to radical ideas, to revolutionary thought, on any subject.

While this is true as a general statement, it is pre-eminently true of the revolutionary ideas to which Lucifer is now, and has been, devoted. Our whole social system, and largely our political and governmental systems, rest upon the integrity of the now popular sex-ethics; upon the time-honored (or dishonored) marriage system; which system, strip of the illusions that



enslaved it, means simply the "Sexual Enslavement of Woman" and the denial to children the right to be born well—if born at all.

Hence it is that of all reforms that are now demanding recognition none is so unpopular as sex-reform. No abolition is so dreaded as the abolition of marriage. Instinctively all the forces of conservatism, all the powers of church, of state, and of that intangible, yet all-powerful thing called "Respectability" are arrayed against any radical change in our marriage laws and customs.

This is the first and chief reason why Lucifer, after eighteen years of persistent struggle, still finds it hard, very hard, to get enough of the "wherewithal" to get out its weekly editions, without running in debt to compositors, pressmen and paper houses.

Second. In addition to this general, this constant or perennial cause of the need of help outside of regular subscriptions, there are now unusual reasons why Lucifer's co-operators should make and heed the call that a few of them are making and heeding. The summer season is always a hard one on radical reform papers. People in general read but little in hot weather, hence are prone to forget the needs of the publishers of their papers. Thousands are out of employment and really have no money beyond their most pressing needs. Added to this is the diversion of attention from home affairs by and to the exciting events of a great war.

Again: There is special need that there should be no falling off in the weekly issue of Lucifer because of the fact that the enemies of free press and free mails—without which all educational work must be slow and very unsatisfactory—are now making unusual efforts to stifle free discussion, and crush free publication of books and papers treating upon basic problems of sex-life and sex-morality. Instead of a falling off in the issue of papers defending free press and free discussion it would seem rational and right that such journals should increase their circulation, and that if possible the size or number of pages of each issue should be increased. In other words, while the prosecutions against "The Adult" and its editor, and against Leroy Berrier, Erail Ruedebusch and others, are so active and aggressive, it would seem right and proper that instead of one "double number" Lucifer should issue a double—or sixteen-page—number every week, and that marked copies thereof should be sent to editors, publishers and public lecturers wherever the English language is read or spoken.

These are some of the reasons why a few of Lucifer's friends—friends because of intelligent reflection and conviction—are now calling for "concerted action;" calling for an "advance all along the line;" calling for special help to "lengthen the bands and strengthen the hands" of our little giant, our Lucifer, the Lightbringer, the recognized exponent of the "American movement" for larger freedom of investigation and for more rational ideas regarding the basic problems and customs of our social and sexual lives.

To bring this matter to a test—to see how many are willing to second the motion made by Henry W. Youmans, Mary M. Clark, Adolph Vogeler and others, it is our purpose to send marked copies of this issue to all, or nearly all of Lucifer's subscribers. This is much cheaper than the method first proposed, of sending printed circulars in letters with one or two cents postage on each, and should not be less effective in calling attention to the proposed plans.

Whether the proposition meets with general acceptance or not, the names of each donor or contributor thereto will be published in Lucifer unless a request be made not to publish.

What say you, readers of Lucifer? What say you, friends of the now world-wide movement for freedom and justice in sex-relations—the problem of problems, the reform of reforms, because most intimately connected with race improvement, race culture, without which all other reforms must necessarily fail?

M. HARMAN.

## McKinley's Mediæval Message.

President William McKinley has issued a proclamation calling on the people of the United States to

Reverently bow before the throne of the divine grace and give devout praise to God, who biddeth the nations in the hollow of his hand and worketh upon them the marvels of his high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.

Think of it, humane men and women! The chief magistrate of a so-called civilized nation in this dawn of the twentieth century, thanking God for wholesale slaughter of human beings!

"These Spaniards are a Godless lot," said Captain Philip of the American battleship Texas, "and their cause is unrighteous; that accounts for our easy victories."

Then he called all hands to the quarter-deck, according to the press report, and with bowed head, said:

I want to make public acknowledgement here that I believe in God, the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty.

All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander.

Since God led the American forces to victory, the question arises: Were the sailors cheering for barbarous Captain Philip or for more barbarous Jehovah?

Captain Philip either willfully lies or is woefully ignorant when he says, "These Spaniards are a Godless race." Spain probably has more God worshippers in proportion to its population than any other nation on earth.

On the same day that Jehovah slew 2,000 or more of his worshippers in Santiago de Cuba he permitted 553 out of 716 persons on board the French line steamship Bourgogne to drown. It wasn't quite as big a job as the Santiago slaughter, but while President McKinley is in the thankful and pious mood, why doesn't he call on his devout subjects to offer thanks to Jehovah for the Bourgogne disaster too?

Such mediæval superstition in the present day seems almost too appalling to be credited. How idiotic! The exultant Americans gloating over the slaughter of their fellow men can sing, "Praise God from whom all blessings flow," and at the same time William the Witless proclaims:

Let the nation's heart be still with holy awe at the thought of the noble men (Americans, of course) who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds and bonds by reason of the awful struggle.

Perhaps the devout Spaniards find consolation in the cheerful text, "Whom the Lord loveth he chasteneth."

Gentle Puck, that tricky spirit which Shakespeare drew, would stop his laughter and turn away in horror at such heartless stupidity, if he were here today, but his verdict—not in laughter now, but in tears—would still be:

"WHAT FOOLS THESE MORTALS BE!"

## Another Personal Letter.

DEAR BRETHREN AND SISTERS: I propose to write you a real live orthodox letter; something like the letters I have known one deacon to write to another.

I see by the half-hearted way in which we are starting in that a few dollars of our Brother Youmans' five hundred dollars are going to come straggling in at rare intervals—very good, as far as they go, but too limited in numbers to go very far.

Probably the straggling list may reach seventy-five or one hundred dollars. Now that will NEVER do! In the face of this terrible, needless, hideous, bloody war, where the sons of many mothers are to be slaughtered in a cause which—were it the most extreme of its kind—never would, to my thinking, justify such wholesale human butchery, and at a time like this when the "sons of God," such as the dear Anthony Comstocks, are getting in their work in such grand style, we must be up and doing!

We must hold up the hands of the standard-bearer. We must rally round our bearer of light—our Lucifer.

My understanding was that Friend Youmans wanted five hundred dollars to be subscribed, then sent in. Now I think we all ought to know that unless we each send a dollar that five hundred will never be collected. Not keep sending in once in awhile, nine-tenths of us thinking, "Oh if I could I would like to send a dollar, but then I expect every one else has sent one and it will be lots of help even it don't reach five hundred dollars."

Now let us, one and all, send our dollar. Mr. Clark said we would send two dollars, one for him and one for myself, but we don't want to send it just to keep company of \$498 of other good money.

*Every one can send something.* Do as the church does—send in the widow's mite. As the minister (good, holy saint) once said—in that sweet, nasal, rolling tone so common with those favored souls—"Give, brothers, give!—give, sisters, give!—even the children can give something. If you can't give a dollar, give a half dollar; if you can't give a half dollar, give a quarter; if you can't give a quarter, give a dime or a nickel, and if you can't give a nickel, remember your preacher *smokes*. God loveth a cheerful giver, brethren and sisters."

You see they include the sisters when it comes to giving. All the same we may profitably copy after their methods to this extent. Herein lies their power. They are wealthy; they keep all the loose change coming their way.

In some way we can all give something. We can sell potatoes, or corn or eggs, or give a fourth of each day's wages until it reaches a dollar.

Five hundred dollars would pull down lightly on five hundred or seven hundred or eight hundred people, while it may be the means of keeping our 'cause' in strong condition and in warding off many combined attacks of the saintly Comstocks. A brave front is half the battle with a cowardly enemy.

Now dear comrades, can't we rally round *ourselves* and give our work a mighty push to the front by a valiant combination of our weak forces? I suggest that if we can't afford one dollar we send fifty cents. Send a postal to Lucifer to that effect and Friend Harman can count us up. We could not get it in by July 1, but can we not come in gloriously by September 1?

Yours for freedom,

MARY M. CLARK.

Albia, Iowa.

### Give Them Their Own Medicine

BY H. H. HUTCHINSON.

As Comstock and his "anti-vice society" are becoming more aggressive every year, and the Christians still continue to prosecute violators of their Sunday laws whenever spite prompts them to do so (but at no other time), I propose that we Atheists, Infidels and Nonconformists take a hand in the dirty fight and make them take some of their own medicine. I believe the quickest way to get a bad law repealed is to enforce it. Nearly every state has a Sunday law, making it an offense punishable by fine and imprisonment to keep open any place of business, play any game of chance or amusement, even a game of draughts or cards in one's own home, or to do any secular work. But few of the people know such laws exist, and can scarcely be made to believe it.

Everybody knows there is a law against working on Sunday and keeping saloons open; and in most places against playing ball on Sunday. So a grocer will keep his store open and sell goods all day in violation of the law, and then have his neighbor arrested for keeping his saloon open and selling on Sunday; doesn't even know he has also violated the law, neither does the saloon keeper, or likely he would have the grocer arrested too. The reason of this is, that Christians only enforce their laws out of spite, and when they want to down a heretic. Their laws, like their hell, are for the other fellows.

It is the same with the obscenity laws. They are only to persecute Infidels, Freethinkers, Freelovers, etc., but not to

suppress their bible, which according to their own ruling is the most obscene book extant; and the court has so decided in the Wise case in Kansas, and must so decide every time according to law. Yet the bible goes unmolested while Pope and Berrier languish in prison, the latter under a heavy fine.

Now, what I propose to do is to form a "Vice and Sunday Law Enforcement League," the objects of which shall be to enforce the Sunday law against Christians who are so anxious to have it enforced against others; and arrest those who send bibles through the mails, or otherwise indecently expose them.

I am aware it will be dirty work; but "the end justifies the means," and if we can succeed in convicting but a few for exposing the bible where it will incite to lascivious thoughts, or for sending it through the mails, down go the Comstock obscenity laws. And if a few prominent citizens are arrested and fined in every town every Sunday for keeping their places of business open, or playing croquet on Sunday, the next legislature in every state so disciplined will be forced by public indignation to repeal the Sunday law.

What say you, readers of Lucifer? Shall we force the advocates of these obnoxious laws to take a dose of them themselves?

I have the plans all arranged for forming such an organization, and I would like to hear personally from all who favor the project. Such can address me at 2040 Lyon street, Springfield, Mo.

### Marriage and the Church.

BY J. G. THUMAN.

As to the charge that the priests are responsible for marriage, let me say a few words. So far as I can find, the priests are, and always have been, of the conservative class that originate nothing and change nothing, but accept what is, as the will of God. Therefore they did not institute marriage. Marriage originated in slavery, slavery from war and the idea of property.

There is no doubt that at one time in the development of the human race, women, as mistresses of the home were the ruling class, and the males were hunters and warriors, but as the homes became more attractive and warriors increased one by one, the homes were captured and their mistresses made slaves by other tribes, until it came to be that a slave woman was considered of more value than a free woman, and daughters were held as slaves by their fathers and by them sold to husbands.

Monogamic marriage is of comparatively late date, having been originated in Europe with the advent of democratic ideas—democratic only in regard to males. As female slaves were scarce it was thought best to divide them up so that each man might have one rather than that one man should have many and others be without any. When Rome was first built we read that there were no women in the city, and in order to correct this condition the Romans gave a play outside the walls and invited their neighbors. To close the play each young blood seized a damsel and carried her in and then the gates were closed. In that way Rome celebrated monogamic marriage and Rome became mistress of the world.

As for the priests, they have been led rather than the leaders of popular prejudice, their objects being, first to make institutions contribute to their support, and then to make them as little objectionable as possible. As for the Catholic church, in all its decisions on the subject, it has held that sexual intercourse without marriage is preferable to marriage of priests. Next, it is a notable fact, that in all Catholic countries there is less puritanism and more freedom than in Protestant countries, or even among so-called freethinkers. In Vienna, the capital of Austria, for instance, it is customary for the children, when they come from school each day, to divest themselves entirely of clothing and go to the river for a bath. So that shortly after school hours a foot passenger in the streets finds

his way impeded by the crowd of nude children of various ages and both sexes, going to the river to bathe. Where, in free America would that be allowed?

When summed up I find the logical conclusions of the Catholic religion to be in favor of free love. That this conclusion has not more generally been deduced from it is because common selfishness and prejudice have prevented it and compelled its teachers to teach the opposite. When public sentiment changes the priests will change and become teachers of love and not of ascetic restraint. So I see no good reason for condemning the church for a weakness that belongs to all.

#### Lending a Hand.

Lucifer thankfully acknowledges the following contributions to the general publication fund, since last issue:

J. F. Miles, \$1.00; Emily G. Taylor, 1.00; M. Korff, 1.00; Anton Niedermeyer, 1.00; H. Kuzink, 1.00; Sarah G. Gill, 1.00; Mary M. Clark, 1.00; James F. Clark, 1.00; L. M. Bryan, .05; S. W. Prescott, 1.00; William Fretz, 1.00.

#### VARIOUS VOICES.

S. W. Prescott, Cavalier, N. D.—Enclosed find one dollar to apply on the Henry Youmans Lucifer benefit fund. Too late for July 1, but will help all the same. Hope the "Powers that be" will not prevent you pushing on the good work.

Emily G. Taylor, 309 62d street, Chicago.—I wish to put myself on record as having paid my dollar due the July Lucifer fund, so thoughtfully inaugurated by that kind friend of humanity, H. W. Youmans, believing no good subscriber to Lucifer will forget the date and the dollar.

William Fretz, 190 Ingham avenue, Trenton, N. J.—Another dollar toward the five hundred. As my subscription has nearly expired, please send "Bar Sinister," "The Next Revolution"—Essays republished from Lucifer, "Isabel's Intention," "Love and the Law." Enclosed are stamps for postage on above premiums.

Sarah J. Gill, 359 Normal avenue, Buffalo, N. Y.—Enclosed please find one dollar towards the five hundred which Henry Youmans's plan proposes to raise. I am glad he was susceptible to so fine an inspiration. I, for one, have spent time "dreaming" of what I would do if I "were rich." Still I am quite practical, so this suggestion suits me.

August Bosshammer, Cat Spring, Texas.—Please send me "Personal Rights and Sexual Wrongs," by Oswald Dawson. I wish I could send you the names of a few subscribers, but the Americans hereabout are so very narrow-minded that they could not understand Lucifer. Have you no subscribers in this part of Texas?

[Will our Texas subscribers answer the inquiry of Friend Bosshammer?]

Anton Niedermeyer, Trenton, N. J.—Your call for aid has not fallen upon entirely deaf ears, though I am but slow to respond and unable to do a great deal. I enclose one dollar as a donation to aid you in your honest and honorable struggle for the establishment of sexual freedom. I am much pleased to know that your noble daughter Lillian is doing such good work in old England, which by its recent outrages upon one of its unoffending citizens shows itself in a very unfavorable light indeed. With good wishes for you and yours and for a safe return for your Lillian, I am yours for freedom.

E. F. Rotshek, Steilacoom, Wash.—It is commendable to be ahead in doing good, but we must not forget the bread box. I am aware of the necessity of having individual freedom which includes sexual and every other freedom, but to enjoy and even to succeed in obtaining it we must live—not exist, but live. To a rational living the economical freedom is indispensable; it is

the fountain from which we draw the nutriment for all other branches of freedom. When we reach that plane, free and independent women and mothers will appear in undreamed of numbers, for being free from material want and secured from force, no woman or man will willingly submit to slavery—to own or be owned—no matter by what name such bondage may be designated.

Lois Washcooker, Sherman House, 8th street, San Francisco, Cal.—I have had several letters recently from those who can aid me only with their sympathy—letters of similar import, and I think it may help me to do more good if you will publish the following extract. The little girl referred to is one that the world would reject did it know the secret of her birth:

"L. is ten years old, a bright, winsome girl, is my sunbeam and constant companion. She knows your books by heart almost. I think your 'Century Plant' the best you have written. I have not been idle; I have lent and talked your books until I have more than one woman on the road to freedom; more than one blesses you every day. I am not the only one that your books have saved from the insane asylum."

Voltaire de Cleve, Philadelphia, Pa.—I am trying to get out an edition of Jean Grave's "Moribund Society and Anarchy," the translation of which I have done; and to that end am trying to find out how many copies I can dispose of in advance. The book contains a review of our various institutions, including "The Family," which is done without gloves. The government of France sentenced the author for two years on account of the chapter on militarism. Are you willing to order any number in advance, and if so, how many? The book would probably sell at fifty cents in paper and one dollar in cloth, usual discount being of course allowed. I know it is a bad time of year; still the book could scarcely be ready before the heated term is over any way. Let me hear from you. Take credit to yourself for having stirred the British Lion.

F. Siman, 3321 S. 20th street, Omaha, Neb.—Herewith find two dollars for which kindly forward enclosed list of books; balance for postage. Kindly inform me, can "Psychology of Sex," by Ellis, be had?

Your Lucifer and its contributors are great consolators to my existence. "Ideas are Life," said E. Renan, and it is so. If I have not the pleasure to exchange ideas with my fellow beings personally I can read their writings, and rejoice that I am not alone in this shallow-minded world. Very sorry the heads of the fair sex are so slow to come to the front. Instead of wishing to be friends and companions of men, they still prefer to be dolls and pets.

["Psychology of Sex" cannot be had. The publishers positively refuse to sell it while the trial of Mr. Bedford for selling the book is pending.]

Martin Nortvedt, Calumet, Mich.—Will you allow me spare for a few lines to "S. D. W.," who says he is a working man and married, has three children, and can not with justice to himself and the children they already have, bring others into the world. He says he is very much interested in finding an infallible preventive check. As a solution to this question I would advise S. D. W. to get a book called "Karezza," by Dr. Alice B. Stockham. This book does not recommend abstinence. On the contrary, it recommends full, intelligent sex intercourse under the direction of will-power. From experience I know that "Karezza" is practicable. It is grand, ennobling and uplifting. If you get this book both you and your wife should read it, so you both could get a good understanding of the subject. Excuse the liberty I take in giving you this advice. [The book can be had from Lucifer office, price one dollar].

We make too much of the sex question? Go to the men and women who compose the mass of humankind and measure if you can the depth of their ignorance in this vitally important part of life. W.



## 720.

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The Outcome of Legitimation. By Oswald Dawson. This ad in the January "Adon," but the printers of that dress was to have appeared in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 30.

CHICAGO, ILLINOIS, JULY 30, E. M. 298. [C. E. 1898.]

WHOLE No. 721

### Bring us Freedom.

The century passes as a broken dream  
That fades into the darkness ere the dawn;  
The hopes it cherished and its griefs are gone  
As spirit shadows on Time's silent stream:  
The outcry and the anguish of it seem  
Like echoes upon the dusk hills—like lights upon  
The haunted borders of oblivion—  
Pale will o' wispes of a disordered scheme.

O thou New Age that comest! welcome thrice—  
More welcome than the ever welcome birth  
Of the expected love-child of our youth!  
Bring us a nobler portion—nobler twice  
Than ever yet was given unto earth!  
Bring us our freedom—bring us love and truth.

—From the "Arens."

### Home Again.

After an absence of nearly four months—an unexpectedly long visit—I am again at my old work in Lucifer office. I had a delightful journey, my experiences almost uniformly pleasant and my expectations more than realized; yet I can heartily say, "The best of the journey is getting home." There is nothing half so good in life as plenty of work when one's heart is in it and one has the health and energy necessary to accomplish it. I have had such a long rest that even washing dishes seems a pleasant occupation.

I left London Wednesday, June 30. George Bedborough, William Weiss and Rochelle Zolman made the journey down to Tilbury with me. It seemed hard to part with the many good friends I had made in England. As I watched the forms of my friends fade away, and after they were gone the shores of England itself seemingly swallowed by the ocean, I felt very much as if I were at my own funeral. For England is so far away, and who knows that I may ever see it and my friends there again?

We had good weather on the return voyage. The ocean was calm and the waves were never high. The boat was the Massachusetts—the same that I went over in. Only one of the passengers who made the trip over on the Massachusetts returned with me. But the new acquaintances were agreeable people, and I felt quite at home on the boat. This was the last trip of the Massachusetts as a passenger vessel, as it has been bought by the United States government and is to go to Cuba.

An ocean voyage is pleasant if one is not seasick. Only one passenger was seasick many days, and she was ill almost all the way over. She was a pale, delicate little English girl, who was making her first visit to America, and alone, to marry a man whom she had not seen for six years. That seemed to me to require more courage than to go to England to talk to the Legation League. May her life in America be happier than her voyage over!

Several people asked me if it was true that I was a lecturer. They wanted to know my views, so I made the best use I could of my opportunities.

When the pilot came on board to guide us into the harbor we heard of the terrible accident to the Bourgogne. One woman said to me:

"O, we have so much to be glad and thankful for! It might have happened to the Massachusetts!"

"But," I remarked, "how about the people on the Bourgogne? They didn't have much to be thankful for. Really, it would have caused less suffering to the victims and their families and friends if the Massachusetts had gone down, because there would not have been so many to suffer. The aggregate of suffering is much less in forty than in five hundred."

She thought, evidently, that I did not properly appreciate the special dispensation of Providence in my favor.

I was glad to see New York again. It looked so bright and clean in comparison with the other cities I had recently seen. I saw as many of the friends there as I could in the short time I allowed myself—from Monday till Wednesday. There are no radical public meetings in New York during the hot weather, but I saw Dr. Foote, E. W. Chamberlain, Dr. Rotter, Ernest Winne, C. B. Cooper, Amy Scudamore, Otto Heuple, E. C. Walker, Garcia Leao, Mrs. Hibbard and Cyrus W. Coolidge. I also had a pleasant little visit with the "G. E. M." of the "Truth Seeker," and Grace Macdonald, also little Gene—my Virna's earliest playfellow—and last and least, but by no means least important, the baby, Putnam Foote Macdonald. What names he is expected to "live up to" and surpass! But he has a good start.

On Wednesday, July 13, I went to Philadelphia, and met the friends at the Ladies' Liberal League. The hall was well filled and I became personally acquainted with many whom I had known by name for a long time. I have passed through Philadelphia several times, but never before stopped there. I met Horace L. Traubel, the editor of the "Conservator"—a journal, by the way, which is a great favorite of mine. Mr. Traubel is as interesting in conversation as he is in the pages of the "Conservator." I also met Voltairine de Cleyre. She was the only one in Philadelphia with whom I was personally acquainted. She has a brilliant mind. It is unfortunate for her and for her friends and the world that she is not as strong physically as she is mentally.

J. B. Elliott, whose hospitality I enjoyed while in Philadelphia, is an earnest worker. He has a very interesting library of rare volumes, being particularly rich in the works of, and literature concerning, Thomas Paine and Mary Wollstonecraft.

Mary Wollstonecraft's name reminds me of the fact that, on Decoration Day I visited her grave in the old St. Pancras churchyard in London. That is, her monument was there, but I afterward learned that her remains were removed to another place. But her monument is really a monument to her work, for on it in large letters is the inscription:

"AUTHOR OF A VINDICATION OF THE RIGHTS OF WOMEN."

It is a beautiful little church and churchyard. The church,

yard has been made into a public garden, and instead of the gloomy rows of white gravestones are beds of bright flowers and cool shaded walks, along which happy children play. Many of London's churchyards have been similarly transformed—a very substantial sign of progress. A few of the monuments are left standing, and the square, simple stone erected to the memory of Mary Wollstonecraft and William Godwin is among them. Another monument that I noticed was to the last survivor of the "Black Hole" of Calcutta, who died about a hundred years old—I forget the exact age.

But to return to—and leave—Philadelphia. There was a pleasant little farewell meeting at Mr. Elliott's residence Thursday evening, attended by old and new friends of Lucifer.

On Friday morning I left Philadelphia, and after a twenty-four hours' ride arrived in Chicago. I find my father not quite so well as when I left him. He had an accident a few weeks after I left, which crippled him so that he was confined to his bed for about two weeks, and obliged to walk on crutches for some time after. He is almost recovered, but is somewhat reduced in flesh. And on "the Glorious Fourth" a bomb exploded so near him that it almost deafened him, and he has not yet entirely recovered his hearing.

Mrs. Elizabeth H. Russell, of Cleveland, has been here for a few weeks. She is well known to many of Lucifer's readers, being herself one of Lucifer's oldest and best friends, as well as a friend of other advanced movements. I had never met her before, and though I had heard of her wonderful vitality, I was much surprised on seeing her so young and strong. She was born in London eighty-one years ago, yet she shows few signs of the feebleness of age. Her step is firm and light, her hearing unimpaired, her eyesight good and her brain quite vigorous. She is so cheerful and so good that it is pleasant to be near her. "And her friends shall rise and call her blessed."

I find Lucifer in not so bad a condition as I had feared. The summer season is always the hardest, the receipts being always light at best; but the war has made it still worse, for the attention of the people is diverted by it from the affairs of ordinary interest. Added to these, my absence necessitated the incurring of additional expense. On the whole, I think Lucifer is to be congratulated on its prompt appearance every week, hard though the struggle has undoubtedly been.

LILLIAN HARMAN.

### Popular Follies and Crimes.

BY JAMES S. DENSON.

There is a deal of plausible talk about the educative value of pain, but it has not escaped my observation that it is the pain of some one else, not of the talker. To be sure, in the old days, when men and women really believed these things (and even today in the dark corners of the earth where they are still believed) there was an honest attempt made to put the theory into practice; large numbers of persons tortured themselves in all imaginable ways that moral purity here and the joys of fancied heavens hereafter might be attained. But at the present time, wherever man has become moderately rational, he has quit hunting for agony with a dark lantern. If he can be spared the pain, he is willing to worry along without the education.

A prominent Atlanta society woman, Mrs. Joseph Kingsbury, is engaged in a crusade against kissing in that city, and the papers all over the country are discussing the matter. Mrs. Kingsbury has written a letter on "The Abuse of Osculation in the South." Well, so long as the persons immediately concerned do not feel that they are abused by the osculation, what business is it of Mrs. Kingsbury's? Her mournful plaint justifies what has often been said to the effect that the pleasure of other persons causes a certain class of individuals more acute agony than would the burning at the stake of every one of the "unlawfully" happy persons. There is always a free pardon read

for the hater, but for the lover "every knife is open, every door shut." Mrs. K. "cites several instances in which well-known young society people have been caught kissing when it was known that there was not the slightest tie between them." The dear old lady doesn't seem to understand at all, but so sophisticated persons know that the existence of the tie is proved by the kissing.

The local authorities of the Dutch village of Dioxverloo, being persuaded that the exhibition of underclothing hanging out to dry in the open must have a demoralizing effect upon those of either sex who see it, have decreed on pain of a heavy fine for first offense, and imprisonment for the second, that those articles of apparel must in future be dried elsewhere than near the public road or railway.—*London Chronicle*.

Talk about Yankee enterprise! Anthony Comstock has forever disgraced America. His sin of omission is unpardonable. What could he have been thinking of to let those old Dutch burghers get ahead of the United States in that scandalous manner? He has shamelessly and shamefully betrayed our confidence. Here for years we have been implicitly trusting him as the anointed guardian of our reputation for chastity and decency; we would have sworn with our hands upon our hearts that he would never let an effete nation of Europe get a play in advance of us in the game of moralistic dam-foolery—and now see where we are! Well, all this comes of hiring some one to be virtuous for us. We forgot that man is a poor fallible creature; that there are limits to his capacity for bearing up under a load of vicarious goodness. Of course, Comstock's sublime assurance is what lured us into this trap; he told us that we were not competent to take care of our own morals, and that he was; he said that one of his eyes was a microscope and the other a telescope and with them he could spot obscenity every time, whether infinitesimal or infinite, near or far removed. So we laid our soft heads in childlike confidence upon his fatherly bosom, never for a moment imagining that our protector would permit millions of evil-minded washerwomen to flaunt laundered licentious suggestions before our innocent eyes each recurring Monday afternoon. Alas for the vanity of human hopes! Alas for the pride of America! Confound those Hollanders! Confound Anthony Comstock for letting mere common foreigners carry off the first prize for idiocy!

### Is Sexual Continence in Women Harmless?

BY S. A. E. JOHNSON, M. D.

"Seneca," in an article in No. 711 of Lucifer, dismisses lightly the question whether man suffers more than woman from suppression of normal impulses of their nature, by saying it is unimportant. I cannot agree with him in this, inasmuch as I believe that accurate knowledge of this kind would prove not alone whether the present social order, condemning the unmarried women to a life of abstinence, is a wise and beneficent order having grown naturally in the evolution of a high degree of civilization, with attendant high psychic states of the sexual sphere, instead of being, as some believe, an intolerable outgrowth and remnant of female sex slavery, but also whether chastity in the unmarried is not a fetter, upon whose altar is sacrificed the health and happiness of the race, in that it gives to posterity a broken-down nervous system for an inheritance. It would, by the way, be of interest to know whether Japanese women, who are not disgraced by a life of prostitution in the teahouses before marriage, are as prone to sexual and nervous disorders as are their sisters of a western civilization.

Well-known physiological facts seem to disprove, or at least cast a doubt upon the generally accepted idea, that woman is better able than man to bear enforced continence. For even a casual examination of physiology of sex tends to show that the complex phenomena attending sexual activity in women and giving rise to *libido sexualis*, are essentially identical with those taking place in the male. If there be any difference, it is found in the psychical states attending her passion.



*Libido sexualis* may arise normally in both sexes, either from physiological activity in the organs of sex, stimulating the cortical centers for sex in the brain by reflex action, or the impulses may arise first in consciousness and from opposite direction arouse the activity of the sex organs. The latter probably more often occurs, but there is, at all events, an intimate and mutual connection between the central and peripheral parts of the sphere, so that there must be a simultaneous stimulation of both in order not alone that *libido* may occur physiologically, but also in order that it may culminate naturally, followed by a perfect sense of gratification and disappearance of *libido*. This sense of gratification depends in both sexes upon the completion of the act, and there is nothing to disprove that failure of completion is not as unpleasant and disappointing to the woman as to the man, resulting in a psychic state detrimental to health. Much evidence, on the other hand, may be adduced to show that such failure is the cause of much unhappiness to woman, and that it thoroughly disorders her nervous system and, in those predisposed, may give rise to perversion or inversion of the sexual instinct.

The arousing of *libido* in a woman is by no means, any more than in the man, dependent upon intimate personal contact with a person of the opposite sex. She is constantly surrounded by influences which affect and sway imagination, and in many ways direct it toward the sphere from which spring the most powerful influences dominating her being. Neither does such stimulation of the sexual instinct depend upon erotic books or lascivious pictures for its origin. The majesty and grandeur of nature, the odor of flowers and perfumes, even the odor of male perspiration, the glowing imagery of poetry and romance, the beauties of art, as well as the rites of religion, the sights she sees in the streets of large cities or perhaps in the fields of the country—in short, all those impressions she receives through the senses of vision, smell and hearing, no less than those that originate in her mind under the stimulation of organs which were formerly undeveloped—all of these have been known to arouse in woman sexual passion and have been instrumental in producing perversion of the instinct, when opportunity for sexual congress has been wanting.

For a time she may be unconscious of the object of emotions and impulses thus aroused, for a time she may mistake their meaning and portent, but sooner or later these become powerful enough to produce conditions in which their nature stands revealed, in which she can no longer be in doubt about what her nature demands of her. In order then not to accede to these demands, she must bring into action inhibitory ideas and activities. She must bring into action her will power and give battle to the supposed enemy which is in her own being and has no intention to give up the attack. But this constant vigilance, this constant battle against her own inclinations; her own self, cannot but react violently upon her nervous system, as well as produce abnormal states in the special organs of sex, by the continued vaso-motor disturbances for which no relief is found in normal sexual congress, and the experience of almost every physician shows that it does so react.

Religious and profane history are full of valuable data which prove the evil effect of female continence upon body and mind, and as sexual physiology and psychiatry are more and more closely studied in our own day, well-authenticated cases are not lacking to show similar effects. Much desirable information cannot be gained on account of false modesty on the part of women who for the most part will speak only reluctantly of these matters or even confide them to a physician when his aid is sought for attendant evils. These patients very often even fail to connect their troubles, for which they seek relief, with an unsatisfied sexual instinct, although questioning will bring out the fact. Even where perversion of a sexual instinct obtains, it is often extremely difficult to get a candid confession from the patient except after close questioning. But sufficient data are at hand to show that self-abuse,

in almost every case in which the patient comes to practice it after puberty, is due to conditions preventing normal coitus.

Much difference of opinion exists about the harmful effect of such a practice. That it does harm when practiced to excess there can be no doubt. That it produces impotence or perversion of the instinct, when it is practiced sparingly for a long time, seems also to be an established fact. But especially that form which is called psychical and depends upon stimulation of the organs through cerebral processes, seems to be destructive to the nervous system. And this leads me to the belief that those methods of compensating sexual desire urged by Dianites—with whose ideas I think "Seneca" is in accord—can be in reality no less hurtful to even a normally constituted being. For whether the imagination revels in memory pictures of sexual events, or whether close proximity of bodies of the opposite sex produce the desired effect matters not much; the exhaustion of the nervous centers will as surely take place, and the vaso-motor disturbances will be as great and will be identical in kind and extent.

It has been objected that women in general are less sensual than men, hence bear continence better. This may or may not be true, yet cannot be taken for granted without better evidence than that upon which the assumption rests. It must not be forgotten that the social conditions favor reticence of women in these matters. A majority of them would rather suffer any ill effect from abstinence rather than reveal the secret of desires that torment them. Neither must it be overlooked that the premiums put upon female chastity and innocence (ignorance) tends to make her sham such virtue in countless instances where it does not exist, as her virtue is also often simply resting upon a fear of untoward results. For that reason some women have no compunction in practicing mutual onanism with a member of the opposite sex, although they will strongly resist normal congress.

Again, such demands upon chastity in woman tend to modify the intensity of the sexual instinct in the course of generations, and the judgment upon the sexual proclivities of woman in general is largely drawn from experience with just that class of women in marriage. But a close study of the marriage institutions, the revelations of divorce courts and criminal annals, the prevalence of prostitution as well as the information gained by physicians who are interested enough to know, show that such judgment, when made to cover the whole sex, is altogether too sweeping.

Of course women, as well as men, differ in regard to their sex nature. Many are *natura frigida* while others labor under the misfortune of inherited weakness, incapacitating them for a normal and reasonable resistance, making them victims of abnormal appetites. But these cases, while belonging to the domain of pathology, crave consideration in this connection in so far as they may tend to show the evil effect of enforced sexual continence in previous generations, leading to disorders of the nervous system which are transmitted to the offspring as predispositions. Nevertheless in sociology we cannot escape reckoning with this class of women. They are as much a part of the social body as the women who boast the ability to sustain the most platonic relations, and they possess the same right to happiness and a gratification of their desires as to life itself.

If a subject is not questionable, it seems to me a waste of time to discuss it. The great facts of the world are not questionable: they are there for us to enjoy, or to suffer in silence, not to talk about. Our best energies should be spent in attacking and settling questionable things, that so we may enlarge the sphere of the unquestionable—the sphere of real life—and be ready to meet new questions as they arise. It is only by dealing with the questionable aspects of the world that criticism of life can ever have any real virtue for us. It is a waste of life to use literature for poring over the unquestionable. Even a healthy dog, having once ascertained the essential virtue of a bone, contentedly eats it or buries it.—Havelock Ellis

# LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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European Representative, George Bedborough, 51 Arundel  
Square, London, N., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

**ERRATUM:** In last week's *Lucifer*, in fourteenth line from bottom of right hand column, editorial page, for "unpopular," read *popular*.

"MOUNT PLEASANT PARK" Spiritualist campmeeting, near Clinton, Iowa, opens July 31, and will hold till August 28. For circulars giving full information in regard to accommodations, speakers, mediums, etc., address the Secretary, Martin H. McGrath, Mt. Pleasant Park, Iowa.

**PRESSURE OF MATTER** relating to the recent assault by the brigands of church and state moralism upon the editor of "The Adult"—and through him upon every other freedom-loving person—has compelled the side-tracking of many valuable articles written for *Lucifer's* columns. Among these long deferred articles is one by Dr. S. A. E. Johnson, on the "Sexual Continence" question. A careful reading of this scholarly, and yet not too technical, essay is hereby recommended. The problem of what is chastity, what is sexual virtue, is one that lies at the foundation itself of all human improvement. The sexual instinct or appetite is, as all know, the most imperious, most uncontrollable of all the appetites or passions. Hence the question as to how far it is wise to try to control or suppress this passion, instinct or appetite, is one of the most important of all questions that can possibly engage the attention of those who feel an interest in race-improvement, as well as in race-preservation.

## Milwaukee.

Chicago is not the only city located on the west shore of Lake Michigan. Less than one hundred miles north of this, the greatest of America's lacustrine cities, there has arisen a rival of no mean proportions named Milwaukee, the commercial emporium of Wisconsin.

On Tuesday of last week, in company with Mrs. Elizabeth H. Russell, of Cleveland, Ohio, and Mr. J. W. Adams, of Liberal, Mo., ye editor took advantage of "excursion rates" offered by the good steamer "Virginia" to make a flying trip over the smooth, clear waters of the lake, to call upon one of the most untiring, most efficient and best-known of political reformers in the great Northwest—Robert Schilling, editor of "The Milwaukee Advance" and publisher of some seven or eight other papers. The weather was all that could be desired, the vessel not overcrowded for comfort, the views lakeward and landward sufficiently varied to prevent monotony—altogether the five and a half hour trip going, and the same returning, afforded a most enjoyable relief from the daily grind of work in *Lucifer's* office.

Our stay in Milwaukee was much too short for sight-seeing, and yet, under the guidance of Friend Schilling, who met us at the wharf, we saw many of the principal streets, a number of the public buildings, and something of the residence portion of the city. In location Milwaukee has many and great advantages. High enough and yet not mountainous, its residence streets now present a charming appearance, clothed in their midsummer garb of foliage and flowers. Strange to relate, although Milwaukee has the largest breweries in the world it has no "alum" districts—so our guide informed us, and certainly we saw nothing that suggested extreme poverty—squalor

and filth, such as are to be seen in almost all cities. "Poverty there is, of course," said our guide, "but no districts that are reckoned unsafe for a stranger to pass through after nightfall, such as are to be found in plenty in Chicago." Our friend, though of German descent, is not a beer drinker, and did not connect the absence of extreme poverty with the plentifulness of beer. The population of Milwaukee is now about one hundred and fifty thousand and rapidly growing. The secret of its prosperity, Mr. Schilling seems to think, is to be found in its varied industries, and its wise management of public affairs. As instance of this he gave us the history of the City Hall building, a most admirable structure, erected at about half the cost to the city which a like building would cost elsewhere.

The homeward trip was made without accident, reaching *Lucifer's* sanctum but little later than ordinary bed-time, a little tired physically, but feeling rested and refreshed mentally by the day's outing—by the change of air, change of scenery, as well as by the hearty reception accorded to us while at Milwaukee—a city of a few decades only of growth, but destined doubtless to a future of no mean importance, as compared to that of many older cities of the American continent.

## "I."

A new monthly publication with the above modest appellation comes to us from Wellesley, Mass. It is published by C. L. Swartz, whose name is familiar to all of *Lucifer's* old readers, as he conducted this paper for a few months in 1890, and continued to work for it until the winter of 1891. He has been an occasional contributor to its columns ever since.

"I" is printed on heavy paper, and consists of eight pages, magazine size. Its typography is neat and attractive to those who favor the "ragged edge" style—which I must confess I do not. Mr. Swartz has, however, improved on Mr. Tucker's "ragged edge" as it appeared in "Liberty."

The subject matter consists of short paragraphs of current interest. The philosophy, needless to say, is Egoistic.

For a specimen copy, send five cents to C. L. Swartz, Wellesley, Mass. L. H.

## "The University Magazine."

This is, in every sense, a high-class magazine. It contains 110 pages and attractive cover, and is printed on heavy paper. It is published by the University Press, London.

Among the articles in the July number, "The Science of Emotions," Robert Park, M. D.; "Paganism and Christianity," C. Barclay Bennett; "English Mistletoe in Ireland," Thomas Fitzpatrick, L.L.D.; "English Poetry at Cambridge and Elsewhere," J. Hudson; "A Respectable House," Mary Hargrave; "The English Criminal Code," Howard Williams; "Muzzles and Politics," R. de Villiers; "A Socialistic View of Liberty," George Ives; "The Canonization of the Ogre," Henry S. Salt; "Seaweed, A Cornish Idyll," Edith Ellis; "Corrupting the Morals of Her Majesty's Subjects," "Democritus." This is an excellent article on the Bedborough case. It is a scathing examination of the alleged "morality" of the British public, which Mr. Bedborough is accused of having tried to corrupt. An illustration of the relative value of the morals and lives of the people of England is the following extract:

"The information was sworn by a Scotland Yard detective, whose morals in particular, as it is alleged by the prosecution, the accused has tried to corrupt by selling to him a copy of Dr. Havelock Ellis' well-known work, 'Studies in the Psychology of Sex.' The detective had called in disguise to buy this book and, as he was a grown-up man, and poor Bedborough unaware that his morals could be corrupted by a scientific work, supplied him with a copy. Although the worthy detective could not swear that his morals had actually been corrupted and his innocence endangered, Sir John Bridge considered this unconscious attempt to corrupt English morals as such a grave offence that at the first hearing he refused bail altogether, and at a subsequent application fixed it at not less

than two thousand pounds sterling. The magnitude of the crime in the eyes of the Magistrate will be clear if we consider that in a recent case against a woman who had slowly murdered Jane Popejoy, her servant girl, who was afterwards convicted at the Central Criminal Court for manslaughter, and sentenced to seven years' penal servitude, the same magistrate fixed the bail at £40, thus establishing the gravity of the case against this unfortunate bookseller."

"The English Criminal Code" is also a particularly valuable article at this time. It shows the treatment which Mr. Bedborough must endure if convicted.

We have a few copies of this number of "The University Magazine." Price, thirty cents.

### "Even As You And I."

"Even as You and I" is the name of the little book of parables which has taken New York by storm. It is written by Bolton Hall, the clear-minded but heterodox son of Rev. Dr. John Hall, and published by F. Tennyson Neeley, New York. The parables are short, crisp and pointed, and strike telling blows at charity bureaus and other mere palliatives of present economic evils. The little book contains more solid, practical common sense than is contained in a whole library of orthodox Christian sermons. Following is one of the parables:

#### HOW THE DOCTORS AT LAST AGREED.

A patient with a rope twisted tight around his feet was brought to the Sociologic Hospital. His skin was chafed and bruised by the cord, and fever burned him so that he was like to perish outright.

Said Dr. Divine: "We must first make you and your fellows religious, so that you won't come to such dreadful straits."

"No," said Dr. Socialis; "first do away with competition, which makes men enemies, then if the patient needs religion, it may be administered."

Dr. Charitas said: "Good homes would prevent all this. Now here is a plan of improvements—"

"Too much animal food," said Dr. Vegetaria; "he must learn to live on oatmeal; then wounds will readily heal—indeed, no one will inflict them."

Says Dr. Monomet: "Take the gold cure, my good man—one pill after—"

"That's just the matter—too much gold now," remarked Dr. Coin. "But here are some silver-coated pills. Take sixteen—"

"Nonsense," said Dr. Ballot. "When the complexion is all right your whole body is well. I have here an Australian wash which will fix you right up."

"First take this aqua pura to steady your head," cried Dr. Prohib. "Here is a prescription, the effect of which combined with—"

"Nonsense," said Dr. Legis, "he needs a law forcing him to have less of that fever which is eating him up."

Cried Master Freedom: "Cut the rope which causes—"

Then all the doctors united in yelling: "Anarchist, Visionary, Crank, Quack, Radical, Utopian, Revolutionary, Fool!"

Meanwhile the patient died, and the coroner's jury decided that his death was due to natural causes.

\*Price, handsomely bound in cloth, 30 cents. For sale at this office.

"I'll would change be at whiles were it not for the change beyond the change." So says William Morris. True. We go from one extreme to another, and it is only through experience, through the knowledge which comes with that experience that we reach a healthful equilibrium.

I will plant companionships thick as trees along the rivers,  
I will make inseparable cities with their arms about each other's necks,  
By the love of comrades,  
By the manly love of comrades.

—Wall Whitman.

### Another Letter from George Bedborough.

MY DEAR MOSES HARMAN: The only news at present is to chronicle the names of new friends who are coming forward to show their cordial detestation of this absurd and altogether objectionable prosecution. "The Saturday Review," one of the oldest and most famous English weeklies—the characteristic sixpenny journal of the cultured—has taken a most decided stand on the subject and its editor has joined our Defence Committee.

Mr. Grant Allen has placed the influence of his great name at our disposal. The editor of "Reynolds's Newspaper" and other editors, authors, and artists (including such a world-famed painter as Walter Crane), have ranged themselves definitely on our side.

There is every prospect of a proud victory if our friends everywhere will unite in subscribing the necessary funds for the fight.

The magistrate's court proceedings you have already followed in the paper and you will not need me to lend your readers any adjectives with which to properly characterize such "justice." Fortunately Sir John Bridge's work in the matter is at an end, and the case has now to be fought in the High Court.

One word more to those who may not understand the wisdom of our discretion in the conduct of the Defence. The fact that we intend to confine the attention of the judge as far as we can to THE ISSUE, and that we WILL NOT fall into the trap spread temptingly in our eyes of the prosecution snatching a victory on some contemptible side-issue such as Contempt of Court—this wise exercise of sensible fighting tactics may not recommend themselves to some of our friends whose zeal outruns their foresight.

For my part I am acting under the advice of one of the finest concentration of fighting experience that has ever been brought together in the free speech interest. That advice commands itself to me during the fight. At the end of the trial, however it end, the time arrives for the stalwarts to show themselves; the council chamber gives place to the open field—the soldier replaces the advocate—the time for the machine gun will have arrived.

Meanwhile the enemy possesses our ammunition. Every book, periodical and pamphlet which we might otherwise have sold for the benefit of the Defence Fund reposes at present at the police headquarters.

We only possess an easy conscience and a photograph of Detective Inspector Sweeney. Yours cheerily,

GEORGE BEDBOROUGH.

51 Arundel Sqre., London, N. July 5, '98.

### Here and There.

BY CYRUS W. COOLIDGE.

In a recent address delivered before the Brooklyn Philosophical Association, Dr. Moncure D. Conway said that there is more personal freedom in the old monarchies of Europe than in the United States, and that the European countries have no Comstocks and Parkbursts to enforce their "sublime" idea of morality. It seems that England did not appreciate Mr. Conway's praise and is now transplanting Comstockian flowers in her own soil. This is surely a great compliment to the United States, for it proves that the haughty John Bull has found something in the United States worthy of imitation. It also proves that John Bull is strictly moral and will let no man "corrupt the morals of Her Majesty's subjects." Poor John Bull! Poor Brother Jonathan! If the arrest of George Bedborough is, as Lillian Harman wittily says, "the first fruit of the proposed Anglo-American alliance," it is far better that John Bull and Brother Jonathan should not be bound in the chains of brotherly love, for neither of them will be benefited by being wedded to each other.



Is it true that the woman who "allows" a man to become the father of her child bestows a "favor" upon him? I cannot think of a free society in which "favors" are bestowed upon any one. The person who is "favored" is a slave. Are we after all, to have slavery in our much-desired freedom? As no woman can have a child without the aid of a man, why should not the mother and the father share the duties, responsibilities, joys, and sorrows of parenthood? Let us do away with "favors" and have comradeship and equality.

### Sociologic Lesson. No. LXIX.

BY HENRY M. PARKHURST.

**RUM, TOBACCO AND DOGS.** Discordant elements should be excluded from the beginning. There should be a similarity of tastes in any one association, leaving those with dissimilar tastes to form a separate association for themselves. There will be public gatherings in any association; and those who drink or smoke or keep dogs, will naturally think that they have as much right to decide upon such questions as others; that they would lose much of their pleasure if deprived of their special privileges and that others ought to bear with them. Others will prefer to remain at home rather than to be so annoyed. It will be the latter class who will be driven away to seek protection either in some other salubrious or in the isolated home. After a large number of associations have been formed, there will be a public sentiment in each regulating such matters, and new comers will be forewarned; but it is specially desirable in the early trials to scrupulously exclude everything which may lead to discord.

I select these examples merely as illustrations of elements which human development seems to have outgrown. Dogs have been too useful in past ages to be readily banished; atavism clings to them; but the dangers of hydrophobia are at least supposed to be so great that very many are unwilling to associate with them. Tobacco, although comparatively recent, merely takes the place of opium, which is as old as history. Intoxication also comes down to us from a remote past. The list might readily be extended to include many other matters liable to interfere with the performance of harmonious co-operation.

### About Laws.

"Faets," Denver, Colo.

Laws, like some other things, are good when they are good and very bad when they are bad. Good laws should be respected, but bad laws should be repealed.

Like other superstitious fancies, we are liable to consider all laws as sacred, when as a matter of fact, much depends upon the definition given to them, and the definer. A case in point is found in a Nebraska court, which Editor Wells, of the Central City, Neb., "Democrat," tells us about. Of course he is inclined to be sarcastic. In fact that and his belief in Christian Science are said to be his only faults. He says:

"Law is a beautiful thing. It is an exact science without variableness or shadow of turning. For instance, during our recent term of court, certain facts were offered in evidence that were objected to by the opposite counsel and the question was argued before the judge. One lawyer cited five cases exactly in point on one side, and the other lawyer read six cases exactly in point on the other.

"The court decided in the good old-fashioned Democratic way by allowing the majority to rule.

"A diligent lawyer can find precedents on his side of every question, and has a sure thing if the fellow on the other side is not equally diligent. It is easy to be a judge. He can just count the cases cited on his ten fingers and decide in favor of the most industrious. The law is a delightful study. 'Her seat is in the bosom of God, and her voice is the harmony of the world.'"

When sentiment of any kind comes down to the duty line the life has flown.—From a letter.

## VARIOUS VOICES.

Martin Nortvedt, Chicago.—Enclosed find one dollar which I will ask you to forward to the Secretary of the Bedfordshire Defense Fund in London.

S. O. Bishop, Wichita, Kan.—Enclosed find 25 cents. It is needless to say what use to put it to when one like you has all of his irons hot at once, but I might say this, let it pound the one that is the hottest. I will change my mind and send 50 cents; 25 cents for the Bedfordshire defense and 25 cents to Lucifer.

Mrs. Clara Looker, Bradford, Ohio.—I wish to thank you for your kindness in sending the paper when I was in arrears. I wish I could get more mothers interested in such literature—for the uplifting of humanity. I think every week the paper excels the previous issues. We need something like Lucifer to broaden our minds. Enclosed find one dollar for renewal.

Louis Halpert, New York.—Having read your ad. of Lucifer in "Free Society," enclosed you will find 25 cents. Please send me your paper for three months and also those essays advertised. I read in "Free Society" the article, "Is Uncle Sam in Favor of Nudity," from Lucifer, and have enjoyed it very much. I have shown it to my friends and they promised to become subscribers.

Mrs. Emilie Briggs, Boston.—I enclose one dollar for one year's subscription to Lucifer, and in acceptance of your offer made on page 191, I would like "Bar Sinister" and any of the smaller pamphlets you may feel disposed to send me. The same will be read and then sent on a mission to be read again and still passed on, and cannot fail to strike more than one responsive chord.

S. P. Campbell, Box 921, Philadelphia, Pa.—Herein one dollar. Thou mayest send me such literature as a "novice" should read. Always send me a bill when the subscription becomes due. Are there any meetings of those who hold free ideas on all questions in Philadelphia?

[Our Philadelphia friends will please inform Mr. Campbell when and where meetings are held].

Rose Bedford, Cleveland, Ohio.—My whole heart is in the work you are engaged in, and I do all I can in my own way, and would be only too glad to help more in a financial way if I could. The sex question is being continually held before the Franklin Club, until thinking people are beginning to realize that it is indeed a living question; and the whole country realizes that the Franklin Club is a very live club. I think the progressive people of Cleveland are desirous of having Lillian visit this city if possible. A few bombshells of common sense exploded here just now would do Cleveland a world of good.

M. L. Studebaker, Fort Hunter, Pa.—If I were in good circumstances I would contribute liberally to the Bedfordshire fund. The enclosed ten cents is all I can spare. You may as well prepare a funeral oration for free speech and press. The pulse is very weak and death close at hand. This is the beginning and the end will be the entire suppression of the Liberal Press. Man will never be free and happy, because he has not the brain to appreciate freedom.

[If this be true—and there is much cause to believe that it is—then the only way to secure human freedom and human happiness is to rouse woman, the maker of men, to a sense of her responsibility—to herself and to the race to which she belongs. No more children until conditions are changed for the better; and especially no more children of slave mothers. M. H.]

S. E. Baker, Santa Ana, Cal.—Will you announce through

the Light Bearer that John Baker died very suddenly on June 23. He was a good man, was always just to every one and will be missed by a large circle of neighbors as well as by the writer.

Now I have just been reading the double number of Lucifer, but I cannot express my indignation at such persecutions, so will not try; but I feel that I must send you one dollar, as H. Youmans proposes. How I would like to help the Bedfordshire fund, but it is impossible for me to do much for anyone. How glad I have been that Lillian could make the trip she has. I suppose she is with you by this time, so will close with kindest regards to her and her little Virna as well as to yourself.

Lois Waisbrooker, 28 8th street, San Francisco, Cal.—Dear Worker: We who travail in soul for humanity must struggle to live, so I send you another item. This is the fourth letter I have received the last month bearing the same kind of testimony to the value of my books and not a cent of money, not even a postage stamp in one of them. The money power is grinding us to the earth. But to the letter: "Altruism, S. D., July 10. We sent out our books on a missionary tour, and they will, no doubt, make more than one soul happy. Mr. — from California has spent several years in great unhappiness. He writes us that through the influence of your books he has passed from hell to heaven. The benefit to ourselves cannot be estimated."

Will those who can, send to me for books and thus benefit themselves and others, and give me bread and shelter the few years I remain with you?

L. M. Bryan, New Florence, Mo.—I send you thirty cents, twenty-five cents to apply on our subscription, the rest to be used by you as seems best in thy sight. Do not treat it with contempt, because the amount is small, for if I could make it as large as is my desire to help you it would overwhelm you. On the outside front cover of the "National Temperance Almanac," I find this:

Wait, abstainers, every year,  
Vindicates our glorious plan,  
Time rewards each pioneer  
That clears a higher path for man.

I would suggest Light Bearers in place of "abstainers" and respectfully dedicate it to Lucifer. But here is one that is sung to the same tune, to the authorship of which I plead guilty, and disrespectfully dedicate it to the Anthony Comstock crowd:

Wait, Comstockians, every year  
Mutilates your spurious plan;  
Time removes each fossil scum  
That is a stumbling block to man.

Virgie C. M., Ponchatoula, La., Box 65.—I've been waiting, trying to get something together to send you on Lucifer, but there are so many things and so large a correspondence that I've not been able to save. But I'll send you the little I have and then try and send you a little every two weeks. The prospect for a Southern Group looks quite encouraging. Quite a number—single and en famille—want to reach here in the fall, and some of our brightest and best are among them. There is quite a string of advantages. A healthy climate, pure air, good water, nearness to New Orleans, etc. Our chief industry is raising fruit and winter vegetables for St. Louis, Chicago and Kansas City. We go ahead of Florida for fine vegetables. The very nicest snap-beans that go into the Chicago market are from the country around Ponchatoula. We are only about ten miles from Lakes Ponchartrain and Maurepas, and have two rivers within six miles of us, which teem with fish. Summer boarders come out from New Orleans, and winter tourists from Chicago and other northern points are plentiful. So I think there will always be a way for us all to live in comfort. If any of Lucifer's friends wish to investigate our claims for this part of the country I will gladly answer all who send stamps to prepay reply. I have answered all who have written heretofore, stamp or no stamp, but it has left me in arrears to Lucifer.

H. J. Seymour, Niagara Falls, N. Y.—The only number of your paper that I have ever seen was sent me a month or more ago. It was the number of December 15, '93, with an article entitled "Standard of Morality—What and Where," marked for my perusal. I was so much pleased with the article that I answered my friend to the effect that your summing up in italics, namely, "There is no act of which woman or man is capable, but may be right and proper under conceivable circumstances or conditions," would be very appropriate along side Paul's declaration in Romans 13, 10: "Love worketh no ill to its neighbor; love therefore is the fulfillment of the law."

For the sake of putting into bold relief some of the shortcomings of the law in the search for justice, let me present to your view an imaginary method of management in a law court. Let us imagine that every item or scrap of law or precedent were suddenly and miraculously effaced from the memory of judge, jury, lawyers, plaintiffs, defendants and spectators. What would be the evil of it? Where would the damage come in? Assuming that there was a serious desire to get at justice in every case that came before the court, there was nothing to help or hinder in forming a judgment except the circumstances brought to light by witnesses. Would we not have a better article [quality?] of justice dealt out to us at a vastly less expense than we now have?

I do not say that the establishment of such a court is practicable, simply because of the liability to corruption, but I do say that if we were absolutely sure of securing pure and upright officers in all our courts, and if the decision of such courts could be backed by the strength of the nation, then it would be a blessing to the land to have every vestige of law and its precedents swept into oblivion.

For thirty-three years I lived with a company of people, numbering about three hundred, among whom such a court was the power relied on for preserving order and directing business. It took cognizance not merely of crimes or sins, but of the whole of the internal character both of vices and virtues and tendencies of those cases that came before it. Neither was it criminals or sinners alone that were the subjects of its inspection. Everyone was subject to it, as occasion required, and good qualities were as much praised as evil qualities condemned. Indeed to take a course of inspection from the whole three hundred where speech was wholly unfettered, was thought to be as healthy for the soul as a thorough bath for the body. Such a court as this was adapted to crush the eggs of crime, instead of dealing with crime after it was hatched.

#### To Our Subscribers Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer fifty cents' worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,

Bar Sinister and Licit Love, Dawson,	25
Personal Rights and Sexual Wrongs, Dawson,	20
Rights of Natural Children, Dawson,	25
Reminiscences of an Octogenarian, Ingalls,	40
Loma, A Citizen of Venus, Windsor,	\$1.50
In Hell and the Way Out, Allen,	10
Ruled by the Tomb, Northcote,	10
Eight Hour Movement, Altgeld,	10
Government Analyzed, Kelso,	\$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

721.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

### Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.  
Isabel's Intention. A story by "Marlette," dealing with the social evil in a new and radical way. 16 pages.  
Burmese Women; by H. Fielding. 16 pages.  
Reminiscences of Berlin Heights; by A. Warren. 16 pages.  
The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.  
Thomas Jefferson as an Individualist; by Gen. M. M. Turnbull. 20 pages.  
The Right Hour Movement; John P. Altgeld. 16 pages.

ALL FOR ONLY TWENTY-FIVE CENTS.

### KAREZZA Ethics of Marriage.

A bold, brave book teaching ideal marriage; rights of the unborn child, a designed and controlled maternity. "Union signal": Thousands of women have blessed Dr. Stockham for Tokology, thousands of men and women will bless her for Karezza. "Arenas": Karezza is worth its weight in gold. Sample pages free. Prepaid \$1.00. Address this office.

### A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.25. Address M. Harman, 1204 Congress St., Chicago, Ill.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

**WANTED.** A friend of mine wants a life companion. A woman not over 30, not yet too young to appreciate a good, clear, honest thinker, who is a lover of nature, freedom and mental growth. He seeks one who will help to build up a happy home in the sunny south, and who will be a loyal and congenial friend and companion. Address all letters to me and I'll forward them to him. And if you wish a letter from me send stamp and I'll write to each and all. ELMINA DRAKE SLENKER, Knoxville, Va.

**Some Problems in Social Freedom.** Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game'?" "How Society Protects Children." Price, 5 cents. For sale at this office.

### Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Kara Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address: Moses Harman, 1204 Congress St., Chicago.

### LOIS WAISBROOKER'S BOOKS.

Anything More, My Lord? By Lois Waisbrooker.	10
Fountain of Life. " " " " " " " "	50
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Helen Harlow's Vow. " " " " " " " "	25
Wherefore Investigating Co., " " " " " " " "	50

### Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 31.

CHICAGO, ILLINOIS, AUGUST 6, E. M. 298. [C. E. 1898.]

WHOLE No. 722

### The Garden of Love.

I laid me down upon a bank  
Where Love lay sleeping;  
I heard among the rushes, dank  
Weeping, weeping.

Then I went to the heath and the wild,  
To the thistles and thorns of the waste;  
And they told me how they were beguiled,  
Driven out and compelled to be chaste.

I went to the Garden of Love,  
And saw what I never had seen;  
A chapel was built in the midst,  
Where I used to play on the green.

And the gates of this chapel were shut,  
And "Thou shalt not," writ over the door;  
So I turned to the Garden of Love,  
That so many sweet flowers bore.

And I saw it was filled with graves,  
And tombstones where flowers should be;  
And priests in black gowns were walking their rounds,  
And binding with briars my joys and desires.

—William Blake

### Love the Universal Law.

[Translated for Lucifer from the French of Jean-Baptiste Freboux by Jonathan Mayo Crane.]

Tout changement accompli sans l'intervention d'une énergie étrangère tend vers la production du corps ou du système de corps qui dégage le plus de chaleur.—Thermochimie.—Principe du Travail Maximum.

Between the river of liquid gold and the white glare of the sun the warren was clothed in the sumptuous new foliage of the old trees. In the deep path the air was filled with perfumes and warm vibrations, and flecked with light.

Genit and Nive walked together under the archway of the illuminated leaves. The heavy atmosphere oppressed them and they walked more slowly, hand in hand. A strange vague sensation seemed to isolate them from their surroundings. Genit spoke softly:

"Nive, my beloved, what is this strange feeling that impresses us in this peaceful place? Do you not feel your soul elevated and your flesh agitated by unusual emotions? Does it not seem to you as if our pulses no longer beat in cadence and that our souls are out of harmony. Yes, we are as lyres plunged, while still vibrating with a minor tonic, into a symphony of immense major chords. My voice, ordinarily so soft in speaking to you, does it not sound harsh and discordant?"

"My soul is in your soul," she replied. "My flesh is as yours and your voice intoxicates me like wine."

"But your hand is more calm now in mine. The rhythm of our hearts partakes of the surrounding solemnity. Our souls are in accord with their environment. They perceive the harmony and the effervescence of dreams—"

"Oh, delicious sympathy of beings and things!"  
They continued their walk, their hands still enlaced. Around them they felt the palpitation of universal life. Nive exclaimed:

"Oh, how delightful are these promenades by your side in the sublime solitude of the noble forests. How I understand living nature since you revealed it to me, and how I love you since I understand it!"

"Nive, my beloved, how many times have I told you that nature alone can teach us to love; that the most obscure spot in nature is a spectacle of sublime and infinite love!"

"Yes," said she, "men would love if they would renounce their egotism, which brings them only shame and remorse, and adore nature, which offers to them inexhaustible treasures of mutual joy and contemplation."

"Oh, Nive, is it not the duty of the good and beautiful to love? But the man who is obstinate in his pride is unhappy: he degenerates and becomes vile while the pure and magnificent torrent of nature's forces draw all things toward the joy of supreme communion. You remember, my beloved, the delightful hours in this same spot when we sang and our souls mingled with the poetry of the trees and the stream and the cliffs. Today solemnity seems to reign and I would that a healthy curiosity might invite you to learn the realities of a more positive lesson. Until now you have merely dreamed of the love in nature. Would you not be delighted if reason should prove your dream a reality?"

"Genit, my beloved, a dream is delicate and reason is strong; their accord ought to form a divine union. Such is nature herself."

They had reached a hillock from which through the trees now more widely separated they perceived the descending sun, the intense azure and the purple hills. They sat on a grass plot. Nive listened while Genit spoke:

"In this river which runs without ceasing, in these meadows spangled with flowers, in the bosom of the harvest which undulates on the plain, under the vine branches and in the thistles which cover yonder hillside, in the unfathomable azure, in the incandescent mass of the sun, in every place where vibrates or flies a particle of life are whirlwinds of infinite force. The mystery of life has long defied the inquisitiveness of man. Philosophers and prophets have created systems of religion, but once erred as much in his imagination and subjectivity as the other in his rigor and absolutism. Science advances slowly but surely. Her path is strewn with the wreckage of theories and dogmas. After men have renounced God for her they have doubted her own integrity, abandoning themselves to the weakness of skepticism and finishing by prostituting themselves in the most monstrous egotism. Science, however, has triumphed. She has flooded us with light. She has done more; she has given us a faith, a faith in nature, in energy, in love."

"Love is the energy of nature and all creatures tend irresistibly toward the maximum of love. This is the one, the adorable, the divine truth."

"You know that all manifestations of energy require motion. Movements are the phenomena of universal gravitation."

Gravitation is the effect of energy. We call this energy love. You easily understand that each constituent part of the universe possesses its proportional part of energy, its determined potential of love. These elements are so arranged that they tend to a perfect equilibrium, and two or more elements which satisfy their potentials of love are in mutual equilibrium. Consequently love may be essentially defined as the state of a simple element in its power to combine with others.

"When the union takes place a new potential results and again the system is capable of unions more and more complex which graduate into the unions of superior beings. The potential ultimately condenses in a single cell which takes part in the combinations and which is called, according to its origin, spermatozoid, ovum or pollen. This is due to the fact that in the measure that the beings rise in the scale of life and their manifestations become more active and more diverse the function localizes in the organs which they progressively differentiate.

"Thus, then, love is the energy of nature. The development of beings is due to two fundamental tendencies: conservation and procreation. The individual must be conserved in order to procreate, because its mission is to perpetuate life. Its existence has no other aim. As soon as its end is accomplished it perishes, disintegrates and returns to mother earth. Only one circumstance is capable of retarding its end. That is where the new individual to which it gives birth has need of its protection. Still that is but the last phase of the work of procreation.

"It is certain that the function of procreation is destructive to the beings which exercise it. Only the flesh of virgin animals is tender and integral. There are classes of which the male dies immediately after coition and the female after she lays her eggs. Think of the great number of plants which live for only one fructification. All these observations, together with others which you yourself may be able to recall, prove clearly enough that the function of reproduction kills the individual.

"Since love is the cause of life's beginning and of its termination, why not conclude that there is only one force in nature: love, and that all beings, because they live by love, live also for love?

"That is not all. Every time energy is manifested in motion it is translated into heat. The extent of the motion measures the amount of heat generated. This energy is not expended at random. All, unless condemned to degeneration, obey this law, so that on the polished stones of each heart should be engraved in resplendent letters:

*"All changes accomplished without the intervention of an outer force tend to the production of a body or a system of bodies which generate more heat."*

"Is not this law, which is called the principle of maximum labor, also the law of maximum love? In fact those bodies in the production of which the most heat is generated are the most stable. Thus evolution proceeds and creatures improve their descendants, giving them more and more stability. The corollary of this law of the maximum of love has been called natural selection, but it is only necessary to interpret this general and persistent tendency of beings toward supreme perfection, imperturbable equilibrium, divine stability, in a word, of love absolute and total—Nive, my dear Nive, love is God. Its religion is that of truth. Have faith."

"I have faith," she murmured.

A holy reverie beautified their souls for some moments. Nive contemplated Genit and Genit contemplated nature. Then Nive demanded:

"Why have not other men such thoughts as yours?"

"Pity the men, my dear Nive, for in their infancy their minds are molded by false creeds and in all their after lives their reason struggles miserably against the ineradicable effects of their early religious training. This criminal education for too long a time has poisoned the haven of generations who

have lamentably perished, their souls atrophied and their bodies eaten with the somber cancer.

"The expansion of natural forces knows no obstacles. Man will return solemnly, enthusiastically to nature. At first he will study her laws and her dogmas; then he will cultivate his religious instinct. This instinct is due to the sensations perceived. The idea of God is born of the visions of nature. Applying reason to nature men will base their faith on reason and their faith will be as immovable as their reason. Then humanity will enter into a new era of light and felicity. The religion of nature will inspire in them the only morality compatible with nature. Each day they will sacrifice to the love God, while working in the fields, while displaying generously all their energy among their fellow creatures. They will want to live in nature, for they will know that all nature is in them. They will vibrate with the simplicity of plants, the intensity of the stars, the purity of living waters, the solidity of rocks, the puissance of the black furrows of the fertile soil."

"Oh," cried Nive, the grandeur, the voluptuousness of fertility and the vigorous effusion of seed!"

"Nive, my dear Nive, we perceive already the candid happiness from which this new humanity is to blossom. This river, this harvest, these vine branches, this sky, this sun, and even our own flesh are particles of this same God. You love me, I love you, we adore them, we adore each other. Let us open our souls in order that we may partake of all the fervor they impart."

And as Nive raised her eyes towards Genit she saw his arms extended toward the occident. The majestic sun descended in flaming splendor of copper clouds, disappearing behind the mauve and violet-tinted hills.

"Oh, Nive," cried Genit, "Let us kneel. In this sublime moment under these silent trees, among the flowers which clothe their petals in ecstasy, on the bank of this stream which darkens in mystery I invoke a better people, as we kneel before the House of the setting sun."

They adored in silence until the last ray. Then, as if awakening from a dream in the night:

"Nive, my beloved," said Genit, "I have felt the heart of the world beating in my breast."

"Genit, my beloved," said Nive, "it seemed to me that my blood poured from my arteries and spread and impregnated things and that my flesh was dispersed over all the earth."

### Mr. Shepherd Forgets What He Formerly Said.

BY JAMES S. DENSON.

In No. 709 of *Lucifer*, Mr. S. R. Shepherd said that a race with variety would stand as small a show in a race with monogamy as blue-birds would in competition with English sparrows. In No. 713, I replied that "Blue-birds cannot 'convert' sparrows; varietists can and do convert monogamists." Now comes Mr. Shepherd in No. 717 and says:

A superstructure or argument based on premises so frail as "varietists convert monogamists," but conversely, monogamists cannot convert varietists, really ought to be propped up on all four sides with biblical texts or something else not amenable to critical analysis. I had always supposed that "conversion" was a rule that worked both ways and made dubious progress in any direction. While the varietists are converting the monogamists what will the monogamists be doing?

What is Mr. Shepherd trying to say? Who affirmed that monogamists could not, sometimes, convert varietists? Certainly I said nothing so foolish. Nor hinted anything of the kind. Nor said a word that could fairly be construed into such an affirmation. Mr. Shepherd had declared that a race with variety would stand as small a show with a race with monogamy as blue-birds would in competition with English sparrows. Of course this was only an indirect way of saying that the children of monogamists would be monogamists and the children of varietists would be varietists, just as the nestlings of blue birds are blue birds, and the nestlings of sparrows are sparrows. I showed at length that the analogy was faulty in every

way. I said that in considering this problem we must take into account the power of higher ideas. While the power of higher ideas cannot make blue-birds breed other than blue-birds and sparrows breed other than sparrows, the power of higher ideas can and does often make the children of Catholics into Protestants and Freethinkers, can and does often make the children of monogamists into varietists. That there is sometimes reversion it is not necessary to say, nor was it denied, directly nor indirectly; the argument did not require that anything should be said about it, one way or the other, it was sufficient for me to show, as I did, that Mr. Shepherd's analogy was no analogy, that the accident of birth is not the determining factor in fixing the religious, political and social beliefs of successive generations of men, but that, in spite of the great power of heredity, of parental teaching and moral influence, modifying tendencies are constantly at work and that they result in great changes in the beliefs and customs of the races of the human family. I pointed out that, "while Protestants and Freethinkers do not breed as fast as Catholics, they nevertheless are, in the aggregate, gaining on the adherents of Romanism." I pointed out that there is at the present time a republican party and a populist party because the power of ideas often carries children out of the folds into which they were born. And finally I pointed out that out of the "loins of only theoretical monogamists and polygamists there have come theoretical varietists, and that the latter are increasing much faster than they are being born, increasing in an accelerating ratio." I asked: "Does not the fact that while for ages there have been no advocates of the principle of variety, in liberty, for both sexes, there are now many advocates of such variety, suggest nothing to Mr. Shepherd?" Apparently it does not, but fortunately there are men and women who can not ignore such salient facts as those I have cited.

Mr. Shepherd says that my statement that "The Catholic church is slowly wearing away," is "irrelevant" and "will be news to all." It is not irrelevant, as I have already shown, both in my former article and in this. The wearing away may be "news" to Mr. Shepherd, but still I cannot see how he reconciles his denial of my affirmation with the historical facts back of my statements that "out of the loins of only Catholic breeders there came Protestants; out of the loins of only Catholic and Protestant breeders there have come Rationals of all schools," and that "at one time there were in the Christian lands no Protestants, no Freethinkers; now we find tens of millions of the former, millions of the latter." Are not these statements literally true? And being true, has there not been a "wearing away?" Furthermore, the wearing away continues; I frequently find ex-Catholics among Freethinkers and even in the ranks of the advance guard of the Social Radicals. Since reading Mr. Shepherd's last article, I have had the pleasure of receiving substantial assistance in the Free Propaganda work from convent-educated women, and only a few weeks before I listened to a fine address on Stephen Girard which was given by a gentleman who was born of Catholic parents and educated in the Catholic faith. I am quite sure that if Mr. Shepherd were to make a careful canvass in Leavenworth he would find quite a large number more ex-Catholics among the Freethinkers there than he would find ex-Freethinkers among the Catholics.

It is wholly useless for Mr. Shepherd to hold up the authoritarian Christians of the Oneida Community as horrible examples to frighten present-day Freethinking libertarians. The Oneida experiment has many valuable lessons for us, but that is all; its animating principle was vitally at variance with that which inspires those who today battle in the ranks under the flag of Social Liberty.

Mr. Shepherd truly says that "Institutions develop to fit the majority, not the few." It is equally true, however, that the few so modify the institutions that fit one majority that those which fit the succeeding majority would have been indig-

nantly repudiated by the preceding majority. If Mr. Shepherd intended his statement as an argument in favor of monogamy, he was but following in the footsteps of every defender of the existing as opposed to the possible. Each step forward that humanity has taken has been fought against on precisely the same ground, as well as on some others, and each such step has been a stride away from the institutions that fitted the majority and toward the ideals of the few. This argument that Mr. Shepherd now uses to reconcile us to monogamy has been used much more effectively to reconcile the world to war without quarter, to torture, to chattel slavery, to religious tyranny, to absolutism in politics, to the murderous prison system of the past, to woman's subordination to man, and to hundreds of other evil institutions and hurtful conditions.

### The Photograph Not in Evidence.

"G. E. M." in "The Truth Seeker."

Last spring Captain Robert C. Adams, who lives in America, spoke before the Legitimation League in London. In the course of his remarks he told how many victims the delusion known as Comstockism found in this country, and his British listeners were horrified, as they well might be. Sarcastic comments were offered about our boasted liberty, and allusion made to the significance of the stripes upon our flag as duplicated by the stripes on citizens in the penitentiary for exercising the freedom of the press. The Legitimists did not contemplate sending us missionaries, but they asked Captain Adams to tell his countrymen, on his return, how much more liberty was enjoyed by a British subject than by an American sovereign. In other language, they rubbed it into the Captain pretty hard. I conclude that the revelation of the condition of affairs in the United States reached the British prudes, and that their consciences were troubled to learn that they were permitting their countrymen to indulge in vivacities of thought and speech which American purists had found means to suppress; for the secretary of the Legitimation League, Mr. George Bedborough, is now undergoing prosecution on the charge of "corrupting the morals of her majesty's subjects."

The morals concerned, with photographs taken before and after corruption by Mr. Bedborough, are not in the possession of the authorities and cannot be produced at the trial. Nothing in the way of evidence that such corruption has set in as a consequence of the defendant's act can be made out by the prosecution. His liberty hangs on the guess of the jury whether the book he sold is potent to operate as charged in the complaint. And the offense of Bedborough is selling the book. He did not write it and he did not print it. The author and publisher have not been molested, though both have printed their names in the book, and both are known to her majesty. The book itself I have never seen, but would not be afraid to peruse it. I have read the Bible and consider myself an immune. The case is one of malicious prosecution in my opinion, which opinion is founded on long observation of similar proceedings by the pure, to whom all things are defiled. It shows that there are people in England, as in America, who have sinned on their kind, and believe that all human impulses, except those licensed by custom, are wicked and to be checked by the law or crushed out by the mob.

These people are not exactly brutal, for it is not supposable that one brute troubles himself about another brute's opinions. Their viciousness is cultivated and refined; it grows out of necessity they are under of defending and propagating those religious, political and moral lies which are a part or the whole of the conspiracy in favor of ignorance. Their warfare has compelled them to be liars themselves, to descend to every form of meanness, to employ sneaks, spies and guerrillas; to suborn perjury, to corrupt courts, and to blackmail juries. They have no conception of justice, honor or fair play. When the president of the Legitimation League writes from London: "There is more liberty in the United States than here, though that is saying very little," the meaning is that these defenders of lies are just now more industrious or more influential in England than in America.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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BUT ONE FORCE IN NATURE—"LOVE," seems to be the pith or burden of the longest article in this week's *Lucifer*. Its length is its chief, if not only fault. It is to be hoped that its length will deter no one from giving it a thorough reading. It is philosophy and sentiment (poetry) combined in admirable proportion.

## "Let the Eagle Scream."

Now that negotiations for peace seem to have been opened between the United States and Spain it will probably not be considered premature to ask ourselves, as a people, What have we gained or lost, what have the Cubans gained or lost, or what are we and they likely to gain or lose by the expenditure of blood and of money?—money that must, ultimately, all be paid by the working people of the respective countries.

One of the more significant, if not more important, of the immediate results of the war, so far as we Americans are concerned, is the impetus that has been given to the spirit of conquest, the thirst for military glory, the desire for empire, for rulership over many lands and seas.

While the public press may not always be a correct exponent of public opinion, it is doubtless true that the editors and publishers of the great city dailies try to keep in close touch with the trend of popular thought. It is plainly to their interest to do so. One of the leading Chicago dailies, "The Tribune," Republican and plutocratic in politics, in its issue of Sunday, July 24, has several editorial articles in which the desire for conquest is plainly indicated. One of these articles is headed, "Daring to Be Great," from which we quote the following paragraph:

Well may the eagle scream. Well may the American nation let out the last reef in its sails and dash confidently on to a new and larger destiny upon the high seas. A people that can conduct such a lively hot weather campaign need have no shadow of fear for the success of any enterprise it may undertake. The war has already been a revelation of our latent strength and force—a revelation not only to Europe and the outside world but to ourselves as well. Only a few timid moggies and time-serving Bryanites have failed as yet to see and welcome the glorious destiny of a new and imperial America. The great mass of the brawn and brain of the nation has long since caught the inspiration and the meaning of the events witnessed since Dewey first led the way to victory and a wider destiny.

"Imperial America!" How do Americans like the sound of these words, or rather, how do they like the idea usually attached to the word "imperial?" An imperial government means one that rules over many peoples or nations. It means power centralized in the hands of one person, or at most, in the hands of a very few persons. Webster defines the word imperial thus: "Pertaining to an empire or an emperor." The logic of it is that "imperial America" must have an emperor as a representative or embodiment of its power. It took Rome more than seven hundred years to reach the imperial stage of its development—of its degeneracy—the stage in which an emperor could be tolerated. As a nation the United States are but little more than one hundred years old. Are modern improvements upon ancient political methods distinguishable mainly for the speed with which we pass through the various stages that ripen inevitably in imperialism?—in despotism?

"Well may the eagle scream!" Ornithology places the eagle in the class of birds called *rapacious*. "Rapacious" is defined as "Given to plunder; disposed or accustomed to seize by violence." The synonyms of this word are "greedy, ravenous, voracious." It is but natural that we grow to be like our ideals, our chosen symbols or emblems. If our ideal, our national emblem, is greedy, ravenous, voracious, cruel, will it not surely follow that we ourselves will assimilate to, or become one with that ideal? The tone of the whole article from which we quote, if not the whole paper—and the same may be said of most of the leading dailies of the country—points unmistakably to this conclusion; that is, that the editors and managers of these papers have taken a rapacious bird as the model upon which to base a national policy, or plan of dealing with Spain and with the rest of mankind.

In all this I must not be understood as saying one word to excuse the Spaniards in their treatment of Cubans, Philipinos, or others whom they have invaded, ruled, robbed, tortured, starved and slain. Spain, too, seems to have taken the eagle—the vulture, the tiger, the wolf and the hyena, as its models. Can we, as Americans, do no better than follow her illustrious example?

M. H.

## That Odious Comparison.

"O, that mine enemy would write a book!"—is a well-known prayer. I have written, not exactly a book, but some letters, and the trouble begins.

While in England I wrote not more than three letters for publication. The other letters which appeared in *Lucifer* were extracts from private correspondence. I wrote many things hastily that would not have been written in the form they were had I expected them to be published.

For instance, I would never have publicly made the statement which Mr. Kerr quotes, without explanation. I do not know whether England or the United States has the more liberty. Certainly each has little enough, and there is plenty of work to be done on both sides. But since the statement has been made public, I will explain what was in my mind.

When I went to England I really believed that there was more freedom of publication there than in the United States. But after seeing their methods of suppression I came to the conclusion that there was less freedom there than here. "Comstock" postal laws are not in existence in England so far as I know, but they are not needed. The papers are not mailed direct to subscribers there as here. Publishers are all the time in exactly the position we would be if we were denied second-class rates. That is, they have to pay a half penny (one cent) for each copy, instead of one cent a pound as we do. This makes the circulation of papers almost entirely through news-dealers, hence the arrests for sale instead of sending through the mails.

When Mr. Bedborough was arrested they would not permit even a moment's private conference with his friends; they took possession of his rooms and everything in them. I showed them that the articles on the desk which I used were mine, offered to show them that letters were addressed to me, and were from America, and could not possibly have anything to do with the case. No, they must do their duty and take everything—even down to a souvenir picture of Mr. Gladstone. They wanted everything there was in the place, in order to make out a case against the prisoner. That is, he was charged with selling one book, but they wanted an opportunity to convict him of having in his possession others. They took all his book stock, all his private and business correspondence, account-books, etc., seemingly in order to cripple him in every way.

In America, the editor of *Lucifer* was indicted for publishing certain articles in *Lucifer*. These articles were named in the indictment. No attempt was made to meddle with any of the books or correspondence, and in the trial the indicted articles only were considered. He continued to publish *Lucifer*.

even republishing the indicted articles and commenting on the case every week.

In England Mr. Bedborough was at first peremptorily refused release on bail; when it was finally granted the bail was outrageously high—\$10,000—and then it was granted only on condition that he refrain from publishing "The Adult" or making public comments on the case.

In America the "Markland Letter" case was fought through the courts for nine years, and there still remained one court of appeal—the Supreme Court of the United States. The cost in money was comparatively small. In England Mr. Bedborough is to be tried before the Queen's Bench. If he is convicted, there is, I am informed, but one appeal, and that is to the House of Lords. It is estimated that the cost of the trial will be at least \$2,500.

If I had said, "There is a better fighting chance for liberty in the United States than in England" it would better have expressed what I meant and mean.

When I said the police were "in everything," I meant in all the meetings. One detective told me they attended all the radical meetings. Certainly they were at the League meetings. In those meetings there was not the shadow of an excuse for their presence, for the meetings were quiet and perfectly orderly, and held in as "respectable" places as any in London.

John Turner, who is in a position to know whereof he speaks, said to me: "We say we have free speech in England, but it is only because there are men here all the time who are willing to go to prison for free speech. And men are in prison here all the time for free speech."

As an illustration of the manner in which the police are "in everything," take the case of Mr. Cantwell, an Anarchist open-air speaker who has been in prison several times for free speech. On the day before the opening of the Tower Bridge he went down near it and made a speech in which he called attention to a few facts. He reminded the people that they had worked and paid the taxes, worked and built the bridge, and that even the lives of some of the workers had been sacrificed for it. Yet, on the morrow the Prince of Wales and other titled idlers, who lived by the labor of the men who built the bridge, would come down there and take the credit of the work for themselves by formally declaring it open.

Several detectives in plain clothes were present. They tried to create a disturbance by rubbing against men in the crowd and making offensive remarks. They did not, however, succeed during the time of speaking, and it was only when the meeting was dispersing that they succeeded in creating a little excitement. The crowd came together to discover the cause; other people were attracted, as always in such cases, and Mr. Cantwell was arrested for holding a disorderly meeting. He was hurried off to jail. He was poor. His friends were poor, and such cases were quite common. After a short time spent in jail awaiting trial he was sentenced to Pentonville, and from this prison he was released at the expiration of his sentence, broken down in health. The man who was strong before his experience of prison life is now suffering with heart disease so that he is almost unfit for work.

This is only one of many such stories I heard. They have the right to free speech, but the man who exercises the right to free speech is held responsible for the consequences, and the detectives in plain clothes are usually able to make a disturbance for which the speaker can be arrested.

An examination of the prison system would properly come in the limits of this article, but the article is already too long.

I do not feel it necessary to deny or defend the legal and illegal outrages cited by Mr. Kerr. Nor is it even worth while to resort to the "You're another" style of argument. That I could cite an equal number of cases as bad or worse from the history of English jurisprudence, is a fact which I do not think Mr. Kerr will deny. But it seems to me that our work is to strive to reduce the sum total of the evils; not to quarrel over

the question which country has the most. The fact that I was born here does not make me feel responsible for the institutions of this country.

If I had said in a private letter, "England is the rainiest country I ever saw," and the letter was made public, some one might say, "Ah, but I have seen it rain every day for six weeks, in your own country—what have you to say to that?" I could but say that I had spoken only of my own limited observation; that I thought a comparison of statistics, while a very fascinating occupation for some people was but a waste of time for me; and the important lesson which I had learned from my experience and observation was the prudence of carrying an umbrella when travelling in either country.

L. H.

### The Latest from England.

MY DEAR MOSES HARMAN: Our fight is progressing steadily. It is going to be a real shot-and-shell contest. You can deceive yourselves if you think there is the remotest possibility of the prosecution backing out. It is a fight to the finish. The enemy is getting its biggest guns into the field. On our part there is nothing lacking but money. Henry Seymour, the secretary of the Defence Committee deserves every word of praise which has been or can be given him. He is devoting himself heart and soul to the work. Fortunately his enthusiasm and his energy are equalled by his mental capacity. As a writer, organizer and thinker he possesses rare merit, and in the present struggle his abilities are unreservedly thrown into our side of the fight. Mr. G. W. Foote, president of the National Secular Society, is proving a tower of strength to our Defence. He is, I think, risking a great deal in declaring himself so unhesitatingly favorable to the right of free discussion. If Mr. Northcote's recent views of the Secularists is correct, Mr. Foote is not enhancing his popularity with the latter by his present attitude. In either case Mr. Foote is one of our most valuable sources of strength, and it is a cause of great rejoicing on the part of all of our friends here to find that Mr. Northcote's pessimism has not been justified by events. Apart from the personal help of the president, the National Secular Society's Executive Council formally passed a vote of sympathy and donated a subscription toward the defence.

Last night (July 12) the first public meeting convened by the committee was held in the South Place Institute (the old South Place Chapel so long connected with the names of W. J. Fox and Moncreaf D. Conway). Mr. G. W. Foote presided. Speeches were made by William Platt, Henry Baxett, M. A., Mrs. Thornton Smith, John Turner, and Charles Watts. Letters of sympathy with the object of the meeting were read from Bernard Shaw, Grant Allen, Mona Caird, Walter Crane, etc. Resolutions denouncing the prosecution were carried unanimously.

There is very much work to do and very much money is required for our defence to be perfected. The English law courts will make the most admirable advertising mediums conceivable, and the present case will afford an opportunity for pressing home to the whole world the lessons we have striven hard for years to preach from our limited platform. Such an opportunity may not be possible for another generation or more. I sincerely hope every friend of Lucifer will send on every dime they can spare for this purpose. John Bright once said, "What you trample on in Europe will sting you in America." The suppression of freedom in England would resuscitate the corpse of Comstock. Yours as ever,

GEORGE BEDBOROUGH.

51 Arundel Square, London, N., July 13, 1898.

There is no news at present. The trial probably takes place at the end of August at the Old Bailey. Amongst those who have recently joined the Defence Committee is Rev. H. B. Chapman M. A., Vicar of a large London parish—a broad minded advanced type of clergyman.

G. B.

July, 20.

## A Question of Liberty.

BY R. B. KEER.

In No. 718 Lillian Harman, writing from London, says: "There is more liberty in the United States than here, though that is saying very little."

The only way to get conclusive proof as to the truth or untruth of the above statement is to compare the laws of the two countries. Let us take first the sex laws.

In many, if not most of the United States, there are laws against fornication, adultery, and incest. In England there have been no such laws since 1660.

In most of the United States the husband is still entitled to the possession of his wife's person. In England Lord Esher, one of the ablest judges of recent years, said in 1891: "According to the law of England, a man has no more right over the personal liberty of his wife than over that of any other woman."

In both countries there is an age of consent. But in England it is 16, while in many American states, which are much nearer the tropics, and in which girls come to maturity sooner, it is as high as 18.

So much for sex laws. Now for liquor laws.

In several American states there are prohibition laws, and in several others prohibition has been tried. Local option is widespread. In England, with the exception of the law closing bar-rooms at a certain hour at night, there has in modern times been no interference with the right to drink.

American workmen complain of government by injunction. Old England has yet to see men put in jail for striking work whenever they see fit.

As for freedom of the press, neither country is quite satisfactory on that point. But on one important point England has a great advantage, for her press is absolutely free on the subject of contraceptives. In 1877 some busybodies tried to stop the free discussion of this subject by prosecuting Charles Bradlaugh and Annie Besant; but the end of it was that Bradlaugh frightened some of the police out of their wits by threatening to prosecute them. I do not think the English would stand the "Police Gazette," but I know of no scientific work which can be circulated in America and not in England.

Says Lillian: "The police are in everything over here." Having lived about twenty-six years over there, and been in nearly everything, I beg to differ with her. On such a point conclusive proof is impossible, but what she says about the English police is exactly what all English propagandists, from John Burns downwards, have said about those of the United States.

On one point, however, she is undoubtedly right. The American police are very slow in stopping invasions of personal liberty. For example, I was passing through Chicago with a lady some years ago, and we had omnibus tickets from one station to the other. On arriving, however, I was immediately seized by several cabmen, who dragged me off towards the cabstand, informing me that they did not allow people to go by omnibus, and that I must choose between their cabs. The one policeman mildly deprecated these proceedings, but was powerless to stop them. If these cabmen had been in any European city they would have had good cause to complain that the police were everywhere.

In 1895 a Kentucky mob of fifty men took a white woman and burned her to death at the stake because she was with child by a white man other than her husband. Had that mob been in any European country, every member of it would soon have found that the police were everywhere, and the hangman, too.

I mention these facts in justice to the United States, in order to show that I am not one-sided. In freedom to invade others I at once admit that the United States are ahead, not only of England, but of all countries outside of South America. In other matters, however, I think there can be no reasonable doubt that they have much less freedom than England.

## Observations

BY C. L. JAMES.

I have been studying the English language out of A. Warren's "Crude Criticism," and trying to understand him before launching my own crudities, as he wisely recommends. But the result is that, like Socrates, I find myself to be wiser than my teacher—because I know that I know nothing, while he imagines he knows something. A. Warren says his critics "are not varietists. They are not free lovers. They want everybody to live their way." If they do, they are not free lovers. But is it so? Let's see.

A. Warren says, "I had done what I could to bring monogamy into disrepute, and it did not occur to me that my position could be misconstrued. I simply said that for myself I preferred to reserve the sexual embrace for the one I loved best." That is all right if the facts are correctly stated. But it seems some one did misconstrue (?) Mr. Warren's position; and, being thus required to explain, what does he do? He abuses the New Ideal (variety), in the true spirit of a monogamist, thus: "Sexual manifestations were dissociated from all considerations of affection, and were to be indulged in only from physical and social impulse" (pretty comprehensive—what else than physical and social impulse should prompt them?) "and in a desultory manner, as neighbors, or even strangers, meeting by accident, might enjoy a drink of whiskey from the same bottle and each go about his business and think no more of it."

If I professed to understand English, I should say this is an outrageous misrepresentation. Experience teaches me that variety-love is founded on affection, and is permanent. The merely physical expresses itself in monogamous raptures about the last supposed affinity which are eminently "desultory," for they never hold out long.

But having drawn this fancy-sketch of variety, monogamist-fashion, Mr. Warren says, "Of the two I would have chosen monogamy." And we are not varietists or free lovers, but want everybody to live our way, because, after that, we say he has deserted to monogamy! If my name lives in the future history of free love, it will live by this, that in my "Law of Marriage," published a year before Mrs. Woodhull's celebrated speech at Steinway Hall, I laid down that platform which has ever since been the base of the free love movement, and which was not variety, nor affinity, nor any other theory about normal relations between men and women, but just simply freedom. On that platform many who prefer to reserve the sexual embrace for the one he or she loves best, can work, have worked and do work. But that physical attraction which expresses itself in affinity-hunting, is jealous. Those whom it infects may act with us for a time, because they dislike the restraint that monogamy puts on "desultory" amours. When they find out that there is no logical or practical alternative between tolerating variety and submitting to monogamy, why "as between they two," they "would have chosen monogamy." In that case, I have now, for several years past said, "Let them go to monogamy. They will do less harm there than anywhere else."

It seems a little inconsistent for Francis A. Livesy to say in the same article that a reformer "should welcome every opportunity to get in a partial work for the accomplishment of his general object," and also "That the bomb Anarchist should never more be heard of." The "bomb Anarchist" has done "partial" work of very considerable magnitude. He gave Belgium universal suffrage, for example. Mr. Livesy labors under the time- (dis) honored illusion that there are two kinds of Anarchists; those who believe in bombs and those who do not. All Anarchists without exception, are aware that physical force is foreign to philosophic Anarchy for just the reasons Mr. Livesy states. But I apprehend that any Anarchist—even Tolstoi himself—and for that matter any one else, can be convinced of the need for physical force by a soldier or policeman



who puts him in a corner. A bomb Anarchist is simply an Anarchist in a corner. Because Anarchists are the best-informed class of innovators that ever existed, they make less use of physical force than perhaps any other. Certainly less than any other which has been persecuted as they have.

For exactly the same reason they make such a formidable use of physical force when they make any.

### A Suggestion.

BY MYRA PEPPERS.

DEAR FRIENDS OF LUCIFER: I am wondering if the stirring letter from my dear friend Mary M. Clark has had the same effect on each of you that it has had on me. This effect is, to make me say that I'll send a dollar for the Lucifer fund by September 1 if I have to wash for somebody to earn it, and as I am now unable to do that kind of work for myself, you may know it looks dubious; but I'm going to have that dollar. It won't do to let the fearless exponent of freedom suffer for funds, and in view of the arrest of "The Adult" we may well be on our guard for our own editors.

The plan of Mrs. Clark—each reader to send something, is a good one, and I sincerely trust that this call will be answered by every reader of Lucifer, no difference whether you are a subscriber or not. Six or seven people read my copy of the paper and if any of them think they have failed to get a dollar's worth of good from it let them say so.

I would suggest that in towns where there are enough Luciferites to have a social, to follow out the church plan and have a "benefit" for Lucifer. Don't work the women to death baking cakes, etc., but give a literary program and serve lemonade and wafers or something equally inexpensive. Charge ten cents admission, and in addition to having a good time you might raise two or three dollars for this fund. Yours for freedom.

Ottumwa, Iowa, July 22.

### Lillian's Photographs.

We have just received a small supply of photographs of Lillian Harman, taken a few days before leaving London. They are cabinet size, the work of an unusually good artist. As Lucifer needs money more than it needs the pictures we will sell them for twenty-five cents each.

MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefitted by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hurten, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hurten and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers.

M. H.

### Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Charles G. Baylor, \$1; Mattie Day, 50c; H. W. Boozer, \$1; Sarah C. Campbell, 30c; A Friend (Kansas), \$1; O. M. LaBarr, \$1; L. Roser, \$1; E. W. Rodes, \$1; W. W. Miller, 25c; E. Van Buskirk, \$1; Carl Reinisch, 50c; Ralph E. Galbreath, \$1; Ed. Secrest, 50c; Mrs. E. A. Abbey, 50c; A Friend (Ills.), \$1; Garcia Leao, \$2; Mrs. G. M. Coshott, \$1; W. P. Austin, 25c.

### For the Bedfordshire Defence Fund.

S. O. Bishop, 25c; Martin Nortvedt, \$1; George T. Remington, 50c; M. L. Studebaker, 10c; W. W. Miller, 25c; Ralph E. Galbreath, \$3; Ed. Secrest, 50c.

## VARIOUS VOICES.

R. E. Galbreath, Leetonia, Ohio.—Enclosed find order for \$5. One dollar of this apply to my subscription to Lucifer, one dollar for general publication fund of Mr. Youmans and three dollars to be sent to treasurer of "Free Press Defense Committee," if not too late for use there, as I understand the trial of Mr. Bedfordshire was to commence yesterday. Enclosed find names of persons to whom you may send copies of double number of Lucifer.

Ed. Secrest, Randolph, Kan.—As a lover of progress, universal mental liberty, free speech and free press, I feel in duty bound to add a mite to two good causes, though I may not agree in everything that they represent or advocate. But the seeker after truth must be defended and upheld in the East as well as in the West, in Old England as well as in New England. It is in every heretic's fight: "We must hang together, or we will hang separately." Enclosed find \$1, fifty cents for Lucifer fund and fifty cents for the Bedfordshire Free Press Defense Fund.

August Bosshammer, Cat Spring, Tex.—I cannot understand why I should be entitled to fifty cents' worth of premium literature. Why, one dollar a year for Lucifer is as cheap as it can be, and I cannot comprehend how you can afford to give away fifty cents' worth of literature simply because a subscriber does his duty. If I had the money I should gladly send for all the books and pamphlets you are advertising; but to accept some of them without giving an equivalent? No, never!

[The books are offered as premiums because of the hardness of the times, and because we prefer that they be in the hands of those who will read them and lend and give them to others who will in turn read and lend, rather than that they should become old and stale and out of date for lack of buyers. "To do good and to communicate, forget not;" "The Lord loveth a cheerful giver." "Give and it shall be given unto you." "There is that which withholdeth more than is meet, yet it tendeth to poverty," are old sayings that have a basis in nature, a basis in truth. The reading of these books will, it is hoped and believed, give the readers an appetite for more of the same sort. When purchases are made the books are sent post free, but when sent as premiums postage is required. Those who avail themselves of the premium offer will please remember this fact. M. H.]

W. W. Miller, 159 Spring street, New Haven, Conn.—I received my July 23 issue of Lucifer yesterday. Read it after midnight. Read just your editorial article, "That Five Hundred Dollar Lift," and Mary M. Clark's letter. That's enough. Now I am going right down to the postoffice this noon and get 25 cents' worth of stamps and send them to you towards the five hundred dollar lift. That's all I can do just now. Am awfully sorry I cannot send you a whole dollar, but I have four times as many quarters as I have dollars.

Your editorial article and Mary M. Clark's letter are just splendid; grand. They ought to arouse anybody who is not three quarters dead. Mrs. Clark's letter comes right out with an earnestness that I admire. I think just as she does, that to a great many persons a dollar would be a great deal, while a quarter they could spare and not miss it. I believe that six persons will send each a quarter more easily than one would send a dollar; so perhaps you will get more in the end. I send money in stamps, because I suppose you can use it in that way just as well, and the stamps will not attract attention in a letter, while a twenty-five cent piece might. There's a postal card enclosed to tell me if you receive the stamps. I sent 25c in stamps for the Bedfordshire Defence Fund. Did you get them? Yours in sympathy. [The suggestions are good and timely. Thanks for all.]

He who trifles with and makes a jest of human liberty invites disaster for the cause he claims to love, even though he be insistent in assertion of his devotion thereto. W.

722.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
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This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.75. Address M. Harman, 1204 Congress St., Chicago, Ill.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

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**Some Problems in Social Freedom.** Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations," "The Ownership of Women," "What Drives the Line?" "What Would Become of the Family?" "Marriage a confidence game?" "How Society Protects Children." Price, 8 cents. For sale at this office.

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### A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce." E. O. Ingersoll, p. 5. Price, ten cents. For sale at this office.

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Send three two-cent stamps, lock of hair, age, name and the "leading symptom and your disease will be diagnosed free by spirit power. Mrs. Dr. Dobson Barker. Box 122, San Jose, Cal.

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**Send 25 Cents** to Albert Chavannes for "The Nature of the Mind," and six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.


**"Loma—A CITIZEN OF VENUS,"** by Prof. Wen Windsor. A story of ever-passing interest, largely devoted to sexologic and sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution; and individualism will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, sociologic, cosmologic, etc. Such a story printed and artistically bound. Price, post-paid, \$1.50. Address this office.

**The Outcome of Legitimation.** By Oswald Dawson. This at the January "Adult," but the printers of that number played Bowdler on the small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but they are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**WHAT THE YOUNG NEED TO KNOW.** A primer of sexual compendium of Sex Ethics. Starting and Scientific. Price, 10 cents.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 32.

CHICAGO, ILLINOIS, AUGUST 13, E. M. 208. [C. E. 1898.]

WHOLE No. 723

### Let Love But Have Its Way.

BY JONATHAN MAYO CRANE.

Let Love but have its way and from the earth  
Twice drive all discord, enmity and hate.  
The race will never reach its true estate.  
Till Love alone shall give to children birth.  
No thing to mock at, or for jest or mirth.  
The union which a human doth create;  
No grander rite can mankind celebrate;  
None chaaster is and none of greater worth.  
Away with any prurient thought of shame  
Attached to Love's sublime creative act!  
Give it the tenderest, most endearing name  
Mind can conceive. The joyous passion-past  
Of man and woman, filling Nature's aim,  
Let no one scoff at and let none distract.

### "Corrupting the Morals of Her Majesty's Subjects"

"Democrat" in "University Magazine," London.

The essence of English Morality is the lie; not the open lie which is recognized and branded as immoral, but the deception known as cant and hypocrisy, which is practised in this country to such an alarming extent that foreign nations suspect our sincerity even in the few cases where we are sincere. We believe, or rather feel instinctively, that to this system of deceit we owe our greatness as a nation and our success with savages. We fear that in abandoning it we would be unable to hold our own.

Thus our morals in politics, in religion, and commerce are utilitarian. As a nation we are as egotistic as any other power, but even here we wish to appear as born altruists, as the benefactors of those whom we rob, as the saviors of those we corrupt. And we succeed fairly well so far, at least with those nations that do not know our tactics. As Max O'Rell said: "The English go to the savages with a bible. In due course, the heathen has the bible and they possess his land." Thus the fetish book has done wonderful service, and, where it has failed to lead to the desired result the machine gun has served as a substitute for the grand old book.

Our missionaries are the embodiment of political and religious morality in foreign countries, and their commercial success proves to our singular mind the soundness of the system, which seems extremely moral. We confess that we look forward to the time when this morality will undergo a change; and in this sense the books seized by the police in London tend indeed to corrupt the morals of Her Majesty's subjects.

Another shining example of religious morality is the Salvation Army, that purely British Institution which extorts the last penny from the poorest of the poor under the pretext of saving his soul. The officers and their general live a comfortable life on the very handsome proceeds of shelter, meetings, and collections. The hallelujah lassies have a jolly time of it, while the unfortunate victims of this model institution sink deeper and deeper in the social scale. The souls are saved at the expense of the body.

The Church, the true defender of "English Morality," is distinguished from the Salvation Army only in so far as she relies not so much on the pennies obtainable from the poor, but on the pounds extracted from the well-to-do. At an annual expense of more than twenty millions sterling an army of ministers of two hundred denominations is maintained to uphold the standard of morality, which really consists in the glorification of the lie. The child is deceived from the cradle to the grave, and the blight of respectability makes a rapid progress, at least amongst the middle classes.

The commercial morality of Her Majesty's subjects is on a level with the religious instinct. As typical we find here the company-promoter of the Jabez Spencer Balfour type, who is not to be found in the less moral countries of the world. Board Meetings are opened with a prayer, and while the eyes of the pious chairman are lifted to heaven the pockets of the moral congregation are rifled in *majorem dei gloriam*. We fight against this morality not less than against the purely religious variety.

In politics, pure and simple, by mutual consent of the nations, morals have been discarded, and Machiavellian principles are moral in comparison with diplomatic tricks of the nineteenth century. There we find nothing to corrupt. Her Majesty's advisers are *hors de concours*.

Sex morals on the other hand, are considered in this country as most susceptible to deterioration and corruption, and the prosecution of the Secretary of the Legitimation League in the main aims at his attempt to bring about a change of our notions on this subject.

In matters sexual we are greater and more persistent liars than in any other branch, and it is extremely difficult to find the reason for this deplorable fact.

The English belief in Monogamy is shared by nearly all civilized nations and here we have no right to complain. Monogamy so far is not an ideal institution, but it compares favorably with all other systems of which we have any knowledge. Our admiration for marriage therefore may be justified, we have no tried substitute to offer. But why should this circumstance prevent us from approaching the subject in the same spirit as we would approach any other question of vital importance? Why should inquiry be tabooed and dubbed "immoral," why are we to abstain from studying the complex problem of creating an ideal relationship of the sexes as a substitute for the admittedly very defective system at present in existence?

We believe in marriage as an ancient institution, and in an indissoluble contract (which is of a mercenary character in more than ninety cases out of a hundred), and we refuse to hearken to any voice which proposes an honest inquiry into the condition of the wife and husband under this exceptional contract.

France, Germany, Austria, Italy have recognized the vital importance of the subject, as the "morality" of these nations



was not in the way of a free discussion. England is too moral to deal satisfactorily even with such a slight measure as the "Deceased Wife's Sister's Bill."

No wonder that, under the circumstances, the extremists have taken hold of the matter, and demand a radical change where a gradual removal of acknowledged evils is not attainable. We shall understand the importance of free inquiry if we study the progress of prostitution in our midst. Of prostitution in the marriage bond we need not speak, it is the unavoidable result of the existing idea of morality, but the two or three hundred thousand unfortunates in the streets of London are a living witness against the much-praised "morality of Her Majesty's subjects" which Mr. George Bedborough is alleged to have tried to corrupt.

Moralists in this country assert that this extensive prostitution is a necessary evil to maintain the sanctity of marriage. If this is true, the sacrifice is a terrible one, and we are certainly entitled to inquire into the correctness of the statement.

The moral institution of marriage in the present form is maintained by the immorality of millions of unfortunates. There seems a hitch somewhere in our reasoning and we must demand the right to find out where the error lies.

This right is denied us, and the whole question turns upon this point: "Is it immoral and is it a corruption of the morals of Her Majesty's subjects to discuss the question of sexual relationship?"

Dr. Havelock Ellis, the editor of the Scientific Series, a medical man of great repute, in his work, "Studies in Psychology of Sex," has dealt with another matter of paramount importance, that is with the morbid manifestations of the sex-instinct. The book is intended for medical men, teachers, clergymen, and follows in the footsteps of Professor Krafft-Ebing and others. It is a disagreeable subject, but how could the scientist find a remedy without making a diagnosis, and that this diagnosis has been made so late accounts for the growth of the evil, of which the head masters of Eton, Rugby and Harrow can tell a tale.

Knowledge can never be an evil, and knowledge is the only goal which the scientific man has in view when writing books like those incriminated in the recent proceedings against Mr. Bedborough.

We shall in future articles examine the nature of Sexual Morality in England and its relation to the same commodity in other countries, and we hope to be able to convince our readers that we may, without damaging our reputation, make full inquiries into the subject which has been tabooed to the detriment of our highest aims in life.

### The Origin of Sex Slavery.

H. B. KERR.

Within the past few weeks Moses Harman, E. C. Walker, Lois Waisbrooker and C. L. James have all written in *Lucifer* on the above subject. The first three, whom I shall call the *Lucifer* school, are substantially agreed. They all seem to believe that in the earliest days of the human race women were free, and that they were afterwards deprived of their freedom by those wicked things, religion and government.

I believe, on the contrary, that the slavery of women was caused by two animal passions, jealousy and cupidity, which existed long before religions and governments. The former passion had already begun to establish sex slavery among our ape-like ancestors, and completed its work among our earliest human forefathers. Later on, cupidity discovered that women could be exploited economically as well as sexually, and then they became household slaves as well as objects of lust.

C. L. James appears to believe that the slavery of women is due wholly to cupidity, and not at all to jealousy. I gather this from the fact that he says sex institutions entirely depend on the economic system, and must change with the economic system. This could only be an accurate view if women were

only desired for economic purposes. If, as I believe, jealousy is the foundation of sex slavery, then sex slavery must be independent of economic changes.

The simplest way to show that both the *Lucifer* school and Mr. James are wrong, is to cite the example of the lowest human races. I shall take my facts from Westermarck's "History of Human Marriage," which is admitted on all hands to be the greatest authority on the subject.

The lowest races are the Fuegians and aboriginal Australians. These races have no government, virtually no religion, and no economic institutions which would make it worth while to enslave women for economic reasons. How do women stand among them?

"The Fuegians are exceedingly jealous of their women, and will not allow any one, if they can help it, to enter their huts, particularly boys."

Among the Australians generally "a stern and vigilant jealousy is commonly felt by every married man."

"In most tribes a woman is not allowed to converse or have any relations whatever, with any adult male save her husband. Even with a grown-up brother she is almost forbidden to exchange a word."

In New South Wales "no conversation is allowed between the single men and the girls or the married women."

In Victoria "illegitimacy is rare, and is looked upon with such abhorrence that the mother is always severely beaten by her relatives and sometimes put to death and burned."

"In the Pelew Islands, it is forbidden even to speak of another man's wife or mention her name."

Such are the liberties of women among those happy peoples which have never been cursed by priesthood or governments!

I do not wish to take up space by tolling through the list of all the savage and barbarous peoples whose customs Westermarck describes. Suffice it to say that, after a review of all the uncivilized races in the world, he makes the following generalization:

"A married woman is never permitted to cohabit with any man but her husband, except with the husband's permission; and this permission is given only as an act of hospitality or friendship, or as a means of profit."

As I said, jealousy is the sole cause of sex slavery among primitive races. As Westermarck puts it, "There is no reason to doubt that among our earliest human ancestors, the possession of a woman is desired only for the gratification of the man's passions. It may be said generally that in a state of nature every grown-up individual earns his own living. Hence there is no slavery, as there is, properly speaking, no labor." But whenever mankind advanced to the pastoral and agricultural stages, women's labor at once assumed an economic value. Then arose marriage by capture and marriage by purchase, and woman became not only a jealously guarded mistress, but a useful beast of burden.

The *Lucifer* school is very fond of quoting the dictum of Sir Henry Maine about the freedom of women under the middle Roman law. Sir Henry was a very learned man, but it is a thousand pities he did not consult some smart American girl before he penned that unfortunate sentence. He would then have been told that a system under which a girl could be compelled to marry any one her father chose was not a woman's ideal of freedom. The truth is that, under the middle Roman law, the *patria potestas* was so strong that there was no room for the authority of the husband. Except where there was *conventio in manum* the married woman remained in the power of her father or tutor. She did not become the slave of her husband, because she remained the slave of her father. Not only could her father marry her to any one he liked, but down to the time of Diocletian and Maximian, long after the middle Roman law, her father could sell her into slavery. It was Constantine, the first Christian emperor, who made it murder for a man to put his children to death. It was probably the Christian emperors who at last allowed a daughter

to protest if her father wanted to give her to a man of bad reputation.

As M. Kenigswarter says: "The Stoic and Christian philosophy, which hastened the development of the principles of equality, were also favorable to the sons and the women of the family."

Westermarck also tells us that "The influence of Christianity shows itself in Teutonic legislation as well as Roman. An edict of Clothaire I in 560 prohibited the forcing of women to marry against their will."

I think I have said enough to show that the origin of the slavery of women had no connection with either religion or government. I will go further, however, and show that the two chief agencies in the emancipation of women have been religion and government.

In the first place, the church has helped to emancipate women by preaching altruism. As Westermarck tells us, "The evolution of altruism is one of the chief elements of human progress, and consideration for the weaker sex is one of the chief elements in the evolution of altruism." Until a few years ago, the church was the only society which taught altruism. We have now many ethical societies and secular societies; but for thousands of years the good work which is now done by these bodies was done by the church and the church alone.

The first time I was in the house of the editor of *Lucifer*, there were five people present. These were Moses Harman, Lillian Harman, J. M. Crane, Dora F. Kerr and myself. After the church had been well damned, we took a census and ascertained that Moses Harman was a retired Methodist minister, and that all the others were the children of parsons of various denominations. Now it has happened time and again in my experience that a number of persons met together to discuss the welfare of mankind have all turned out to be children of parsons; but I never heard of a case in which all the members of such a gathering turned out to be the children of saloon-keepers, or stock-brokers or bankers. The reason is surely as plain as a pikestaff. It is simply that those who are brought up under the shadow of the church have the principles of altruism rubbed into them from their earliest childhood.

Another great service to women was rendered by the church when it invented civilization. The greatest event in human history was when, many thousands of years ago, a small number of men were divided off from the mass of fighters and tillers of the ground to devote themselves to sacred things. In course of time these men used their leisure to invent reading and writing, and then they gradually invented literature, art, music, the drama, philosophy, and discovered the beginnings of science. When the Roman Empire was overrun by barbarians, the church saved learning and the arts from extinction, and by slow degrees imparted them to the barbarous conquerors.

Now the protection and emancipation of women have always been the peculiar business of the learned classes. A thousand years ago a woman's one chance of escape in the horrors of perpetual warfare was to run to the church or the convent, and take sanctuary behind the almighty arm of the priesthood. Today it is the same. Among those who have worked for the emancipation of women there have been few soldiers, few merchants, few laborers. The whole movement has been the work of men like Mill and Huxley, Isben and Tolstoi, Cardinal Vaughan and W. T. Stead.

The great service which the government rendered to women was in giving the educated classes the power to force justice to women upon the unwilling masses. Everyone who has been in the women's suffrage movement knows how much easier it is to make a poet or a man of science believe that a woman is his equal than it is to bring the same truth home to the unskilled laborer. Hitherto, nearly all improvements in the condition of women have been the work of the classes, and have been opposed by the masses. Last year a majority of all the four parties in the English House of Commons voted in favor of

extending the parliamentary franchise to women; and yet it was generally conceded that the majority of those who elected all the four parties were opposed to the reform. The trial of Bradlaugh and Besant, which gave the English women a free press on the subject of contraceptives, is another example. The Lord Chief Justice summed up in the strongest terms in favor of the accused, but the jury, representing the people, ignored the Judge and found them guilty. Popular sentiment against Bradlaugh and Besant was intense. But the Court of Appeal quietly quashed the verdict of the jury and the will of the people, and gave women the greatest of all women's rights.

Again, in the Clitheroe case the bench gave women liberty by a *coup de main*. It simply overruled all precedents and decided in the teeth of previous decisions that a man had no control over the personal liberty of his wife. If the question had been submitted to the people, the result would hardly have been so satisfactory.

It is owing to the radicalism of church and state that, in the words of Westermarck, "The history of human marriage is the history of a relation in which women have been gradually triumphing over the passions, the prejudices, and the selfish interests of men."

### Sociologic Lesson. No. LXX.

BY HENRY M. PARKHURST.

**HERMITAGE SUBMERGED.** The limited need by the individual for land I have already referred to; but late developments prove that man has become so far advanced that he cannot obtain from the land what are now the needs of progressive life. In the older and more highly developed communities small farms have nearly lost their market value from the inability of individuals to compete with improved co-operative agriculture. A man attempting to get a living from a small farm will be able to provide food for his family, but cannot produce a sufficient surplus to exchange for the manifold products of combined labor which they will need. Even in an association, agriculture, unless made a specialty, will not supply the wants of the members. It is transition, in which a very large proportion of the community are losing their accustomed means of support through agriculture, and have not yet supplied its place, which is causing "hard times;" and the only permanent relief will come from the organization of co-operation in all departments of industry. The greatest hindrance is the resistance of those to be most benefited by the advance.

### Love vs. Marriage.

Francis B. Livesey in "Maryland Journal."

Those two foreigners who recently were sent back to Europe for no other reason than that they were living together as man and wife without the usual ceremony, have attracted considerable sympathy from all classes of people. The young woman talked to Commissioner Powderly like a lover and a philosopher and preached a sermon to the country with all her passage over here and back again. One of the papers that has given an exhilarating account of the matter is *Lucifer*, of Chicago. Ever since the agitation of the question a few years ago, "Is Marriage a Failure?" thousands of people have lived together without a marriage ceremony, and there have been not merely "lewd fellows of the baser sort," but philosophers and Christians, as well as poor people who feel for the dollars required for minister and Clerk of Court. While in New York the government is shutting out people for not getting married, in Washington it is denying a license to Miss Cisneros. What is "sin and crime" in one state is the correct thing in another; so how can a philosophic mind do aught but laugh at marriage in its legal aspect as a farce? In Cuba, such are the monstrous exactions for marriage fees that only a limited few of the very wealthy pretend to get married. The most vigorous defender of marriage in Maryland is Father Matthew O'Keefe of Towson.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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FROM AMALIE WITKOW and Rudolph Rocker, the young people who were not allowed admission to the United States because they did not believe in marriage and would not go through the ceremony, we have received a long communication for Lucifer. In it they correct some misstatements of the reporters, and give some very important facts not heretofore published. It will appear in our next issue.

UNDER THE HEADING "Various Voices" will be found a letter from Huldah G. Heacock, in which she refers to the work of Jeremiah Hacker. She has sent us several copies of "Deacon Brown," "A Christmas Turkey for the Oldest Heretic," and "Racing Rhymes to Suit the Times." These are tracts—price two cents each. "The Last Song of Jeremiah Hacker" was written when he was 92 years of age, and consists of eighteen pages of verses through which the author gives his opinion of the old Bible stories, saints, etc. The price of this is five cents. Jeremiah Hacker was a pioneer in more than one reform. The pages of his "Portland Pleasure Boat," published forty years ago, were used to advocate the freedom of woman, the freedom of the slave, as well as freedom from religious superstition.

IMPERIALISM IN AMERICA is the subject of one of the longest articles in this week's Lucifer. However much we may differ as to the righteousness or unrighteousness of the war with Spain there is probably no difference of opinion among our readers as to the necessity of vigilance—the need of being ever on our guard against the encroachments of power in the hands of our rulers. While the tendency of rulership is always in the direction of increase of power, this tendency is vastly augmented in times of war. Hence, while Lucifer's work lies mainly along non-partisan, non-political lines, a part of its space cannot be better occupied than in a temperate, philosophical, non-personal presentation of the dangers that threaten what little of liberty and justice is now left to the American citizen after a century or more of experimenting—of trying to practicalize that impossible thing or theory, called "free government."

## Comstock's English Allies.

The latest news from England is that on Monday, July 25, Mr. Horace Avory appeared for George Bedborough at the Central Criminal Court, London, and applied for an adjournment on the ground that sufficient time had not yet been allowed for the defence. Mr. Avory explained that this was no common case in which a verdict of guilty or not guilty could be settled by evidence as to publication. It was an important question of principle which had to be discussed at length—the defendant was prepared to show that the book "Sexual Inversion" was a scientific book of great value, and that it was sold with no intention of "corrupting the morals of Her Majesty's subjects." He further complained of the unusual discourtesy of the solicitors for prosecution who had failed up to the present to supply the defence with particulars of the indictment or any details as to which (of the many publications referred to at the police court) it was intended to proceed against. After a short discussion permission was granted for an adjournment. The

case will accordingly be tried at the September sessions which will take place about the third week in September.

It seems fairly certain from these and other signs that the prosecution is not very happy in its work—it would not be surprising to find "The Adult" prosecution dropped and the charge confined to Mr. Havlock Ellis's book, round which in any case the main battle will be fought. Financial help is urgently needed and should be sent to Henry Seymour, 51 Arundel Square, London, England.

## Looking for Causes.

REPLY TO E. B. KERR.

Looking for the primary causes of the inequalities, the inequities (iniquities), the invasions and despotisms that now afflict our common humanity, is pre-eminently the work of our Light Bearer. In order to fully lay bare these underlying causes it is clearly necessary that all sides be heard. The lesson taught by the old Hindoo fable of the "Seven Wise Men" who went to interview the elephant, is eminently applicable here. It is simply impossible for any one of us to grasp all the phases of truth at one and the same time.

We all have our limitations—all have our prejudices, our biases, our pet theories, or hobbies. Hence the necessity often, of putting ourselves in the place of her or him who differs from us in opinion; the necessity of looking occasionally through the glasses of our opponent; the necessity of being perpetually on guard against hasty conclusions; against forming judgments on partial or insufficient data.

Impressed with these views our columns are always open to the earnest investigator along Lucifer's lines of inquiry. As an honest and earnest investigator, R. B. Kerr, one of our British Columbian subscribers and correspondents, is accorded the use of the speaking platform this week, to give us his views upon "The Origin of Sex Slavery." Whether or not his conclusions are sustained by the facts of history, past and present, is a question upon which there will doubtless be differences of opinion.

Limitations of space will prevent an elaborate reply to the carefully prepared rejoinder of our correspondent. Speaking for myself and not for the three others named by him I would say—in as few words as the nature of the case will permit:

## "AUTHORITY."

Having been taught by experience and observation that no man is free from the bias of early training, nor from the prejudices of later association, of caste, of sect, of race, of moral concepts, etc., I have learned to accept *nothing* on trust, nothing on "authority." Hence when Friend Kerr says of Western man that he "is admitted on all hands to be the greatest authority on the subject of the history of human marriage," I am unpleasantly reminded of the time when, as a layman, I dared not have an opinion of my own, and was told I must accept what the "authorities" had to say on any given subject. In matters of religion I must consult the authorized exponents, the commentators upon the authorized—"canonized," books called the Bible. In civil law or government I must look to the decisions of judges of the Supreme Court, and to such exponents of law as Story and Blackstone. In language and its uses I must consult Noah Webster. In manners and morals I must hearken to "The Grundies," the "respectables," male and female.

In process of time, however, I learned to doubt the infallibility of my guides, and became a *skeptic*. Curiously enough the definition given of the word "skeptical" by my much revered authority, Webster, was among the things that set me to thinking for myself. Under the head "Infidel" the "Unabridged" says: "A *skeptic* is one whose faith in the *credibility* of evidence is weakened or destroyed, so that religion, to the same extent, has no practical hold on his mind." Among the definitions of "infidelity" we find this authoritative comment:



"There is no doubt that vanity is one principal cause of infidelity." Italics in both, are Webster's. Looking up the etymology of skeptic I found that it means "thoughtful, reflective, . . . to look carefully or about, to view, to consider." Another specimen comment quoted by Webster is: "The skeptical system subverts the whole foundation of morals."

Upon comparing the lives of men who reject, on conviction, the authority of the books called the Bible I found that "vanity" or self-conceit is not one of their characteristics, whereas, the average priest or clergyman is full of conceit and self-assertion when speaking of his creed; and as to morals, it struck me that a system or code that cannot stand the test of skepticism, that is, thoughtful investigation, ought to be "subverted"—the sooner the better!

Thus warned by experience, I now respectfully decline to accept Westermarck as authority on the history of marriage, or any other subject, and especially after reading the closing quotation from him in Friend Kerr's article. If Westermarck had said, "The history of marriage is the history of woman's subordination to man in all human relations, and especially in the sex relation; a history in which man's passions and selfish interests have been permitted and authorized, by religion and government, to triumph over the rights of woman—to debase and degrade woman, depriving her of self-ownership, depriving her of her right to ownership and control of her earnings and of her children, depriving her of citizenship and the right to help make and administer the laws she is compelled to obey"—if he had said this or something like it, I believe he would have come much nearer stating the facts of history.

If Westermarck has studied his subject he knows that marriage is man's institution, not woman's. He knows that the etymology of the word condemns it in the court of human reason and of equal rights for all—*mar* meaning the "husband," hence, logically enough, marriage laws and customs were made for man's convenience, pleasure or benefit, and not for woman's.

That marriage laws and customs are less unjust and cruel than they once were is freely conceded, but that either religion or government—church or state—deserve the credit for such improvement is not borne out by the facts of history. Like other relics of barbarism—chattel slavery, peonage, etc., marriage has been made less cruel because of the gradual growth of skepticism—"infidelity" to or against both religion and government.

#### LECKY.

As our friend evidently leans much upon authority I would suggest that he read what the historian Lecky has to say on this point. In "History of Morals," Vol. II, pages 357-9, he says: "The pagan laws during the Empire [Roman] had been continually repealing the old disabilities of women; and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians [Goths and Vandals]. But in the whole feudal [Christian] legislation, women were placed in a much lower legal position than in the pagan Empire. In addition to the personal restrictions that grew necessarily out of the Catholic Christian doctrines concerning divorce, and the subordination of the weaker sex, we find numerous and stringent enactments, which rendered it impossible for women to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage or a nunnery. The complete inferiority of the sex was continually maintained by law; and the generous public opinion which in Rome had frequently revolted against the injustice done to girls in depriving them of the greater part of the inheritance of their fathers, totally disappeared."

That there was much of tyranny and oppression to women in pagan Rome is not denied by any one, so far as I know. As in the *Encyclopedia Britannica* puts it: "The consent of the *paterfamilias* [father of the family] to the marriage of the children under his power was essential." Under all patriarchal

governments it was and is believed that the interests of children are safer in the care of the father than in their own hands, or in the care of the mother. Had as this pagan law was, it was much better than the laws of most Christian countries, inasmuch as the possession of property in her own right would enable the pagan married woman to live apart from her husband if the man selected by her father was distasteful to her. Continuing Lecky says:

Wherever the canon law has been the basis of legislation, we find laws of succession sacrificing the interests of daughters and of wives, and a state of public opinion which has been formed and regulated by those laws; nor was any serious attempt made to abolish them till the close of the last century. The French Revolutionists, though rejecting the proposal of Boyer and Oudonnet to accord political emancipation to women, established at least an equal succession of sons and daughters, and thus initiated a great reformation of both law and opinion, which sooner or later must traverse the world. Lecky—"History of Morals," Vol. II, p. 357-9.

So, then, it was a revolt against "religion and government"—as those words are commonly understood—that "initiated the great reformation"—the emancipation of woman, and not the "preaching of altruism" by the church, nor the invention of civilization (?) by the church, as Friend Kerr would have us believe. Nor was this greatest of all reforms initiated by governments, by law-givers or judges as such. As in the case of the revolt against African slavery—the public sentiment against which "peculiar institution" was mainly built up by heretics, skeptics or infidels to church or state or both. The clergy and the judges were generally with the ignorant masses who favored slavery for the black race because so instructed by the church.

In the Bradlaugh-Besant and Clitheroe cases the judges had sense enough to see and feel that a revolt was then at work among the intelligent middle classes against the oppressions of women, oppressions which the church with its ignorant and besotted followers would perpetuate, and so these modern judges overruled both canon-law precedents and church-taught jurors.

#### SIR HENRY MAINE.

Yes, it is quite true that this author has been quoted more than once in *Lucifer's* columns, not because his "dictum" is authority with us, but because Maine sums up in a few words what it takes other writers, equally learned and honest, many pages to say. The whole paragraph referred to reads thus, as given by Mrs. Gage in her "Woman, Church and State." Speaking of the time of the pagan Empire, this learned author says:

The jurists of the empire had evidently at this time assumed the equality of the sexes as a principle to the code of equity. The situation of the Roman woman, whether married or single, became one of great personal and proprietary independence; but Christianity tended somewhat from the very first to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted those rules concerning the position of woman, which belong peculiarly to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization.—Sir Henry Maine.

Yes, it is "unfortunate"—for the cause of church supremacy, church glorification—it is unfortunate that Sir Henry Maine did not follow the example of the Christian writers of the second and third centuries, who, as the church historian Mosheim testifies, did not hesitate to falsify the facts when the "cause of piety" could be promoted thereby. Evidently Sir Henry did not agree with our British Columbian friend in regard to the origin of civilization. Neither would he have agreed that it was the church that deserves the chief credit for preserving the remains of Grecian and Roman—pagan—civilizations when Europe was overrun by the barbarians, in what are known as the "Middle Ages." He probably remembered what the "infidel" Moors of Spain were doing to cultivate science and the useful arts while the Christian churches were trying to destroy all learning, all science and art, except that which recorded and glorified their own myths and miracles. He doubtless remembered what the church did to Galileo, Bruno, Servetus, and

other teachers of science in its own ranks, and if living now Maine would probably not have any excuse to offer for the church-state prosecutions against George Bedborough and others who are trying to substitute true, rational, sexual science in place of sexual myth and ignorance so long inculcated and defended by the church, and by its obedient servant, the state.

#### JEALOUSY AND CUPIDITY.

That man's "jealousy and cupidity" have been and now are efficient causes of the sex slavery of woman is not denied by any investigator so far as I know, but that man could have obtained such complete and lasting control over the person and mind of woman, as he has done, without the aid of organized church and state, is not borne out by the facts of history. On this point our readers are invited to examine the array of facts given by Matilda Joselyn Gage, in the first chapter, entitled "The Matriarchate," of that great work, "Woman, Church and State," showing that before the time of church and state, as such, woman's position almost everywhere was one of honor, respect and influence, as compared with what it now is, in all lands claiming to be civilized and enlightened. Among the instances she gives is that of the Iroquois Indians, commonly called the "Six Nations." Quoting Bancroft, Schoolcraft and other historians, Mrs. Gage sums up the matter in these words: "Thus, as has been expressed, we find that woman's liberty did not begin today nor under modern religions or forms of government, but that she was the founder of civilization, and that in the most remote times woman enjoyed superiority of rights in all the institutions of life."

Much more might be said to show that our critic takes a very inadequate view, not to say a very partial and prejudiced—*prejudged*—view of the matters under consideration, but the limits of Lucifer's space prevent further reply to him in this issue. To do justice to the questions raised would require volumes. Without doubt others, including the three persons named by Friend Kerr, will want to take a hand in this discussion. Requesting all who may wish to occupy our free platform to remember that there are many hundreds who have the same right to be heard as they themselves, I close with a few more quotations from that everyway admirable work, "Woman, Church and State," showing what religion and the church have done towards the sex enslavement of women:

"The principal effort of the Canon Law towards which all its enactments tended, was the subordination of woman and the elevation of the hierarchy" [Priestly rule]. p. 126.

"Canon Law gradually acquired enormous power through the control it gained over the wills, the guardianship of orphans, marriage and divorce." p. 127.

"Common law as it exists today is the outgrowth of ecclesiastical or Canon Law touching upon all the relations of life, but falling with the heaviest weight upon woman, as Blackstone so frankly admits: 'Whoever wishes to gain insight into that great institution, Common Law, can do so most efficiently by studying Canon Law in regard to married women.'"—*Commentaries*.

"From the tenth to the sixteenth centuries is the period when the features of the Canon Law most derogatory to woman became thoroughly incorporated into the English common law, since which period the complete inferiority and subordination of woman has been fully maintained by the state as by the church. Common Law is not alone English law. It is the basic law of the United States." pp. 134-5.

Mrs. Gage cites a multitude of well-known authors in support of her arraignment of religion and government, church and state, as the worst enemies of her sex. It is much to be regretted that this book has not yet been published in cheap form, so that it could be distributed by the hundred thousand among the ignorant, enslaved masses who are now just beginning to look for the root causes of their enslavement. M. H.

Illumination or enlightenment of the reason principle in man constitutes true clairvoyance.—Andrew Jackson Davis, III "Great Harmonia," p. 307.

## The Cuban Skeleton Unveiled.

BY CHARLES GANO BAYLOR.

Well, the cat with the bloody claws is out of the bag at last in the Cuban matter. We have a proclamation from President McKinley, formally taking possession of the conquered territory of Eastern Cuba in the name of the United States, and dictating in an official order from the war department, the civil government of the territory conquered from Spanish military rule in Cuba. That is, one military rule for another with the Cubans left out. Whereupon the Cuban Junta at New York and at Washington enter a solemn protest—very solemn.

The American Congress having adjourned and McKinley being now the Presidential Military Dictator of the United States, the Cuban Junta—as well as the whole world—will soon be taught its first lesson in the new American Imperialism.

The claim of the Junta that they should have control of the conquered territory as a base of military operations against Havana, and as the seat of the *Cuban Republic to be organized by them*, and not to be instituted by officialdom from either Washington or Madrid, is a righteous claim. The fact that the imperial conclave at Washington ignore this claim, in fact laugh at it, is in strict accordance with the spirit of tyranny and unscrupulous duplicity born of unbridled power which has marked every advance toward imperialism of the Republican Papal coalition which now rules at Washington; a coalition made all the more intolerable by the admixture of Protestant sectarianism and Phariseism which has been infused into it.

Mark Hanna's celebrated and historic telegram to the President after Archbishop Corrigan and his own bribery had secured his return to the American senate: "God reigns and the Republican party still lives," has been echoed by McKinley's peace proclamation, calling on the American people to assemble in their churches and offer up thanks and praise because their God had "bested" the Spanish God, and his "spread eagle" wind-up after the capitulation of Santiago, about the "Father of all Mercies" comforting the widows and the orphans of the men who died for Hanna and Archbishop Ireland in Cuba.

So the veil is suddenly drawn aside at last and we see things as they are, in the Cuban matter. The hideous skeleton stands revealed. And what do we see?

We see that the war is a war between Plutocratic America and Monarchical Spain to put down a socialistic Republican revolution in Cuba, one of the declared and direct and necessary objects of which was confiscation of church property on the Island—colossal wealth robbed from the Cuban peasants through centuries of priestly rule and oppression, just as the peasants of the Philippine Islands have been robbed. Archbishop Ireland, as the representative of Cardinal Rampola, was enabled to play his hand unseen in this game in the earlier stages of the struggle, and until the destruction of the Maine aroused a servile congress into action.

There was another element of discord in the domestic affairs of Plutocratic America which the skillful diplomat and Jesuit was enabled to use with tremendous effect, especially with Consul General Fitzhugh Lee of Virginia. The Socialistic revolution in Cuba was supported chiefly by the negroes.\* Its leaders were mostly negroes or "mixed." Maceo was a full-blooded negro. Gomez was a quadroon. Neither of these men would have been allowed to vote or ride in a "white man's car" if living in South Carolina, Mississippi or Louisiana, or occupy a residence on Beacon street in Boston. Now the juxtaposition of the socialist Afro-Cuban Republic—with its dominant self-asserting, aggressive Afro-Cuban spirit—to America's own Cuba and Armenia in the South, was full of danger to the Plutocracy North and South alike, for plutocracy is one, and its blood is thicker than the mere water of humanity.

Consequently the war when stripped of all its Phariseism  
\*NOTE: It was these same negroes who saved Shafter's first advance from extermination. So states a soldier who was in the fight.



is, as before stated, a war between Spanish monarchists and American imperialists (North and South alike), to put down dangerous socialism in Cuba, one of the inevitable effects of which would have been the overthrow of religious authority and confiscation of church property on the island, while stimulating the self-respect of the American negro. In this war Cardinal Rampola and Sagasta are the bottle-holders for Spain, while Archbishop Ireland and Hanna officiate in the American "corner." The rank and file of the Spanish army is composed of Pope-blessed conscripts. The rank and file of the army of the American Plutocrats is composed of poverty-conscripted wage-slaves, driven by hunger to the slaughter pen, blessed by McKinley as High Priest or Pope of the "Father of all Mercies," who, he says, will look after the widows and the orphans of the wage-slave conscripts who have passed to the "sweet by and by," where they will have their fill of baked beans, corned beef and cabbage forever and forever free.

What an opportunity for brilliant statesmanship is thus offered to the republicans of Spain. If Castelar could once more restore the Spanish republic as a *real republic*, based on the Swiss Referendum, acknowledge the independence of the Republic of Cuba and the Philippine Islands, would not plutocratic America with its Hanna-Irelandism be in a hole?

The failure of the first Spanish republic was due to the fact that it was modeled on the same fatal parliamentarism which is slowly throttling liberty in France, which has successfully upheld monarchy in England for centuries and which is gradually creating imperialism in America—imperialism all the more terrible because robed in the plutocratic, God-blessed ermine of judicial absolutism.

So runs the world away.

Please read carefully what Archbishop Ireland through the President's proclamation says about "Law and order." The sacredness of church property and of property dedicated to the arts and sciences! Pope-blessed Weyerism in Cuba with its ecclesiastical arts and sciences is rich; aye, exceedingly rich, especially when you look into the faces of the starving women and children of unhappy Cuba. Ecclesiastical administered arts and sciences in bloody rage!

The amount of church property (robbery) covered by this arts and science dodge is beyond computation. It is billionairism multiplied by millionairism.

Providence, R. I., July 19, '98.

### It All Depends on Us.

DEAR FRIENDS: Though I am saving up every penny in the hope of re-starting "Little Freethinker," in January, I feel I must spare one dollar towards the \$500 Youmans proposes we should raise for Lucifer. It is not well to wait in the hope of doing bigger and better things by and by. A few cents sent in time of need often count more than dollars do after success is assured.

Though I'm 70 years old and have only a bare living, I shall do the little I can for radical freedom as long as I am myself.

I am really surprised that the dollars don't come faster towards so great and good a cause. I consider Lucifer the one most desirable of all our liberal publications, so friends, let us each make a few sacrifices to help keep its flag afloat.

Earnestly and hopefully, AUNT ELMINA.

### Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Samuel Joy, \$1; C. W. Betts, \$1.10; Elmina D. Slenker, \$1; Alfred Gibson, 10c; Mary C. Parker, \$1; Sarah C. Hodge, \$1; Luna Hutchinson, 25c; A. G. Lengberg, \$1; T. P. Lee, \$1; Charles Kleinman, \$1; Eliza Crawford, \$2; F. W. Frankland, 80c; Herman Myer, \$1.

### For the Bedfordshire Defence Fund.

J. W. Stuart, \$1; Mary C. Parker, \$1; Mrs. E. H. Russell, \$1; Hugh Murray, 25c.

## VARIOUS VOICES.

A. G. Lengberg, Grove City, Fla.—Find \$1 enclosed to apply on Lucifer's benefit fund. Am late, but hope it will be acceptable all the same. Lucifer's work deserves generous support, and I hope all its readers will contribute some aid according to their ability to help carry on the good work.

E. W. Rodes, Golden Pond, Ky.—Marked copy Lucifer to hand, and read attentively. I like Lucifer and like the work you have done in the past, and all those who work with you. I send you \$2.50 to be applied as follows: \$1 for the help of yourself and workers in the office; \$1 for "Kareza" by Alice B. Stockham; fifty cents for credit subscription to Lucifer.

D. Hunsecker, White Salmon, Wash.—We are glad you did not stop the paper when our subscription expired; we would have missed its visits very much. We send one dollar on renewal and twenty-five cents for which send Lucifer three months to Mrs. — of this place. Also please send samples to enclosed names.

F. T. Lee, Lakeport, Cal.—I gladly contribute \$1 for the help of Lucifer. I wish it was more, but all liberal-minded persons feel more calls upon them than their energy or means of any kind are able to supply. I realize the oppressive grip that tyrants and money have upon the people, also the struggle that must ensue to let the rays of peace and happiness shine through. All I can say is, "Let the truth shine through though, the heavens fall."

Frank Harman, Shannon, Tex.—I will send one or two dollars on the five hundred about September 1. In Lucifer of July 16, I find a letter from W. A. Flight. He may be the man I would like to have work for me. I want a hand the year round to do farm work, and if he is a good teamster I would want him one month in the year to drive four horses to a wagon. I am glad to see that my dear cousin Lillian has made a safe return from across the Atlantic.

[We insert the above, thinking that if not Mr. Flight, some other reader of Lucifer nearer Texas may want the place.]

Mrs. Alberta Abbey, Wathena, Kan.—Enclosed find one dollar. Put fifty cents on my subscription and fifty cents on the \$500 you are trying to raise. If I see my way clear will send more yet this fall. I expect to write a true story for Lucifer as soon as the weather is cooler and I feel stronger. Every time I see life's tragedies hurrying us poor mortals on to eternity I want to go right to Lucifer and there pour out my tale of sorrow. We (Lucifer's friends) know the cause and the effect. We know that men can die, and do die, from the effects of matrimonial bondage, as well as women. As Francis Barry says, "Woman is a slave, but a slave can make her master very uncomfortable sometimes."

Huldah G. Heacock, Vineland, N. J.—I have some eighty dollars' worth of "The Last Song of Jeremiah Hacker" still on hand, and wish I could turn them over to you to help Lucifer, for I'm sure that would be his good pleasure if living. Should you ever travel this way be sure and stop in Vineland, and if I'm still here we will visit the grave of our grand old hero in beautiful Siloam cemetery. My prayer: Countless blessings on our noble-minded Lillian, our glorious champion and exponent of freedom's cause. Not alone the Legitimation League (a most noble movement), but all freedom-loving people everywhere will honor her above the Queen on her throne. Comrades Bedfordshire and Pope, and all who suffer for the cause of freedom, have my deepest sympathy.

[The price of "The Last Song of Jeremiah Hacker" is five cents. Orders may be sent to Mrs. Heacock or to Lucifer's office.]



723.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

### Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
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**WANTED.** I would like to correspond with a liberal-minded woman of culture, between the ages of 18 and 30, who would like a pleasant home. Address Box 71, Pike, N. Y.

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A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.25. Address M. Harman, 1294 Congress St., Chicago, Ill.

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**A COUNTRY GENTLEMAN** Owner of a beautiful country seat in the mountains; 1,500 feet altitude—wants correspondence with a lady, healthy, well formed, dark eyes and hair, not over 35 nor under 20 years, who either understands or is interested to learn and put into practice the art of vegetarian living and care for a pleasant home. One who is an honest thinker, a lover of nature, freedom and mental growth, and musical preferred. Address X, care Lucifer.

**Some Problems in Social Freedom.** Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game'?" "How Society Protects Children." Price, 5 cents. For sale at this office.

### Personal Rights and Sexual Wrongs.

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BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves." "Marriage and Divorce." M. G. Ingersoll, p. 1. Price, ten cents. For sale at this office.

## Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-provoking.

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**Free Society** is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

**Send 25 Cents** to Albert Chavannes for "The Nature of the Mind," "Vital Force," and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

**"Loma—A CITIZEN OF VENUS,"** by Prof. Wm. Winslow. A story of fascinating interest, largely devoted to sociologic and sociologic problems. Like "Looking Backward," the writer of "Loma" believes in the "state" as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sociologic, theological, cosmologic, etc. Substantially proved and artistically bound. Price, post-paid, \$1.50. Address this office.

**The Outcome of Legitimation.** By Oswald Dawson. This is the January "Adult," but the printers of that number played border on a bad joke, and refused to print it, alleging that the matter which it dealt with was "bad enough, but was printing that and decline to print more. The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**WHAT THE YOUNG NEED TO KNOW.** A primer of Sexual Nationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Starring and Scientific. Price, 10 cents.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 33,

CHICAGO, ILLINOIS, AUGUST 20, E. M. 298. [C. E. 1898.]

WHOLE No. 724

### Don't Shirk.

I know not whence I came,  
I know not whither I go,  
But the feet stand clear  
That I am here  
In this world of pleasure and woe;  
And out of the mist and mark  
Another truth shines plain—  
It is in my power  
Each day and hour  
To add to its joy or pain.  
I know that the earth exists,  
It is none of my business why,  
I cannot find out  
What it's all about—  
I would but waste my time to try.  
My life is a brief, brief thing,  
I am here for a little space,  
And while I stay  
I would like, if I may,  
To brighten and better the place.  
The trouble, I think, with us all  
Is lack of high conceits;  
If each man thought  
He was sent to the spot  
To make it a bit more sweet,  
How soon we could gladden the world,  
How easily right all wrong.  
If nobody shirked  
And each one worked  
To help his fellows along.

—Ella Wheeler Wilcox.

### Plumb-Line Penographs.

BY E. C. WALKER.

In the Free Propaganda we want all who accept the principle of social freedom, for that is the foundation of all our work. It does not matter whether an individual is a varietist or a monogamist, so long as he stands for the right of others to be what he is not. If he refuses to take part in the educational propaganda because while others are varietists he is a monogamist, his refusal proves that he is more a sectarian than he is a libertarian. In what form and degree of sexual relations social freedom will result is a subsidiary question; it can be discussed without lessening the ardor of our devotion to the common cause. We are struggling for freedom of choice in social and sexual relations, against the meddling and tyranny of custom and law; if there are monogamists who decline to work with varietists for this necessary liberty and this merely because the varietists defend their position on the subsidiary issue, so be it—such resignations from the army of liberation are regrettable, but varietists cannot prevent their being tendered.

There is one feature of our censorship of press and mails that tends particularly to bring to the surface the inside pettiness and maliciousness of the private citizen. Someone receives a letter from a debtor or creditor or other person who has or

thinks he has a cause of complaint against said recipient. In the letter the writer states frankly his opinion of the individual addressed. The addressee instead of answering the communication in kind or with dignified severity or consigning it to the flames, rushes off to a United States attorney and has the writer hauled before a United States commissioner, by whom, in default of large bail, he is sent to jail to await trial in a federal court. The law that makes this possible is a nuisance in every way, creating big bills for the tax-payers to settle (which may have been its purpose), and offering premiums for revengeful cowardice. Only yesterday a young man was arraigned before Commissioner Romanne for sending a letter to a man in Allentown, Pa. The man admitted that he wrote the letter, but said he did not know it was unlawful to send it by mail. The commissioner fixed bail at \$1,000. The bondsman offered was refused by the district-attorney on the ground that he had just been appointed to a responsible position and was under \$150,000 bonds himself. The reason given shows that the district-attorney has the acumen of a fly. The young man was sent to jail, the wife and mother in vain pleading for his release, the latter saying he and a younger brother were their only support, her two other sons being in the army in Cuba, while the wife has a babe in arms. The man who caused the arrest is a sneak and coward, and the law that enables him to thus bring suffering to the innocent and helpless was made for the benefit of sneaks and cowards. It is a part of our paternal legislation against "obscenity."

The New York "Sun" says that "church and state are absolutely separated under our political system, and neither can interfere with the other." The "Sun" knows that while this is the condition in theory it is the reverse of truth in fact. That the "Sun" knows it is falsifying the record is proved by its own advocacy of a large increase in the number of chaplains in the navy.

The United States treats all churches alike.—New York "Sun."

It is not so. For instance: The Catholic church and the Presbyterian church have one weekly holy day, Sunday; the Seventh Day Adventist church and the Seventh Day Baptist church have another weekly holy day, Saturday. The Catholic and the Presbyterian can work on Saturday but if the Adventist and the Baptist work on Sunday they are arrested, fined or imprisoned, and sometimes put into the chain-gang. The "Sun" is in a fog.

At the meeting in the Metropolitan Opera House in New York on the night of August 4, held to raise a fund for the destitute families of soldiers, a laughable incident occurred, as reported in the "Sun." At the close, when everybody wanted to shake hands with Lieutenant Hobson, a young woman asked him if she might kiss him. A woman behind pushed her out of the way, remarking: "You fool, don't you know he's

married?" Then several women in the line got to arguing about the alleged fact, some contending that he was a bachelor and others that he was a widower. "What fools these mortals be!" Imbeciles, cowering in fear of the shadow-shapes emanating from their own poor shaky brains!

### Women and Economics.

BY W. B.

To claim individual liberty and economic independence for woman, to say she ought to be free and no longer bound in sex slavery to man, is one thing, and to establish this claim, not merely as a moral principle, but as a racial necessity, as the inevitable result of progressive evolution, on purely scientific grounds, this is another thing, and it is this which Charlotte Perkins Stetson has successfully accomplished in her just-published work on "Women and Economics."

The vanguard of sex reform may find little entirely new in the demonstrations, though the arguments throughout are novel, fearless and convincing. Certain things in advanced ideas on vital problems must be said, and in that way they will be heard and heeded. And he or she who can treat these difficult issues in a manner that will prove the least offensive as well as the most convincing is performing an invaluable and greatly needed service to the cause of social freedom. Mrs. Stetson's method would do credit to Spencer or Darwin, while the earnest sympathy with her subject adds strength to her logic and power to her eloquence.

An analysis of the causes of woman's dependence upon man for her livelihood, by showing the inadequacy of the reasons usually given, results in the claim that the economic status of woman is conditional upon her sex-relation, or upon her position as the instrument of man's sexual gratification.

Even when women work at productive labor, as the peasant women of the Old World or the American farmers' wives, their toil is not the measure of what they receive, for they are still under the power and will of another.

Economic independence consists in getting things only by giving an equivalent. But man in subjecting the human female to be the slave of his desires has cut off all opportunity for her to produce wealth and gain an independent living. The sources of our chief difficulties in life may be grouped in two classes—in the sexual and economic relations of mankind. "To be ill-fed or ill-bred, or both, is largely what makes us the sickly race that we are."

Sex distinction has been carried in the human race to an abnormal degree. This undue differentiation heightens sex attraction and leads to a morbid excess in sex indulgence. As the human female obtains her living by means of sex attraction she becomes modified to her economic condition. Hence we have the over-sexed woman.

But her enslavement to man in the early struggles of the race had its uses in working out a higher development. It threw the responsibility of caring for the children as well as the mother upon the fierce, selfish male. "Without the economic dependence of the female the male would still be but the hunter, the fighter, the killer, the destroyer, and she would continue to be the industrious mother without change or progress."

Through woman's intense sex-development she has stimulated man to upbuild the world. "Under its stimulus he has moved mountains." By his enforced function as provider, as "mother-father," man has thus been slowly civilized, has acquired habits of industry, freethought and regard for others.

The specialization of woman to motherhood reacts injuriously upon the race. "She is too female for perfect motherhood. . . . Small, weak, soft, ill-proportioned women do not tend to produce large, strong, sturdy, well-made men or women."

"To leave to the world a creature better than its parent, this is the function of right motherhood."

But "we still have the legacy of innumerable weak and

little women with the aspirations of an affectionate guinea pig," notwithstanding the grand achievements of the higher type.

The education of the young, which must begin at birth, is a vital factor in the production of the race. "A right motherhood should be able to fulfil this great function properly." Still it is true that "the human mother does less for her young, both absolutely and relatively than any kind of mother on earth." Woman needs to learn her duties as a mother. "Motherhood is the work of grown women, not of half children, and when we honestly care as much for motherhood as we pretend we shall train the woman for her duty, not the girl for her guileless maneuvers to secure a husband."

If it were true that woman is sacrificed to maternity then her sacrifice is to small purpose, considering the results. "Neither the enormous percentage of children lost by death, nor the low average health of those who survive, neither physical nor mental progress give any proof of race advantage from the maternal sacrifice."

Marriage, not as a legal bond, but as the union of the perfectly-mated man and woman, free from all trace of economic dependence, is evidently Mrs. Stetson's ideal sex-relation. Not on moralistic grounds, however, but because it has been found to be in the course of evolution the form best suited to develop the highest type, to reproduce the best race.

But the family is quite a distinct institution, and has become a worn-out relic of a barbarous age. "Marriage is a relation between two or more persons, according to the custom of the country and involves mutual obligations. Although made by us an economic relation it is not essentially so, and will exist in much higher fulfillment after the economic phase is outgrown."

"The family is a decreasing survival of the earliest grouping known to man. Marriage is an increasing development of high social life, not fully evolved." Marriage grows in inverse ratio to the family. It "has risen and developed in social importance as the family has sunk and decreased." A relation of individuals more fluid, subtle and extensive is needed. The growing demands of individuality tend to break up the family. "As the economic relation becomes rudimentary and disappears the sex-relation asserts itself more purely, and the demand in the world today for a higher and nobler sex union is as sharply defined as the growing objection to the existing economic union."

And with the family must go the home as we have known it in the past. Wider sympathies and a broader, more subtle basis of human relations call for new forms. "The highest emotions of humanity arise and live outside the home and apart from it. . . . Only as we live, think, feel and work outside the home and apart from it do we become humanly developed, civilized, socialized."

New industrial methods will free woman from the drudgery of the home. "Woman should stand beside man as the comrade of his soul, not the servant of his body."

"With the pressure of our over-developed sex instinct lifted off the world, born clean and strong, of noble-hearted, noble-minded, noble-bodied mothers, trained in the large wisdom of the new motherhood and living freely in daily association with the best womanhood, a new kind of man can and will grow on earth. What this will mean to the race in power and peace and happiness no eye can foresee. But this much we can see—that our once useful sexuo-economic relation is being outgrown, that it now produces many evil phenomena and that its displacement by the economic freedom of woman will of itself set free new forces to develop in us by their natural working, the very virtues for which we have striven and agonized so long."

"This change is not a thing to prophecy and plead for. It is a change already instituted and gaining ground among us these many years with marvelous rapidity. . . . The time has come when it is better for the world that women be economically independent, and therefore they are becoming so."



### The Immoral Immigration Bureau.

DEAR EDITOR: A friend handed to us a copy of *Lucifer* containing the article, "An Immigration Bureau Outrage." Allow me to express to you our sincere thanks for the frank and noble manner in which your paper has treated this case. I only wish that the officers entrusted with the supervision of immigration had just a little of the spirit of tolerance and liberality which manifests itself in every article of your valuable publication. It would then be utterly impossible that the landing in America would be refused two human beings whose only crime consists in having freed themselves from all conventional prejudices and in allowing no third person to interfere in their private affairs. Kindly permit me to correct and to add to the reports of the American press on our case.

We left London May 14, 1898, and arrived in New York May 25. On the same day we, together with many others, had to pass the Bureau of Immigration, and the coarse and brutal manner in which the officers treated the emigrants gave us a little foretaste of what might be expected in that "free country." After the officer in charge had addressed a number of questions to us, he asked me, pointing to my friend, whether she was my wife. I answered in the affirmative. He then demanded to see our marriage certificate. After I had informed him that I could not comply with his request, we were transferred to another department. Here a female officer confronted us. To prevent collusion we were examined separately, but this precaution proved to be of no account, as my friend promptly declared that she was not bound to me either by church or state, and that she had not the slightest inclination to enter into any such union. The questioner replied that a legal union would be to her own interest, that it would give to the woman the privilege to secure the man for herself for life. But even these seductive arguments could not induce Amalia to change her mind. She declared that she could understand that American women might consider such security very desirable, but that she herself had absolutely no use for such a privilege, as she never would want to force a man to live with her.

It was now my turn to be examined. The brave and worthy servant of the law was terribly shocked, of course, but tried to make it plain to me that such a free union between man and woman is a very bad and very immoral thing. I thanked her for her well-meant advice and declared politely but firmly that, as to the question of right and morality in this case, she would have to leave that to my own judgment. This ended the examination of the first day.

We spent the night, together with some other emigrants, on an old ship which is used by the United States government to give shelter to newcomers until the board of control has got through with them. The memory of that terrible night causes me nervous excitement even today. While my friend in the women's department received good and polite treatment, the conditions in the department for men were simply terrible. The officers treated the men with such shameful brutality as I have never seen before. I saw an officer beat one emigrant with a stick without any apparent provocation. The thought that I myself might receive such treatment gave me a nervous shock, and I was firmly resolved to defend myself against any such insult with the utmost energy and, if necessary, with physical force. Fortunately, no one molested me. I spent this memorable night on three narrow boards without any bed-clothes.

The next morning at half-past 6 o'clock a boat brought us back to the Immigration Bureau. While there we could plainly notice that everybody watched us with extreme curiosity as if we were a rare species of the animal kingdom. One after the other of the officers of the house came up to us to have a good look at us, whispering to each other the result of their observations. Aside from this we were not insulted and were treated respectfully. As long as we stayed at the office we, especially my friend, seemed to be objects of general interest. The much-

praised Yankee smartness did not show itself there, otherwise they certainly would have put us in a separate apartment and collected an admission fee for the privilege of seeing us.

At 2 p. m. we were brought before a commission of six men for final examination. One of the officers handed me a bible and asked me to swear by it to answer every question truthfully. I rejected the book and told the gentleman that I belong to no religious society, that I am an Atheist, and that my promise would have to be considered sufficient. Everybody seemed to be shocked and bewildered, and the thought came to my mind that America must be a very pious country, that the mere word "Atheist" should cause such terrible consternation. After a lengthy consultation they agreed to be satisfied with my promise.

I was then asked why we did not want to enter into a legal marriage. I answered that in my opinion the law had no right to interfere with this private affair of ours and that mutual sympathy and friendship were and should be the only binding forces between us. My friend declared that she also was not religious, and that she fully shared my opinion in regard to living together. Then followed the discussion between an officer and Amalia which was related in *Lucifer*. That ended the second examination and the result was that we were sent back to England.

Of course we might have appealed to the Commissioner, but that could not possibly help us unless we agreed to be legally married. We preferred to go back rather than to make such a sacrifice to prejudice. Two days more we stayed in New York and during all this time we were besieged by newspaper reporters and other sensation hunters. One of them told us that he had been a regular visitor at the Immigration Office for the last twenty years but had never met such people as we are. The answers given by Amalia to "The World" reporter have already been printed in *Lucifer*. But I must correct an error made by "The World" and copied by many other papers.

"The World" stated that we had acknowledged the necessity of the laws and the state, which is not true. The reporter asked Amalia which government she considered best, and she answered:

"Each one is best!"

From this satirical reply the questioner drew the above conclusion. In fact our ideal is a society free from all state control or legal interference.

Another impudent action of an American officer deserves mention. On the day before our departure I received a letter from a friend addressed in care of the Immigration Bureau. An officer informed me of the arrival of the letter and I accompanied him to the place where I was to receive it. I was led to a table around which a number of men were standing. One of them showed me the letter, but to my great surprise he did not give it to me, but calmly tore it open and began reading it. For a moment this unheard-of impudence took my breath away, then I jumped upon him, jerked the letter from his hands, and put it in my pocket. I then explained to the gentlemen in a very decided tone that they might possibly have the power to send me back to Europe, but that they had no right to meddle with my sealed letters. Thanks to my firm attitude in this affair they gave up the idea of reading my correspondence. The look of surprise and consternation in the faces of the officers showed us that the persons they are accustomed to deal with have generally submitted patiently to the grossest insults. May this episode be a lesson to them and show them that there are yet a few human beings who will refuse the reverential bow to a United States officer.

At last, with a sigh of relief, we could leave the emigrants quarters on the following morning. An officer brought us back to the Steamer *Chester*. On the way my friend could not resist calling our guard's attention to a mistake in the immigration laws in which it says that idiots shall not be allowed to enter.

*Continued on page 269.*

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.  
Published weekly. One dollar per year. Three months twenty-five cents.

SPECIAL ATTENTION is called to a long letter from Rudolph  
Rocker and Amalia Wittkoff. As surely as "straws show  
which way the wind blows," as surely as floating driftwood  
shows in what direction the tide is setting, just so surely do  
such cases as that of these two brave libertarians show whither,  
as a people, we are drifting. The impudence, the hypocrisy,  
the disregard of all the traditions freedomward, that are com-  
monly supposed to characterize the government of the United  
States, are equalled only by the criminal apathy of the public  
press, that does not, with one voice, demand the retirement  
from office of the officials responsible for this outrage.

## Why War Was Declared.

Now that the "peace pact" has been signed it will not be  
charged that Lucifer is giving aid and comfort to the enemies  
of the United States if we should examine the causes that led to  
the war and should publish from time to time the result of our  
investigations.

Some weeks ago, as some of our readers may possibly recall,  
in several issues of Lucifer the opinion was freely stated that  
"humanity," or sympathy with and for the suffering Cubans,  
had little to do with the policy or motives of this government  
in declaring war with Spain. Since that time many things  
have conspired, transpired, to confirm that view. And now  
the daily papers themselves, while congratulating the country  
on the successful and speedy ending of the war, and while  
praising the McKinley administration for its able and patriotic  
efforts in defense of the flag, etc., are frankly, not to say in-  
cautiously and imprudently, revealing the inner motives—the  
"true inwardness" of our politico-religio-commercial octopus,  
in declaring and prosecuting in two hemispheres a war with  
Spain.

One of these dailies, the Chicago "Evening News" of August  
10, in a "Special dispatch from its Staff Correspondent," lets  
the "cat out of the bag," so to speak. The display headings  
of the column article read thus: "Big Men are After Cuba.  
Alger Sees that His Personal Friends Get Positions Where They  
can Control Great Enterprises. Plenty of Money to Spend.  
Rich Senators Who Know a Good Thing When They See it,  
Ready to Embark in West Indian Commercial Ventures."

Among the more noteworthy of the paragraphs under these  
significant and very suggestive headings are the following:

Senator Ekins, who is a prince of promoters; John J. McCook, of New  
York, who spends most of his time with the Senator, and has had an interest  
in the Cuban war since before it began; Mark Hanna and a group of kindred  
commercial spirits are among the familiar names mentioned in connection  
with the plan to develop the islands. Senator Proctor of Vermont, and  
Myron M. Parker, a noted real-estate agent of Washington, and member of  
the national republican committee of the District of Columbia, foresee the  
advantages commercially in Cuba even before the war began. They made a  
trip down there to satisfy themselves by personal observation and came back  
very much elated, telling stories almost as fabulous as those carried back to  
Spain by the sailors of Columbus' fleet.

The tide of adventurous wealth has already set in toward Porto Rico and  
is expected in due time to proceed to Cuba and the Philippines. No sooner  
had the war fever commenced to abate than the commercial spirit, which at  
the onset continuously opposed the war, commenced to organize plans to  
enjoy the fruits of territorial aggrandizement. Judging from what has al-  
ready developed, the new colonial possessions will be a veritable commercia-

londike. Everything will be syndicate, if present appearances count for  
anything.

So then, it would seem that "before the war" these rich  
senators—made rich by robbery—had satisfied themselves that  
there were fine openings for commercial exploitation in Cuba,  
and were already looking in that direction with covetous eyes,  
waiting for a suitable opportunity to go in and "possess the  
land," as did the Hebrews of old, and as did the Spaniards in  
the time of Cortez and Pizarro.

The staff correspondent says that "Gen. Alger has had a  
career in developing nature's resources that has brought him  
immense wealth. Associated with him in the land companies of  
Michigan was Col. Hecker, who is now in the war department  
engaged in the business of purchasing transports for the gov-  
ernment or negotiating with the owners."

We all know from observation what "developing nature's  
resources" by the agency of "land companies" means. We  
know that it means enslavement of the producing masses by  
depriving them of their natural share in the soil.

And the same as to the mines and other natural sources of  
wealth. "Gen. Shafter," the correspondent continues, "who  
was sent to Cuba with the army of invasion, is Secretary  
Alger's partner, or was recently, in the development of western  
mines and timber lands and is reported a millionaire."

President McKinley has been accused of surrounding him-  
self with and by plutocrats, or of being unduly influenced by  
them. Do not such revelations as these confirm the accusation?  
Do they not go far to prove that the war was entered upon to  
give rich men more chances to become richer by opening new  
opportunities of exploitation—the land and other resources of  
Cuba, and of the other Spanish colonial possessions?

While it is quite possible that Cuba's new masters may  
be wiser in their methods of exploitation than were the  
proud and stupid Spanish "dons," yet that their sympathies  
with and for the native inhabitants of Cuba and the other  
West India Islands are any more genuine than were the sym-  
pathies of the former plunderers of these islands, there is not  
the slightest evidence, or ground of rational belief.

## "Hilda's Home" in Book Form.

When the announcement was made that "Hilda's Home"  
was to be published in book form it was confidently expected  
the volume would be ready for delivery to subscribers long be-  
fore now. Several annoying combinations of circumstances,  
which need not here be recounted, have caused exasperating de-  
lays, and it is not surprising if some of our readers have given  
up the hope of ever securing a copy of the book. No one can  
regret this delay more than the publishers of Lucifer, for to us  
it means a loss of money as well as disappointment and dis-  
grace, in not being able to fulfill promises and to get this val-  
uable educational work before the public in permanent form.

We are glad, however, now to be able to announce that all  
obstacles to the publication of the book—except a possible lack  
of funds—are now out of the way. The pages are now being  
set in Lucifer office with new type purchased especially for the  
purpose. The sixteen-page forms are being printed as fast as  
one good compositor can set the type. The book will contain  
at least 400 pages, and, making reasonable allowance for any  
possible delays, it is safe to say it will be ready for subscribers  
before the end of the present year.

Probably no novel ever written treats of the sex problem  
in a more radical and rational way than does "Hilda's Home."  
It deserves a wide circulation, for it clearly points out the evils  
of the present marriage system and suggests a solution which  
has met the approval of hundreds of the readers of Lucifer.  
We have said little about the book recently because unable to  
say when it would be ready for delivery. For the same reason  
no efforts have been made to increase the list of advance sub-  
scribers for the book. But now the time has come to notify  
the friends of Lucifer that those who wish to be sure to obtain  
copies of this excellent story in book form must act promptly.

We had intended to print an edition of from 2,000 to 5,000 copies, but as fewer than 300 subscriptions for it have been received, the risk of slow sales is too great for us to incur the expense of such a large edition. For that reason we have decided to print only 1,000 copies—300 in cloth and 700 in paper. These copies will be numbered consecutively, beginning with the cloth-bound volumes. Those numbered from 1 to 10 will contain autograph inscriptions and likeness of the author, and will be sold at auction to those who make the highest bids before the book is published.

The highest bidder can have the choice of any one of the first ten numbered books, but no more than one. The next highest bidder the second choice, and so on. Cloth-bound volume number 300 and paper-bound volume number 1,000 will also be sold at auction. All bids must be received at Lucifer office before the day of the book's publication, of which timely advance notice will be given. The amounts of the bids received but not the names of the bidders, will be published from time to time.

Sample pages of "Hilda's Home," showing the size of the pages and the kind of type used, will be sent free to any address on receipt of a one-cent stamp. Liberal terms will be given to agents and they will be supplied with sample pages free. The distribution of these sheets by a judicious agent will certainly create demands for the book.

All readers should remember that the edition is limited to 1,000 copies, and that another edition will not be printed unless the demand is sufficient to justify resetting the type for the entire work.

The book is a pioneer of sex reform novels, showing how it is now practicable for woman to free herself and the race, and is destined to have a permanent value. As the world advances and superstitions are swept away the demand for copies of the first edition of "Hilda's Home" will probably command many times the prices for which it is to be sold on publication.

Subscriptions will be filled in the order that they are received, the advance subscribers receiving books with the lowest numbers. The price is \$1 for the cloth-bound and 50 cents for the paper-bound volumes. As soon as 1,000 copies have been subscribed for, notice will be given and no more subscriptions will be received. One person may subscribe for as many copies of the book as he desires, but only one copy of those reserved for sale at auction will be sold to a single purchaser.

### The Prosecution in England.

George Bedborough writes under date of July 26: "I was too ill to send you a letter by the last mail. I am confined to my bed just now with 'acute tonsillitis and pharyngitis.'—enough to upset any young enthusiast, isn't it? Fortunately I've been through it before, and as my last attack was a dozen times more painful than the present I feel positively well in comparison."

"I've got more than my hands full for the next few months. It is not impossible that I may exactly duplicate Berrier's sentence—if so, the delay will be longer. Whatever happens now cannot counteract the magnificent advertisement to our cause that the police have given us, and I shall cheerfully accept my share of the business even if it take the unattractive form of 'chains and slavery.' In any case we shall fight to the end."

Mr. Bedborough is to be congratulated on the courage which enables him so cheerfully to face the foe, even though prostrated by illness.

The fanatics behind the prosecution evidently fear the "advertisement" which they are giving the literature of freedom, hence they try by all the foul means possible to prevent the sale of such literature to the public. The London "Morning Leader" of July 30, contains the following:

"Some fanatic or evil-disposed person has been misappropriating the address of Scotland Yard Criminal Investigation Department in a manner which should move the authorities there to leave no effort untried to discover who he is and bring

him to punishment. A great many wholesale and retail booksellers in London and the provinces have had delivered to them through the post the following communication:

Private and confidential.  
Criminal Investigation Dept., Scotland Yard, S. W.  
Sir.—The arrest and committal of a London bookseller should serve you as a warning.

Take notice that the police will arrest any bookseller who in the future should sell the atheistic and abominable publications of the University Press.  
Yours truly, (Sic.) A CHURCHMAN.

"It is incredible that such document could emanate officially from Scotland Yard. Still, it has caused some little alarm in the trade. Several booksellers believing the letter to be genuine, replied to the Yard, acknowledging the receipt of the 'warning.' Some were so frightened that they took it to heart and dropped the University Press publications forthwith.

"The University Press, Limited, inform us that the letter, which they regard as the work of someone connected with the prosecution of Mr. George Bedborough (who has not yet been tried, by the way), has had such an effect upon their business throughout the country as to lead in some places to quite a boycott.

"A 'Morning Leader' reporter called yesterday at Scotland Yard, and learned that the Criminal Investigation Department has not yet added to itself a 'Department of the True Religion, and none other,' and it is, therefore, not likely, at any rate not immediately likely, that constables will have not only a regular traffic, but also to see after the length of stoles, the eastward positions, the color of vestments, and the lighting of unnecessary candles at the churches on their beats!

"Inspector Turrell, who was in charge at the Yard, enables us to say that the police are not so ridiculous as this letter would make them appear. The document was not authorized at Scotland Yard.

"Whoever did circulate it should, if possible be found. But he was not without artfulness. The letter gives no clue to him. It was typewritten and on plain notepaper."

### The Immoral Immigration Bureau.

Continued from page 267.

She asserted that, judging from our experiences, this country must be a veritable Eldorado for idiots, while free and sensible human beings should be warned not to seek their fortune there. I do not know whether the officer appreciated the truth of this assertion. He did not say a word.

Quietly we passed the grand statue of liberty which rises from the water at the entrance to New York harbor. What a glorious figure she appeared to us when we entered the harbor a few days ago. With the burning torch of liberty in her outstretched hand she seemed to bid us a hearty welcome into a "free and happy" country. But now it seemed to me as if the stately figure had shriveled up and changed into an old cloister woman who looks down with zealous rage upon her cherished Moral Code; and the hand with the torch now looked like a threatening fist swinging the firebrand to scare off such bad and immoral people as we two are from entering this sacred port.

And now to the last outrageous infamy: We had been at sea for several days when the ship's clerk came to us and asked us what reasons were given for sending us back. We told him the facts and he remarked that he had read the same in the newspapers, but this did not agree with the reason which the United States government gave to the Navigation Co. We were anxious to find out about this government report and were informed that it stated that we had no means of support and had no relatives or friends to guarantee our maintenance. This falsehood should be exposed. We had the necessary cash resources, and furthermore a near relative of mine, a well-situated citizen of the United States, made two futile attempts in person to gain our release. We do not know why the government officials sent in the false report. Were they prompted by economic motives? (The true reason would not have been



sufficient to demand of the ship's company to take us back free of charge). Or did they feel ashamed to openly acknowledge that they refused admission to two human beings simply because they were free and independent enough to be unwilling to enter into legal marriage?

Hoping that you will kindly publish this letter and thanking you in advance for the favor, we remain

Yours most respectfully,

RUDOLPH ROCKER AND AMALIA WITKOW.

4 Pomona street, Liverpool, England.

#### Crudities Criticised—No. 5.

BY FRANCIS HARRY.

Alvin Warren has shown himself for more than forty years, an able, faithful, consistent and persistent advocate of freedom. Moses Harman is correct in intimating that there is little difference between us. The only point in dispute, in this discussion, is in regard to the propriety of the statement that the Berlin Heights free lovers, John Patterson in particular, went back to marriage.

A handsome minority were, from the first (though tolerant), strenuously opposed to non-exclusive love. A considerable number (a large proportion I think), were, to the last, believers in variety. Andrew Moore was an attractive young man, and but that he was so very particular would have had several lovers. But he talked variety and lived with and loved his one lover till his death. J. H. Cook was not known to have but one lover while in Berlin, but he was always a varietyist in sentiment. So was my especial friend Ogram. He got married just before he and his lover started on a visit for their native England. I gave him a blowing up when they visited us in New York on their way, and fancied I could have argued him out of the nonsense had I been in time, property considerations being the only excuse. These cases are specimens of a considerable class.

Indeed, admitting that some of the free lovers went back to marriage, the talk of two hundred of them doing it is extremely extravagant. I do not believe Warren can recall a dozen couple who had the ceremony performed. And those who did, some of them certainly, did it as a mere matter of policy, the same as free lovers all over the country do it. Besides, some that had the ceremony performed were exclusive all the time, and did not go back on account of any fault of variety.

As to John Patterson, what did "others" say he did? He had no occasion to indulge in the marriage ceremony. He had done that while in the "milk stage." Perhaps (I do not know) he concluded it did not pay to have more than one lover at a time. But Warren has done that and he has not gone back to marriage. So he says, and no one who uses terms properly will charge him with having done it, or with being a monogamist. Perhaps Patterson did not have any lovers at all in the later years. I have not, but I have not gone back to marriage. The complaint against John Patterson will have to be dismissed. Warren says: "Patterson probably remained a free lover in theory as long as he lived." Good enough. We will let the matter rest there.

Warren admits the Oneida people were not free lovers. I am glad that question is settled. But why refer to them at all? If they did become disgusted with their system it is not the slightest argument against variety in freedom.

I cheerfully admit that I see things with my own eyes, and Warren may have a better pair than mine. My opportunities for observation were better than his, and I say, without any prejudices (I think), or any case to make out, that I saw nothing during the ten years I was with the Berlin Heights free lovers to make me think that variety (some being exclusive and some non-exclusive) is in any sense or degree impracticable.

Warren says non-exclusive love is attended with "pain." I once made the prediction that all the Berlin people who were exclusive would exchange lovers. It proved literally true. I used the term "mate." It is difficult to determine whether

two lovers are mated or not in any offensive sense. Some would say Warren was mated. Marie Louise contended strenuously that Cora Barry and I were mated. Matings, as I use the term, implies arbitrary arrangements, promises, etc. Cora Barry never made me the slightest promise during forty years, and I would have been a blockhead, unworthy of her, had I asked it.

Warren intimates that I have an "ideal." I have no ideal but freedom. I will say this: If love is exclusive I would have it spontaneously so. So I doubt not would Warren. And if it is non-exclusive with me it would be very select. I shall love all the women I do love. If that is not many I shall get along just as well. Several mediums have predicted that I am to have two lovers. I am very patient, but if one of them will come along as soon as convenient I shall be pleased. The second one can take her time.

Warren probably does the "New Ideal" people serious injustice. If not, I will say that their theory is utterly repulsive. But if freedom leads to that, let it lead. I feel as safe as I care to feel in making the prediction that the Woman of the Future will sustain intimate relations only with the man or men she loves. But I believe in Freedom, and I believe in Woman, and the man or woman who does not is going to get left.

#### HILDA'S HOME.

A Pioneer Story, an image-breaking story, an epoch-making story—a story of the New Age, the New Time, that is now dawning on a superstition-cursed world. This story was run as a serial in Lucifer's columns, and received the hearty endorsement of a large portion of its readers. In response to many calls this story is now being printed in book form, in new, large and clear type and on excellent paper. A specimen page is herewith reproduced in Lucifer:

#### HILDA'S HOME.

85

glance could detect nothing to his discredit. It was a frank, open, manly countenance wherein she gazed, a face women would involuntarily trust and little children love.

"At the same time," now spoke Miss Wood, "you will permit us to begin to exercise just a little of that freedom now. We will begin at home with our individual selves and proclaim that no man shall ever say to us, 'Thou shalt,' or 'Thou shalt not.' How is it, Miss Ellwood and Miss Leland?"

The question was put rather laughingly and banteringly, as she turned first to one, then the other of the two girls. Imelda had no answer but a heightened color, but Margaret held out her hand which Miss Wood readily clasped.

"I am with you," she said. "I intend to win my lover's love and hold it too, but I will never buy it at the price of my freedom."

"Bravo!" came simultaneously from the lips of the gentlemen, while the hand of the elder gently patted her shoulder.

"That is what I call making remarkably free with my daughter. She belongs to me and I object," and the pleasant face of Mrs. Leland became visible in close proximity to her daughter and Mr. Roland. Margaret's laugh rang out in sweetest music.

"Now! now! Mamma, you know better than that. If I am your daughter, I am not your property. Don't you know if I find pleasure in feeling Mr. Roland's hand on my shoulder—why—you have nothing to say." This last was said in so saucy a manner that it caused a general laugh, which having subsided, she with sudden recollection added:

"Pardon me. I almost forgot, mamma,—this is the very dear friend I have so often told you

The number of pages will be more than four hundred, but will not exceed five hundred, including an appendix on the Co-operative Labor Problem that was not run with the story in Lucifer. The price will be fifty cents per copy bound in paper—in good substantial cloth, one dollar.

AGENTS WANTED, to whom favorable terms will be given. Address with stamp for full particulars, Lucifer office, 1394 West Congress street, Chicago, U. S. A.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

E. Beck, 10c; Essa B. Taylor, \$1; A Friend, Austin, Ill., \$3; Henry C. Hanson, 25c; Joseph M. Wade, \$5; P. Shriner, \$; F. Rosen, 65c.

### For the Bedfordshire Defence Fund.

J. C. Barnes, 25c; "Single Tax," 50c; Anton Neidermeier, \$1; Henry Hanson, 25c; Joseph M. Wade, \$5.

### Lillian's Photographs.

We have just received a small supply of photographs of Lillian Harman, taken a few days before leaving London. They are cabinet size, the work of an unusually good artist. As Lucifer needs money more than it needs the pictures we will sell them for twenty-five cents each.

MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefitted by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hursen, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hursen and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers. Medicated hot air baths, also electric and massage treatments are given.

## VARIOUS VOICES.

J. Flora Tilton, 47 St. Botolph street, Boston.—Mrs. Lucy Colman is with me—came Friday, July 22, from Syracuse. Next Saturday I go with her to Epsom, N. H. She is to spend the month of August with my sister Josephine. Mrs. Colman was eighty-two years old yesterday. She is in very good health.

E. W. Chamberlain, New York City.—Mr. Bedfordshire is now making history in the same way that you were making history during the decade following 1886, and I hope the necessity of holding up his hands will be earnestly appreciated by the Lucifer family. While such a fight is on the least any of us can do is to call attention to it and to aid and encourage the champion by every means possible.

John J. Joseph, Detroit, Mich.—Enclosed one dollar—subscription to Lucifer. I am heartily in sympathy with the work you are engaged in and wish you more power. I am sure your efforts are headed in the right direction. Let us emancipate woman first. If we can free our wives and sisters—drag them out from under the load of superstition that has been heaped upon them for centuries through churchism, then, and not till then, will things come our way.

O. H. Perry, Great Falls, Mont.—Enclosed is the first dollar I have been able to spare from business. Send me Lucifer for it to the amount of my unpaid subscription and forward. While I can't exactly agree with all you advocate, yet my admiration for a brave and honest man is such as to impel me to do what little I can to help him to spread his light. I read your little

paper with much interest every week, and hope to continue reading it for many years to come.

Joseph M. Wade, Boston, Mass.—I enclose \$20, \$5 each to Walker, Bedfordshire, Waishbrooker and Harman who are working for the cause of human liberty in their own chosen way. That they are honest and their intentions good is enough. They should be sustained. Man's acts are a study. The Irish fled from oppression and are the most oppressive of their own race. The Puritans fled from persecution to persecute and burn those who could not think and act as they did. And such is life.

J. N. Symons, Hardy, Ark.—Enclosed find one dollar for Lucifer—long delayed, hard to get, but cheerfully given for the brainiest paper I have ever had the pleasure of reading. I live in the woods here, without a single human being in sympathy with the views published in Lucifer. But I am doing what little I can. I think a great deal of Lucifer and wish earnestly for the success of its object and devoted supporters. I would like to do more for its benefit but am scarcely able to keep the wolf from the door. I hope to send you another dollar soon, and then I will ask for some literature to read and distribute; meanwhile believe me to be in hearty sympathy with you and your work.

Henry C. Hanson, Aurora, Ill.—Send me the following: "Autonomy," 5c; "Horrors of Modern Matrimony," 15c; "What the Young Need to Know," 10c; Lucifer one year, \$1; Lucifer fund, 25c; Bedfordshire fund, 25c; postage, 10c. Send me as premium on Lucifer "Bar Sinister and Licit Love," and "Personal Rights and Sexual Wrongs."

My wife and I wish to go to a colony or become connected with some co-operative association where the people are all believers in sex reform. I don't know of any such place now. I don't wish to appear to dictate, but don't you think you could work up an association, through your paper, where people believing in the teachings of Lucifer could live and work together co-operatively to such an extent as they might agree upon? Or, might you not espouse the cause of some association already headed in that direction?

[There are several colonies now forming, or in contemplation, modeled, more or less, after the "Hilda Home" plan—some one of which would probably fill the requirements of our Aurora friends. Lucifer's space is open for brief and comprehensive reports from all such colonies and colonies. Object lessons, practical lessons, as well as theorizing, is what we all need].

C. F. Hunt, Mayfair, Ill.—The book "Survival of the Fittest," which you are now selling has been advertised by means of cards containing a statement of its doctrine. This card says all governments are without any inherent authority whatever "being based upon deception and violence" and "ought to be entirely rolled aside." This we can comprehend, but it is logically destroyed by what follows: "By war alone can fitness be tested. The battle field is nature's supreme selective agency. It divides with precision the fit from the unfit—the brave from the base. At all times the conqueror decides Right and Wrong."

What is the difference between "armed violence" and "war"? The decisions of the first must be "rolled away," that is, destroyed, yet the decisions of the latter, war, are Nature's own and are to guide humanity.

The doctrine, moreover, is untrue. War does not divide the fit from the unfit, and the brave are not always the fit. In modern war the stupid dwarf may kill the giant or the sage.

[The above criticism seems clear and logical. The book was noticed rather than "advertised" by us. We have no interest in its sale, and only stated that it could be ordered through us, because at the moment of writing we did not know where a supply could be had].

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

### Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

- The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.  
Burmese Women; by H. Piddling. 16 pages.  
Reminiscences of Berlin Heights; by A. Warren. 16 pages.  
The Sexes and Love in Freedom; by Oscar Kotter. 8 pages.  
Thomas Jefferson as an Individualist; by Gen. M. M. Trumbull. 20 pages.  
The Right Hour Movement; John P. Altgeld. 16 pages.

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A bold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. "Union Signal": Thousands of women have blessed Dr. Stockham for Tokyo, thousands of men and women will bless her for Karezza. "Arena": Karezza is worth its weight in gold. Sample pages free. Prepaid \$1.00. Address this office.

**WANTED.** I would like to correspond with a liberal-minded woman of culture, between the ages of 25 and 30, who would like a pleasant home. Address Box 21, Pike, N. Y.

### A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. Two chapters on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.50. Address: M. Harman, 1204 Congress St., Chicago, Ill.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

**Some Problems in Social Freedom.** Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations," "The Ownership of Women," "Where Draw the Line?" "What Would Become of the Family?" "Marriage a confidence game?" "How Society Protects Children." Price, 5 cents. For sale at this office.

### Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 25 cents. Address: Moses Harman, 1204 Congress St., Chicago.

### LOIS WAISBROOKER'S BOOKS.

- Anything More, My Lord? By Lois Waisbrooker. .30  
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### Ruled by the Tomb.

#### A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," H. G. Ingersoll, p. 5. Price, ten cents. For sale at this office.

**LIBERTY:** Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. P. Tindall. Price 10 cents.

## Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

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Vital Force, Magnetic Exchange and Magnetism; Albert Chavannes. .25  
Human Rights; J. Madison Hook. .10  
Practical Co-operation; " " .10  
The Revival of Puritanism; " " .10  
Love and the Law; " " .25  
Sexual Enslavement of Women; " " .25  
Digging for Bedrock, by Moses Harman. .10  
In Hell and the Way Out; H. E. Allen. .10

### LOIS WAISBROOKER,

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**ELMINA'S REQUEST.** Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Knoxville, Tenn. Co. Va.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by expert power. Mrs. Dr. Dobson Barker, Box 122, San Jose, Cal.

**Free Society** is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist Library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 18 Oak Grove Ave., San Francisco, Cal.

**Send 25 Cents** to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to 'Vital Force'; and a six months' subscription to 'The Modern Philosopher'." Address 218 Fourth Ave., Knoxville, Tenn.

**"Loma—A CITIZEN OF VENUS,"** by Prof. Wm. Winders. A story of surprising interest, largely devoted to scientific and sociologic problems. Like Selkmy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—astrology, theology, cosmology, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address this office.

**The Outcome of Legitimation.** By Oswald Dawson. This address was given in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which it dealt with was "bad enough, but we are printing that and decide to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

**WHAT THE YOUNG NEED TO KNOW.** A primer of Sexual Nationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

**LOVE AND THE LAW.** By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 or 100 per dozen.



# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 34.

CHICAGO, ILLINOIS, AUGUST 27, E. M. 298. [C. E. 1898.]

WHOLE No. 725

### Heroes of War and Peace.

Ay, that is a story that takes one's breath,  
How the men rowed out in the face of death;  
Howed as calmly as fishermen may  
Who haul their nets at the break of day.  
But never was fish net hauled in the weather  
That rifle and cannon and shell together  
Hailed on those sailors who drew from its bed  
The wise sea serpent and crushed its head.  
Heroes of war are they! Song and story  
Shall add its name to the list of glory.  
But where is the story and where is the song  
For the heroes of peace and the martyrs of wrong?  
They fight their battles in shop and mine;  
They die at their post and make no sign.  
And the living envy the fortunate dead  
As they fight for a pittance of butterless bread.  
They herd like beasts in the slaughter pen  
They live like cattle and suffer like men.  
Why! set by the horrors of such a life  
Like a merry-go-round seems the battle's strife;  
And the open sea, and the open boat,  
And the deadly cannon with belching throat,  
Oh, what are they all with death thrown in,  
To the life that has nothing to lose or win—  
The life that has nothing to hope or gain  
But ill-paid labor and beds of pain?  
Fame, where is your story and where is your song  
For the martyrs of peace and victims of wrong?

—Ella Wheeler Wilcox.

### Popular Follies and Crimes.

BY JAMES S. DENSON.

Acting Mayor Guggenheimer of New York, told a couple the other day that if they did not do so-and-so he would divorce them! The "Sun" wants to know if Guggenheimer thinks he is a divorce court. He seems to be fully as competent as the average divorce court created by law.

The men who murder their wives and children and then kill themselves (and their name is legion) long ago provoked the grimly-humorous inquiry, "Why not begin on themselves?" They could not do that and be true representatives of the marriage system. The first dogma of the marriage creed is, "Be alien to all those act of your own household, and hate them if they show the least personal interest in the others senior member of the firm." The second dogma is, "If the members of your own household do not adore you, make them miserable." So you see it is impossible for one of these killing husbands either to go to some other part of the world or to take himself out of it and leave his pieces of personal property to find happiness without him. If they cannot enjoy life with him they can give up life when he does. In other words, the dominant instinct fostered by marriage and the ignorant sentiment back of it is hate, not love;

it directly and inevitably encourages the killing of those who cannot live happily with us, instead of quietly separating from them, which would thus leave all concerned free to form other attachments and make the best use possible of the opportunities of existence. The idea of exclusive possession debumanizes and oftentimes drives its victim to murderous madness.

The devotion of the Roman Catholic church to liberty is too well-known to require any recognition or praise from me. One of the recent instances in which she has shown her never-dying interest in the cause of the oppressed is the first anniversary of the killing of Canovas, the Spanish politician who revived the Inquisition in Barcelona and tortured hundreds of the trade unionists. The circular which I subjoin was printed on black-margined note paper and sent to the consular officials and other notable persons in New York.

In token of devotion to the immortal Spain, her children, the descendants of her children, her friends and the faithful in general, are respectfully invited to attend a Requiem Mass, which will be offered for the repose of the soul of the distinguished Spanish statesman.

ANTONIO CANOVAS DEL CASTILLO

at Saint Xavier's church, 30 West 10th street, Friday, August 12, at 10 a. m., in commemoration of the day when this illustrious Spaniard fell a victim to his zeal for social order by the hand of a destroying anarchist, N. R.—These solemn obsequies were to have taken place on the 24th inst., but through unforeseen circumstances had to be postponed.

Probably the priests of Saint Xavier's church do not expect "social order by the hand of a destroying anarchist," but the slip is suggestive, taking into consideration the reactionary nature of the commemoration. The whole performance should have a value for the men who believe that social order comes through other channels than those furnished by the Inquisition or through Spanish channels, it may opportunely be added.

At Watch Hill, R. I., a girl was assaulted the other day by a man and, finding her strength unequal to his, plunged into the sea and was drowned. Whereupon the New York "Sun" says editorially that she "saved her honor and lost her life." This is very silly. A person loses honor only by his or her own voluntary act, not by the action of another, or of an assailant. How stupid it would be to say of an assailed man what the "Sun" says of this unfortunate girl! No man's or woman's honor is in the keeping of any would-be robber, maimer or ravisher. A woman may be physically injured by an assault, her nervous system may receive a shock even fatal in its consequences, but her honor cannot be fleeced by that to which she does not consent. But what makes the "Sun" and other papers print such foolish things? What is the source of the misapprehension under which these editors are laboring? The answer is not hard to find. It is a conventional dogma that any sex association outside of legal marriage involves the sacrifice of woman's honor. So these snap-judgment moralists of the press, perceiving that no minister or justice of the peace has tied together the ravisher and his victim, jump to the con-

clusion that woman has lost her honor. Or, if she prevent the consummation of the assault she has saved her honor. If they would do five minutes' serious thinking before they write such nonsense—they might not write it! They might realize that one's enemies neither can give nor take away one's honor.

### "How to Reform Mankind."

BY FRANCIS B. LIVESLEY.

C. L. James makes some "observations" in *Lucifer* of August 6 on my letter in *Lucifer* of July 9. He seems to be pleading for the exercise of anarchist force under certain aggravating conditions. He says he apprehends that Tolstoi himself, or anyone else "can be convinced of the need of physical force by a soldier or a policeman who puts him in a corner."

In reply to this I would say that any one man or any ten thousand men who are put in corners by soldiers or policemen would only make fools of themselves in exerting force for their deliverance, as hundreds of thousands stand ready to back the soldiers and policemen. For the reformer of any class, such a demonstration would defeat his object.

If force has stood for progression in the past, in other countries, it at present represents only retrogression in this country; and now that some of us are endeavoring to rescue anarchy from the ditch of detestation in which it has been popularly held, it is not the time for its friends to so much as suggest those terms which have brought it into disfavor in the past. Here we see Anarchists and Socialists alike, fully reported with big head lines in the daily papers in most localities where they appear, and within the last two months I have myself gotten in some very good anarchistic letters in various religious and secular papers, which have drawn enquirers for anarchistic literature from so far away as England. With the chance thus before us to educate the people, what more do we want? "Truth only asks a hearing," and with that granted, it will work like leaven among the auditors.

If Mr. James is not accomplishing anything by the peaceful processes of the pen, I can assure him that he can, if he would condescend to take a few lessons from my experience. Here we have had two bold attempts to introduce compulsory education in this state, and both times I have, single-handed, defeated the project. Did I blow up with bombs the men who introduced the bills? Not at all. If I had blown up the first one I would not have been on hand to fight off the last one; yet both have been successfully silenced and their bills killed, notwithstanding the formidable backing they possessed. With such popular crazes defeated, what cannot be accomplished? I say anything can. Without leaving my own hearth, I was the chief obstacle to the capture of Delaware a few years ago by the single taxers, and I am continually at work in some part of the country accomplishing immediate and practical results in the cause of liberty, justice and humanity.

I am no friend of the clergy, but one of them who became acquainted with my processes and their results, wrote in part, in the Chicago "New Church Independent": "Francis B. Livesley is a wise, experienced and thoroughly furnished reformer—a burning and shining light, kindled by living coals of love from Heaven's own altar fires. Being far in advance of his age, he may not always score an immediate success in his numerous and self-sacrificing efforts at reform, but never were reforms more judiciously devised, more adroitly prosecuted, or more uniformly successful, if we consider the means available and all the obstacles he has had to overcome."

I consider the press the chief reform agency of the day, and, finding it open to reform questions commensurate with the people themselves, I make successful use of it accordingly. Skyesville, Md.

WE HAVE copies of the "University Magazine" for May, June, July and August. Price, 30 cents. We have received many applications for this magazine, but only recently have been able supply them. This is, in our estimation the best magazine of advanced thought now published.

### Continence and Its Effects.

BY BENECA.

Dr. Johnson in 721 gives us many valid reasons why he considers chastity, in its conventional sense, "a fetter upon which is sacrificed the health and happiness of the race." I see in this nothing that conflicts with anything I have said. For though man is not held to the same moral code by society as woman, his conscience often detects the false standard, and to him the consequences are much the same, and thus helps "transmit to posterity a broken-down nervous system." I do not think that "woman is better able than man to bear enforced continence." The "male continence" of the Oncidians hardly implied continence on the part of the woman.

In some respects I am not only in accord with the Dianites, but also with the Alphites and Karezzites, but acknowledge neither as authoritative, and would not desire to see the ideas of either enforced by legislation or social ostracism. Doubtless Dr. J.'s opinion of the effects of this system is sincere; but I cannot see that he touches the points raised by the pamphlet of Mrs. Burns or the book of Mrs. Stockham, much less the logic of Waisbrooker or the "magnetation" of Chavannes. Can it be true that reproduction dominates the whole field of sex attraction? If so, the matter demands social regulation, and legal monogamy seems a necessity. But if the natural instigation to transmit the type is secondary or merely incidental to the reciprocal attachment of the sexes and to the desire for intimate dual companionship, then it would appear to me evident that a rational distinction should be drawn between the intercourse which satisfies the one, and that which satisfies the other. A cordial hand clasp, a kiss or close embrace may satisfy the one, while only the complete act will satisfy the other. Diana teaches that the simple nude embrace may be enjoyed and prove satisfactory. Karezza goes still further. Many men and women solemnly aver that such intimacies of lovers who truly seek mutual enjoyment and not the scortatory gratification of the one at the expense of the other, is entirely satisfactory and followed by the "disappearance of the libido," and without disappointment to the man or woman.

That others have not this experience proves nothing as to the result to those who do. The cheering stimulus of a glass of wine could not be disproved by the expressed dissatisfaction of a toper whom nothing but intoxication could satisfy. The great fear of the woman is the danger of becoming pregnant, and hardly less in the married than in the unmarried. It would seem a generous thing for the man then to guard against such issue when desired by continence on his part, though not required on hers.

There can be no doubt that the expression of the sexual desires are largely under the control of the mental forces. The continence of the unmarried shows this. It is controlled by fear of the priest, the lawyer, the doctor and the social Grandfather. It is not a question purely philosophical, but psychic and social also. I have no prestige as a physiologist, and would not speak dictatorially if I had, but it is quite plain to me that there is a clear distinction between the instinct which prompts to the perpetuation of the race, and the higher social impulse which seeks congenial companionship between two of opposite sexes, and that the sexual organs plainly indicate this distinction. Acceptance of theories will help us little. Only experience under rational freedom can determine what is best. Doubtless the woman suffers from forced continence imposed upon her by law and popular sentiment; but is equally true that man suffers from the same causes, and that both suffer from excess. It is most important then that freedom should be enjoyed for scientific experiment, and that the facts and principles which underlie human progress should be thoroughly investigated. In demanding this freedom, all can unite save those who have a pet institution or theory to establish or defend.

In the animal kingdom, where the interference of man has not intruded, there seems little suffering or disease from the

suppression or abuse of the sexual functions. In the more primitive types, there is little or no companionship, and the males keep aloof from the females except in the time of generation, and the male often devours the female. As the animal rises in intelligence and nobler qualities, a higher form of relationship exists, and attachments for a season and occasionally for life are formed. Man in his evolution from a primitive type has established institutions on insufficient knowledge and experience, and which can only be improved by broader freedom and more scientific investigation.

Intercourse of the sexes relates to the mere friendships of man and woman. Platonism is rarely discreted from ordinary friendship, but it exists in modified form in all congenial attachments, and constant exchanges of magnetism takes place whenever men and women are friendly. No reproductive sequence is necessary to this intercourse. To me it seems that only when offspring results has society any claim to interfere, and then only when there is a probability that paupers or degenerates will be thrust upon its care and means for support. Even with this pretext legal marriage has proved a most uncertain safeguard, as our orphan asylums and houses of refuge testify. All other relations or expressions of the sex principle should be as free from surveillance as those between individuals of the same sex. The sexes seek the conjugal companionship of each other long before the capacity of parentage appears, and long after it ceases to exist. There is far less danger of corrupting influences in the intimate relation of the sexes in youth than where the boys are herded by themselves, and the girls by themselves, as in our boarding schools. Corruption by the same sex, male or female is more to be dreaded and more likely to transmit to posterity a broken down nervous system and vicious life than any irregularity between the sexes could possibly effect. Where there is the greatest freedom of association there is the least liability of perversion or explosion of the vital forces. Marriage enforced by law is far more productive of licentiousness than free love could possibly be.

### "Is There Such a Paper?"

BY LOIS WAISBROOKER.

I received a letter a few days since from a lady in Oakland who keeps a circulating library, asking me for a list of my sex works, saying she had read my "Grandmother's Lesson" and considered it very fine. Having occasion to cross the bay I answered her letter in person. In conversation with her I found that she was thinking on the sex line, and that from her own experiences. I mentioned what the editor of a paper on that subject had endured because of his advocacy of freedom, adding that he still kept up his publication. "Is there such a paper?" she asked in some surprise. I found her ready for my most radical thought, and I am often surprised in finding this feeling where least expected.

As another instance, when I was in Santa Ana, Cal., in May, I was taken by my genial host and wife to visit a lady some eight miles distant. We had a pleasant visit and after dinner she looked at my books and bought my latest and most radical work and the "Fountain of Life," \$1.50 in all. I had been told that she was "beginning to think on liberal lines," and when she chose the books she did I was afraid they would be too strong for her. What was my surprise and pleasure when two days afterward, on meeting her husband he said: "My wife says she would not take \$4 for those books if she could not get them again."

Four days after she bought them this woman came eight miles to see me and said she had read the books twice through and half way again. I think they were about the first thing she had read on the question, but she had thought and was hungry for just such reading, and, no doubt, would have read other works on the subject with the same eagerness. I had several similar surprises while away from South California. People are thinking, and those who are trying to suppress this

movement had better consider what they are doing or they will be labeled back numbers before they know where they are.

And now a word to the writer in last *Lucifer* (July 23) who thinks Bathsheba did just right. As I see things, Bathsheba had but little to do in the matter. King David saw her, wanted her, and took possession of her. Could he have induced Uriah to go home at that time, the child would have been considered legitimate and all would have gone well. But failing in that, David planned one of the most cold-blooded murders on record. Yes, David is called a man after God's own heart, and he certainly merits the claim. If he is the noble specimen for whom, or the like of whom seven women are to take hold of, then pity for the race when that time comes.

No, that does not describe the coming time. The scientific demonstrations of the present day open up the secret of David's wonderful Psalms. "It is a fact easy of demonstration that sex desire can be transformed into religious emotion," so said a writer in "The Arena" some three or four years ago. I think David was in better business writing psalms than in planning the murder of other women's husbands. But when betwixt the two he had used up all his power, when Bathsheba was nowhere, and even the fair young virgin sought for him, failed, then poor old David had to go, but while he did live he could contemplate the time when he "danced naked before the Lord." Sex is a good thing, but like all good things it may be in excess, that is, carried too far, and were I young again I should not choose David as a father for my child. When woman comes to her own, then she will call upon no man to "take away her reproach." No, the man will be the honored one, and woman will have learned that she holds the power within herself to gestate all evil tendencies out of the race, and she will follow her own soul's attractions. The gentleman is like too many others, so imbued with the idea that Jesus was something extra that he needs bring far-fetched suppositions to apply to the reason for his supposed superiority, and then tries to connect the same with the course that the free woman will pursue. It will not do, my friend.

I have failed to enforce the idea I had in mind when I began, to wit, that the friends of freedom should scatter the Light Bearer as far as possible. There are others who do not know that there is such a paper.

### Continence Not a Vice.

BY THE AUTHOR OF DIANA.

I cannot properly ask for space to reply to all the statements of Dr. Johnson in *Lucifer*, No. 721, which I consider erroneous, but will consider the fundamental points.

He says: "*Libido sexualis* may arise normally in both sexes." This I deny emphatically, and on the contrary assert that it is abnormal physically and morally. Sexual feelings may arise normally in both sexes, but *libido sexualis*, which is simply sexual lust, is a perversion of sexual feeling, from the natural love existing between the sexes to a physical desire without love. The whole article shows that it is lust and not love that the writer is speaking of; so that it is not merely an unfortunate use of the Latin term *libido* to express normal sexual feeling, but it is the *libido* illustrations of which fill the pages of "Psychopathia Sexualis," and fill the hospitals and insane asylums. The argument of Dr. Johnson, therefore, is whether a woman afflicted with *libido sexualis* and being instructed by her physician that it is a feeling to be cherished, will be benefitted by attempting to suppress it in order to conform to the demands of popular customs. While I have an opinion upon this subject, I will not, as a layman, undertake to deal in your columns with the treatment of the sick.

This leaves me only to reply to the two sentences relating, not to the theory of dianism, but to certain methods "urged by dianites." It is evident from the second of these sentences that either the "dianites" to whom he refers, do not fully understand the system, or else that he did not understand them. It is enough for me to say that the misapprehension shown in the second sentence counteracts the advance judgment stated in the first.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-MAKING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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## What Shall the Harvest Be?

A correspondent says: "Now that the war is over I suppose we shall begin negotiations to last for a year or two before we shall find out where we are at. It will take years for the natives of the islands we have taken possession of to find out where they are at. Yet this will bring up races almost below the power of reasoning into a condition better fitting them to be parts of the population of the world when all the world shall be one country and one people."

Another correspondent closes a letter of sixteen pages with this summary:

"The Cubans will lose the protection of the Mother country which prevented them from enjoying the pleasures of life, home and happiness. On the other hand, they will gain a new set of task-masters who will rob and despoil them, but who will do it in a more refined and less brutal manner than their previous masters did. They will lose the right to go naked for want of clothes, but they will become allied with the greatest nation on earth. We have lost the battle-ship Maine, a few thousand soldiers and sailors, and have gained an increase of national debt to the amount of about one thousand millions of dollars; have gained also the islands of Cuba, Porto Rico, Hawaii, the Ladrones and Philippines, containing about one million square miles of territory and twenty millions of people, and have won the respect and fear of other nations. This war has been an object lesson not only to the world at large, but also to our people at home, and will eventually be the means of making us a free people. . . . In view of all the facts herein cited I venture to predict that this war will prove to be the herald of the 'good time coming'; the time that every anarchist prates so much about; the time when every man [and every woman] shall be self-governing and when all other governments and laws will be abolished."

The prediction that negotiations will require months or years is very likely to be fulfilled; meantime the volunteer armies will not be disbanded. But whether the treaty is signed soon or late it will probably make little difference so far as keeping up a large military establishment is concerned. It will take large armies to govern the conquered colonies, and still larger armies to govern the discontented working men at home. The American plutocracy has been long demanding an increase of the standing army—the regular army, and now that large armies have been organized it will take good care that they shall not be disbanded. The fact that General Miles and the regular army were rushed into Chicago to quell the labor strike of '94 without calling upon or consulting Governor Altgeld, is proof enough that George M. Pullman and his fellow plutocrats did not dare trust their cause in the hands of the militiamen. They knew that many of these citizen-soldiers are themselves workingmen and that their sympathies were and are with their fellow workingmen—the strikers. Plutocracy wants an army composed of men who have no sympathy with the working masses—men who draw their pay direct from the government; that is, from Plutocracy itself, for that is what government now means.

It will probably be objected to this view that our volunteer

army was speedily disbanded at the close of the great civil war. "Why," it will be asked, "did not Plutocracy then demand and retain a large standing army for its use?"

The answer to this possible objection is not hard to find. Industrial conditions since 1865 have changed—have changed so radically that a comparison between then and now is quite impossible. Then there were still vast territories of unclaimed and unoccupied lands in the West—both agricultural and mineral. Now these lands have been taken up by settlers or have passed into the hands of the speculators—land syndicates. Then Plutocracy was unorganized. Now it is organized; organized as never before in the history of the world. All industries, all commerce, all finance, as well as all supplies of raw material, are now in the hands of "trusts," combines, syndicates—or rapidly passing into the hands of these. One of the latest evidences of this is the statement in the public prints of the formation of an enormous "Steel Trust" to control the entire output of iron and steel in the United States, with a capitalization of two hundred millions of dollars. Speaking of this as yet incomplete combination, the Chicago "Daily Tribune" of August 20, says:

Such a company would be more than the equal of the Standard Oil power and in absolute control of a chief industry of the United States. It would control the mining supplies of both the iron and fuel used in the conversion to steel. It would control the marine and railway transportation of its products, through its own railway and lake barges. And it could supply the world with rails, armor plate and all kinds of structural work, manufactured at its own plants.

Being in control of everything else, the necessary, the logical complement of this power of the syndicates is the power to control the labor necessary to carry on the various industries—the hands necessary to run the capitalistic "plants," and to make muscle and brain as subservient, as obedient and pliable as steam and electricity and inanimate machines of iron and steel now are.

To secure control of labor the control of the sword, the bayonet and the machine gun, are absolutely necessary. This requires that the military arm of the government should be entirely distinct, separated in sympathy and interest, from the industrial armies. Hence the need of a standing army sufficiently large to enforce the behests of plutocracy whenever and wherever the interests of the syndicates come in conflict with the interests of the industrial masses.

These are some of the harvests that will doubtless be reaped from the sowing of seed in the shape of the Hispano-Cuban war. How the reaping of harvests such as these are going to help to bring about the "good time coming"—the time when each shall be a law unto him or herself, it seems now somewhat difficult to conceive. M. H.

## Public Libraries and Lucifer.

An old friend of Lucifer, living in Massachusetts, writes as follows:

"I have never seen nor heard of the 'University Magazine' till I read the July copy that you sent to me. I read it and was delighted with it. I then made written application to the authorities of the Boston Athenaeum, to procure a complete set of the published nine volumes and to subscribe for the present, the tenth volume.

"Furthermore, I went to the Boston Public Library to request its authorities to procure the work, but to my joy found that it was already on the shelves. Today I have spent two hours there reading the August number, whose opening article is a masterly presentation of the Bedborough case, giving articles from the 'Saturday Review' and other journals. So you see, having the opportunity as I do to read the magazine as often as it appears—and all past numbers, I shall not need yours, but I hope some earnest, vigorous upholder of our side of the matter will obtain, read and be inspired to write and work for what you and I believe to be a purer and more humane sex morality than is the Catholic and Protestant sexology."

This earnest worker, who prefers that his left hand shall

not know what his right hand doeth has presented to the Boston Public Library several complete volumes of *Lucifer*. Friends in Boston should see that they are used.

Eugene Limerdorfer writes to us in regard to the New York Public Library:

"I had an interview with Dr. Billings, librarian of the New York Public Library, on the subject of keeping our literature on file in this library. Dr. Billings promised me to bind and keep on file any of our periodicals which might be sent to the library regularly. I therefore request you to send, if you can do it, a complete set of *Lucifer* to the New York Public Library and to place it on your regular mailing list. The library is not able to subscribe for these publications, but I think that it is worth while to send them there."

Friends of *Lucifer* everywhere should try and get it into their public libraries. Much good may be accomplished in this way.

### The Bedford Case.

MY DEAR MOSES HARMAN: Our last preliminary canter took place yesterday and there is nothing left now but the final trial at the Old Bailey about the middle of September. The sessions open on September 12. My case may be called any time after that date.

The writ of certiorari was applied for yesterday by Mr. Horace Avery on my behalf. Only technical reasons were given, our intention being to reserve our arguments on principle for the trial. It is an extraordinary fact that although in the cases of Mr. Bradlaugh, Mr. Foote and nearly all similar cases, the preliminary ruling by the high court judges has invariably been granted "that the prosecutor be required to show cause, etc." in this case, even at this initial stage of the proceedings the judges put their foot down and refused the application forthwith. For the time all our hopes now center round that gloomy purgatory, Old Bailey. We have to rely on the tender mercies of the court which sentenced Mr. Foote. Fortunately that court has only the power of imprisoning or acquitting me—it has no power of staying the march of thought, no court can stand in front of education and bid it stop.

There is still time for any of the American friends who can help financially now to do so. Some have already sent some cash and we are anxious that any others who are able to help will not delay.

Kindest regards to Lillian and yourself.

Yours as ever, GEORGE BEDFORD.

51 Arundel Square London N. August 1st., '98.

### Progress All Along the Line.

We do not look to the conventional story writer for expressions of advanced thought, yet "straws show which way the wind blows," and many straws scattered through the pages of conventional literature indicate a very strong current setting in the direction of progress. As a case in point, here is a story in the "Atlantic Monthly"—just an ordinary little love story, in the main, yet with a few statements in it that are very startling from the conventional viewpoint.

William Marsdal is Margery Delamar's guardian. He had loved Margery's mother, but they had made fools of themselves as lovers sometimes do, so she married "another." When the husband died, he left his wife and daughter under the protection of his old rival. Margery grew to womanhood, and when her lover asked Marsdal's consent to his marriage with her, this is the agreement which the guardian required the lover to sign:

"In consideration of William Marsdal's consent to my marriage to his ward Margery Delamar, before she is of age, I hereby agree that one week after marriage I will send her back to her mother to remain twenty-four hours. If at the expiration of that time she fails to return to me, I pledge my honor as a gentleman never again to seek her presence or attempt to communicate with her, and that I will consent to a legal separation

without prejudice. If she does return to me, then at the expiration of two years she shall again return to her mother for one day upon the same terms. And I hereby give this contract all the legal force possible, making it a part of the religious ceremony yet to be solemnized, and will faithfully abide by it.

HENRY VERNON."

Marsden showed the paper to the mother who, when she read it, "looked up, startled and embarrassed."

"How strange!" she whispered. "And yet—"

"I told him, said Marsden, 'that the average marriage credited to a heavenly making was a slander on God Almighty; that a woman at eighteen knows nothing, and my object was to save something of life for my child if she erred in her judgment. The fellow agreed with me instantly'—he paused and stared at his listener, as though not yet recovered from astonishment, 'and I had never liked him until then. He said he would sign anything that would throw safeguards around Major's future; that the husband was the only danger from which the law did not guard a woman.'"

"The husband the only danger from which the law does not guard a woman!" A sweeping statement truly, and one than which the bitterest opponent of marriage could not make a stronger. The germs of thought are springing into life. Let us rejoice at the awakening! L. H.

### The Emotions of Childhood.

Professor Sanford Bell, of the Indiana State University, has been making interesting researches in the psychology of child love. He has collected a great mass of information. He says that his study has convinced him that the capacity to love a person of the opposite sex is present as early as the age of two years, and that at no period is it lacking. "The instances I have collected show clearly that the child of two, three or four years is capable of entertaining sentiments quite similar to those of the older, more reasonable child of thirty."

In "The Chicago Tribune" of August 5, Mr. Bell gives twenty specimen cases which indicate the prevalence of a feeling which, though usually transitory, is intensely important to the young person who experiences it. Such studies as these are important in many ways, not the least of which is the conclusion inevitably arrived at that the feelings of children should never be either ignored or ridiculed. The ideas and emotions of these little ones should be treated as seriously and considerably as we desire to have our own ideas and emotions treated. Ridicule is a cruel weapon to use against even enemies. How terrible, then, must it be to wound with it the sensitive little ones who should have our loving and considerate care.

The trouble with many people is that they forget the emotions of their own childhood; and others, who have not forgotten, believe—in recalling their childhood, that they were exceptional children. Children should be encouraged to express their thoughts. Only by this means, with the aid of a careful recollection of our own childhood, can we understand and treat them justly. L. H.

"THE ADULT" for August contains a portrait of George Bedford. This portrait, unfortunately, does not do the subject justice, but is better than none. There are articles by William Platt, Edward Carpenter, Mary Reed and Arthur Collier. The interim editor, Henry Seymour, comments on the progress of the case and contributes a story. The magazine may be obtained by sending ten cents to this office.

"THE TRUTH SEEKER" will celebrate its twenty-fifth birthday by a special number, which will contain articles by Col. R. G. Ingersoll, T. B. Wakeman, and the pioneer of freedom in all things, Lucy N. Coleman. She will give some of her "Recollections," which are always interesting. "The Truth Seeker" has recently resumed the publication of Watson Heston's cartoons, and these will be an important feature of the special number. Copies of this issue (September 3, '98) may be had for seven cents. Address "The Truth Seeker," 28 Lafayette Place, New York.

## Random Comment.

BY J. W. C.

James Beeson complains, in a recent number of *Lucifer*, that no one has dared write a true history of Sherman's march "from Atlanta to the sea," and his complaint is just. But there are some indications that such a history will be written. Three years ago, Rev. R. C. Cave, of the non-Sectarian church, St. Louis, delivered an address before the Confederate Reunion at Richmond, in which he showed some of the injustices perpetrated by the North upon the South, and claimed that the South fought for a principle that is yet to be vindicated. Since that, Mr. E. P. Powell has written a book published by the Appletons, the title of which I do not recall, showing that the North, when its financial interests were threatened, was just as willing to secede as the South, yea, more so. There are strong indications now that when the common people finally awake and demand their rights the rich will secede. It is not improbable that our children or grandchildren will witness the sight—the South and West forcing the North and East to remain in the union.

Jay Chaapel wonders why no more men and women of education champion the cause of free love. They do, privately. I know of a learned professor in the South, one in the East, and two very prominent clergymen, who are believers in free love, and who advocate it whenever they find opportunity. They do not, however, "cast their pearls before the swine." Last year I was at a Summer Assembly where the W. C. T. U.'s were in pretty full sway. There was in attendance a doctor who openly advocated free love. He was most cordially treated, and seemed to be one of the most popular men on the ground. The doctrine is gaining ground, far more, I apprehend, than any of us are aware of.

[The above comments are sent us by the "principal of L— Academy," located in the "Sunny South." The writer says in a note: "For several years I have silently admired your courage and patience in battling for the right"—but while thus giving us a word of encouragement he does not seem to have the courage to come out openly for what he feels to be right. It is probably true that he would lose his position as teacher if he should be known as an opponent of compulsory marriage laws. Such is the power of ignorance and prejudice that it will take "generations" of time to convince the average woman and man that "free love" does not mean "unbridled passion"—unchecked and irresponsible indulgence of the sexual instinct. With the really intelligent and rationally educated, it is different. As intimated by our correspondent, the new "doctrine" is certainly growing among those who have mental independence enough to do their own thinking. M. H.]

## Stand to Your Colors.

BY J. F. MILES.

EDITOR *LUCIFER*: In No. 719, under George Bedborough's call for help you say editorially, "Suppression of 'The Adult' and its editor means, practically, suppression for the time. . . . *Lucifer* and the American movement will suffer," etc. Now I want to cheer you up with a word. I want to see the whole movement suffer. I want to suffer myself. If our cause meets death it will be from internal and not external causes.

This is a law of nature. Every wind that blows the young oak to the ground helps to strengthen the body to resist the tempest. I was brought up on a farm, and when we boys had to hoe corn father used to say, "Pull off all the suckers, cut off all the top roots and let the tap root go down, and we will have a crop. You can't kill the corn by too much hoeing."

Now just go to biblical history with me for a moment. Ex. 1:12: "But the more they afflicted them the more they multiplied and grew." It was not oppression that killed Judaism, but rather idol-worship, self-love and reverence for the false. The oppression of ten Roman emperors could not and

did not kill Christianity, but now it is dead, dead, dead—killed from within by the wheedling flatteries of one St. Constantine. I was about to say that there is not a Christian on earth today. Perhaps that is putting it too strong; but should the angel that was sent to Sodom come today in the form of the woman who was caught in the very act, looking for the five that should save the church from destruction, how many just ones would be found that would use the words of the Master, "Neither do I condemn thee; go thy way."

But I am digressing, and must give you more consolation. I can put it in no better words than that of the carpenter of Nazareth: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely. Rejoice and be exceeding glad, for great is your reward, for so persecuted they the prophets before you."

Prophets are not necessarily men, but rather movements that teach. Abolitionists were prophets, and were persecuted and killed, but chattel slavery was abolished. The "sons of temperance" were persecuted even as we are now, but the movement was never in any danger of collapse until taken up by Christians (?) and an endeavor made to formulate it into "law." Paul was never in real danger of life or limb so long as he depended on the power of spirits to protect him. But the moment he appealed to Caesar—the law—the spirits deserted him and he perished by the law. The spirit that created nature created it right. *Whatever is natural is right*, Calvin and all the "natural depravity" fools notwithstanding.

Now Comrade, stick to the ship. Be always prepared to repel boarders. Fight to the end. We may die, but the ship will not sink. Always remember, "He that endureth to the end the same shall be saved." I know the day is dark, but in such an hour as you think not the sun will burst from behind the cloud and flood the world with light. Sex slavery will cease, and man and woman will be free as the Creator made them, and he that pointed the finger of shame and said, "You are naked," will be cast out, and truth, naked truth, will be law, and we shall not be ashamed of the garb of nature in the presence of the King [all the people]. You and I will live to see that day—mark the prediction.

## Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

A McDonald, \$1.50; O. Nelson, \$1.00; L. A. Johnson, 25c; Lucy E. Parsons, 25c; Mann, 50c; Frederica de Crane, \$1.50; G. Meeks, 50c; J. W. Hentage, 25c; Elsie Cole Wilcox, 25c.

E. Beck, 10c; Essa B. Taylor, \$1; A. Friend, Austin, Ill., \$3; Henry C. Hanson, 25c; Joseph M. Wade, \$5; P. Shriver, \$5; F. Rosen, 65c.

## For the Bedborough Defence Fund.

J. C. Barnes, 25c; "Single Tax," 50c; Anton Neidermeier, \$1; Henry Hanson, 25c; Joseph M. Wade, \$5.

Carolina de Maupassant, \$1; James Thierry \$1; L. A. Johnson, 25c; Miss Cornelia Forwark, 10c; E. Beck, 10c.

## VARIOUS VOICES.

Mary C. Parker, Pine Island, Minn.—I now send you two dollars, one for you in *Lucifer's* behalf, the other dollar to assist in the Bedborough prosecution. I hope I am not too late. I have but little to send, but when you are in a pinch you can count on me for something in some way. I hope the right will triumph in the Bedborough case as in all others.

C. A. Adams, East Las Vegas, N. Mex.—Some person (I know not who) sent me a copy of your paper. It is hardly necessary for me to say I was interested in reading it, as it is outspoken and to the point. I showed it to a preacher; he in



turn showed it to his wife, from whom I received a "raking." She finished by telling me I dare not avail myself of the generous offer of your "Combination Offer No. 2." We wish to read them all, so find enclosed twenty-five cents for the "Combination." Please send copy of paper also.

Mrs. E. K. Johnson, Duluth, Minn.—I enclose one dollar, for which send "Karezza" by Dr. Stockham, and twenty-five cents for another thirteen-weeks' subscription to Lucifer, hoping then to be able to send for a whole year—thanking you very much for sending the paper, as my subscription expired some time ago. I should like to read some of the books that you advertise. I think, or rather know, that your paper is the best I have ever read, and I hope the day will come when every person will say so. The people are in no hurry to appreciate a paper like Lucifer, it seems; many dare not read it. It is too bad that people, especially women, are so ignorant in the dawn of the twentieth century as they really are.

Luna Hutchinson, Hornitos, Cal.—I am glad to see that Liberals are doing what they can to sustain the cause of freedom of thought and speech and helping to sustain the papers and periodicals laboring to that end.

The mines we are interested in here are so fluctuating in richness of the ore taken out that my hopes range from high to low almost daily. It is as unreliable as the war news and affects us far more. I have written Comrade Pope at Portland Ore., and said "That liberty was of little value unless one had the means to enjoy it." I have for some years past had only the liberty of a bird in its cage to hop up and down on the perches but not room enough to fly. I send greeting to you and Lillian, and enclose 25 cents.

A. J. Pope, Portland, Oregon (Gen. Deliv.).—My case attracts no more attention now I am out of jail, and I am glad of it; but the cause is gaining steadily—as I see it. I am no account as a salesman, and almost hate the principle of buying and selling, yet under our present system it is necessary. But I want the system changed. I like to produce things for the happiness of my fellow beings—that is the line of least resistance for me to move in. I am trying to aid Lois W. by talking of her and her books. I also speak of Lucifer & "Discontent" ["Lake Ray, Wash."] I am not worrying about the future. "My own will surely come to me." Some of my correspondents who have kindly sent me money for my photo, mention that they saw the notice in Lucifer. It seems to me that every one I have anything to do with, is very kind to me. With love to all I am as ever your Pontarchian friend.

Martin Nortvedt, Calumet, Mich.—Will you please answer a few questions? Who was Lovejoy? When was he mobbed and where? Why was he mobbed? Was he a freethinker and advocate of free love?

[Elijah Parish Lovejoy was a Presbyterian preacher. He was born in 1802. In 1831 he started a paper, the "Observer," in which he advocated the emancipation of the slaves. St. Louis, where he then lived, became too hot for him, and he moved his paper to Alton, Ill. On three different occasions his office was attacked and his press destroyed by mobs. A fourth time it was attacked, and on this occasion Lovejoy and his friends defended the office. The mob retreated, but when Lovejoy stepped from the door his body received five bullets from the defenders of slavery. This occurred in 1837. Lovejoy was a brave man, and he believed in freedom from slavery. His religion could not prevent that, but it probably could and did prevent his espousal of the cause of freedom in religion and in the social relations. L. H.]

M. E. Bishop, Nansori Mills, Fiji [South Pacific Ocean].—Enclosed find postoffice order for ten shillings, three pence. I believe the three pence is for exchange; at least that is what

the postmaster here told me. I really don't know what I owe on Lucifer, for a great many numbers never reached me and I have not happened to get the wrappers with the number on it. I want you to send me "Motherhood in Freedom," "The Sexual Enslavement of Women," "What the Young Need to Know," "The Unrevealed Religion," "Practical Co-operation," "The Coming Woman," "What Diana Teaches." I very much wanted "Hilda's Home," but I expect the money won't last out. I never have an opportunity of recommending Lucifer, as we have no friends here at all. Nearly all the people are coolies, and the few whites are far from sociable. My husband reads the paper, and I am now letting my fifteen-year-old daughter read it. Also when my elder (married) daughter visits me she reads it. We all think it a most useful publication. Such acts as those of Comstock make me feel very indignant. I always reckoned America as the land of the free. Am sure that is what we all need—Freedom!

Please let me know when my subscription is due.

[It is a long distance to Fiji—half round the world—and papers are very liable to be lost on the way, but we keep a supply of back numbers to make good such losses. If our Fijian friends will let us know what numbers they have missed we will do our best to duplicate the copies. Glad to hear that Lucifer is appreciated in what was once noted as a cannibal island. M. H.]

James Beeson, Hytop, Ala.—In your issue of August 6 appears this remarkable statement by Mr. R. B. Kerr in his reply to Lillian's comparison of English and American liberties: "In 1895 a Kentucky mob of fifty men took a white woman and burned her at the stake because she was with child by a white man other than her husband."

Up to this time I have seen no contradiction to the above, and of course the statement will pass as a sample of our *morals* unless proved to be false. Lynchings have become alarmingly frequent in these states of America, but it is a rare occurrence where a woman is lynched, and in no instance has it ever been done for the crime mentioned above. Women are with child by men other than their husbands in every state, county and almost every settlement in this country, but none yet have been lynched for the so-called crime against religion and law-made morals. So I, for one, am not willing to let the charge go unchallenged, and call on Mr. Kerr to give the locality and the names of some of the perpetrators of the crime so we Americans can be as wise as he in regard to the history of crime in our own country. Such a report may have appeared in a Northern Republican newspaper as a sample of Southern outlawry, but it was cut from whole cloth, in my opinion. I certainly would have heard of the circumstance had it occurred and would not have forgotten it either. Yours for fair investigation.

[Lynchings in this country have been so numerous since the close of the great *uncivil* war, that it is simply impossible to recall a tenth part of them; hence the statement made by our British Columbian friend in regard to an alleged Kentucky outrage of that kind, was published in Lucifer without inquiry as to the truth or falsity of the reported facts. Mr. Kerr will no doubt see the propriety of responding to the request for names of persons and of places. M. H.]

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**The Outcome of Legitimation.** By Oswald Dawson. This address was given in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.



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THIRD SERIES, VOL. II., No. 35.

CHICAGO, ILLINOIS, SEPTEMBER 3, E. M. 298. [C. E. 1898.]

WHOLE No. 726

### The Rose of Love.

BY WILLIAM FRANCIS HARRARD.

A rose tree that but bears a single rose  
Gives not because of this unto that flower  
A lightened beauty, or a richer dower  
Of perfume, or life longer by an hour;  
Nay, better, sooner bloom the garden shows  
Where many a blossom blows.

A heart that yields itself to various hearts,  
Counts not as loss division of its store;  
Nor blooms in love less sweet in blooming more,  
It gathers strength; and blessing o'er and o'er,  
Fulfills itself in all its proper parts  
With its fine ardent arts.

London, August.

### The Sin of George Bedborough.

REPORTED BY R. B. KERR.

[Some time ago I reported the remarkable story of the Rev. Theodore Stebbing on the appearance of "The Woman Who Did" and "The Great Taboo." It seems he has again been holding forth on the arrest of George Bedborough. I am informed that his sermon was to the following effect:]

MY DEAR BROTHERS AND SISTERS: Many of you have heard of the arrest of Mr. George Bedborough, an advocate of freedom and variety in sex relations. What sex relations are, I hope none of my younger hearers are aware; and I hope to express myself with such delicacy that I shall not disturb their innocence.

I may say, however, that sex relations are something dreadfully sinful and wicked. Yet God, whose ways are past finding out, has in his infinite goodness and mercy, chosen this sinful and wicked thing as the unworthy means of producing all that is most good and beautiful in this world of ours. Who is there that cannot see anything beautiful in a young mother with her infant in her arms? Yet such scenes are the outcome of sexual relations. Who is there does not love to see the flowers come out in the spring, and the young lambs skipping about in the fields? Yet these things are the result of sex relations. Who would rejoice if the human race, together with all animal and floral life, were to become extinct upon the earth, leaving this world of ours a barren globe moving through space in solemn and eternal silence? Yet this must come about in a few years, were it not for sex relations.

Dr. Hutchinson of Buffalo University has lately shown that all forms of love spring from the instinct that gives rise to sex relations. He has shown that the first attraction of one creature to another, the first step outside of pure egoism, arose from sexual desire. And he has shown that benevolence, parental and filial love, sympathy with the weak, humanity towards the lower animals, are only later developments of the love which sprang from sex relations. Is it not, my brothers and sisters, a decisive proof of the wisdom which governs the universe, that all the most beautiful things in the world are the result of mortal sin?

George Bedborough has brooded on these things, and what conclusions has the devil put into his feeble and erring mind? The devil has made him believe that, if so much wickedness can produce so much goodness and beauty, some more wickedness might perhaps produce still more goodness and beauty. He has led him, for example, to cast his eyes on our dear sister the virgin spinster, and to imagine that all is not well with our dear sister. He has shown him that these ladies, who constitute an immense and ever-increasing portion of the community, are not so happy or so developed as they would be with lovers by their sides and children in their arms. He has led our erring brother to believe that if only these ladies were wicked too, perhaps they might also be happy too.

Moreover, our erring brother has come to think that many men and women are ill-mated, and therefore less wicked than they might be; and that great opportunities are thus lost of showing forth the goodness of God.

And what has the devil caused our erring brother to say? He has taught him to say that there must be a change in the world, and that there must be freedom and variety in sex relations.

My friends, it is very shocking to hear such things. It is very painful. But ought our erring brother be sent to jail? Ought he to be humbled for his sin? No, my brothers and sisters, it is we who ought to be humbled, because we have been his teachers in guilt. It is because we have all been preaching and practicing variety in all other matters, that George Bedborough has come to believe in variety in matters of sex.

When we go into a garden of beautiful flowers, do we fix our gaze on one flower, and refuse to notice any of the others? No, and we should jeer at a man who did so, as very much wanting in aesthetic feeling. Are those of us who love music careful to lavish all our love upon one tune? Do lovers of pictures walk into the National Gallery, gaze for a while on one picture, and then walk out again? No; not only do we act otherwise, but if a man said that he loved only one tune or picture, we should all doubt much whether he really loved any tune or picture.

It is we, my friends, who have, by our wandering thoughts and inclinations led astray the mind of our erring brother. If our premises are true, his logic is irresistible. For surely, a woman is more wonderful than a tune or a picture. Surely, there is far greater variety in the graces and beauties of women than in such things as these. If, then, it is necessary to the student of the beautiful that he should study many pictures, and hear many tunes, surely it is still more necessary to the one who would fathom all the wonders and mysteries of God's works that he should study the perfections and beauties of many women, and try to gain the most intimate knowledge he can of those who are endowed with such endless and incomparable charms.

My friends, see to what a pass our wickedness has led our erring brother. Let us in future each confine our attention to



one flower in one garden. Let us listen to only one tune. Let us admire only one picture. Let us, when hungry, eat only one dish, and let us eat nothing but that one dish so long as we live. Let us, in fact, be not monogamists only, but monotonists. Then shall we be fit to correct our erring brother, and to say that we are any better than he.

But, my friends, some of you will say: "If variety in all these things gives pleasure, why should we not indulge in it?" Ah, my friends, we must look beyond this world to the life above! What a bad preparation variety would be for the joys of heaven, which consist of sitting forever on a white throne, wearing a white robe and playing a golden harp. We are not told that we will sometimes wear a blue robe, and sometimes a red robe. We are not even told that we shall have a change of white robes; we shall have only one white robe. We are not told that we shall sometimes play the flute and sometimes the bagpipes; we shall always play the harp. There we shall never dance, or walk, or run; we shall only sit upon a white throne forever and ever. Knowing these things as we do, my brothers and sisters, can we say that variety on earth would be a fit training for the joys of Heaven?

Our pious neighbors, the Scotch, have a well-known saying: "Heaven for climate and hell for society." Society, my friends, is but a form of variety. Its pleasure consists in intercourse with many different minds, bodily forms and types of character. But such things are not among the joys we shall experience in heaven. Let us, my brothers and sisters, lead such a life on earth that afterwards it will be really heaven to us to sit on white thrones, dressed in white robes and playing golden harps forever and ever.

### "Religion and Rationalism."

BY REV. SIDNEY HOLMES.

That religion is a natural phenomenon of the evolution of the human intellect is too often forgotten or is not acknowledged as a fact by many rationalists. The student of anthropology cannot fail to observe that "man is a worshipping animal." With the dawning of intelligence he observes the terrible phenomena of nature, sees the havoc of the hurricane, the lightning and the earthquake, hears the angry voice of the thunder, and he trembles in fear. In his dreams he sees his dead ancestors or former companions, and his untutored mind tells him they are realities. Thus he gains the idea of life after death. It is but a step to the creation of gods whose anger is shown in the terrors of natural phenomena and whose mercy appears in the succeeding sunshine and calm. Fear is the cause of these beliefs; hence the dread of altering them. To question the reality of the gods is to invite their wrath.

This allegiance of the mind to its belief is not only natural, but it is also a necessary feature of mental evolution. It is almost impossible to imagine a man without confidence in his belief. The very word "confidence" literally means "with faith." Without faith there can be no confidence. The man who says he has no confidence in his belief means he does not really believe what he says he believes, wants to believe or thinks he believes. For there really are many persons who do not believe what they think they believe.

Strange as it may seem, this very allegiance of the mind to its belief, which makes religion and seems to be a barrier to intellectual development, is really the cause of intellectual development. There could be no rationalism without it. Some daring savage breaks a tabu and sees that no harm results. He at once becomes a heretic as far as that tabu is concerned. His belief in the absurdity of that tabu is as firm as was his faith in its sacredness before. He cannot believe otherwise if he would. There is the beginning of the conflict of rationalism with religion. Or he may visit a tribe which has tabus which he never heard of before. He knows they are harmless, because they are not tabu in his own tribe. He laughs at their superstitions, but he must not let them see him laugh or they will kill him and eat him for being a heretic.

He would doubtless gladly join in meting out the same kind of punishment to one of them who should visit his tribe and laugh at his tabus. The belief "There are no true gods but our gods" is as old as the creation of gods by ignorant and credulous men. Gods could not exist (in the minds of humans) without such a belief.

"Thou shalt have none other gods before me," is the first commandment of the Jewish religion. It reveals the spirit of all religions. All aim to destroy false gods, and the only "true" god is "our God." That same spirit is also the animus of rationalism. It also seeks to destroy false gods. But the rationalist, while claiming god is a myth, often fights merely the name of that myth and defends with all his valor and strength some inherited belief in a superstitious custom which is to him as sacred as the god is to the religionist. This fact is known to every rationalist, but it is always "some other rationalist" who is doing this absurd thing. So there is your savage over again crying, "There is no true belief (god) but our belief (god)." There is not so much difference in human nature after all.

All this merely as an introduction to some remarks about a little tract issued by the Truth Seeker Company, New York, entitled "Religion and Rationalism; The Relation of Each to Human Liberty." The tract is a reprint of the excellent address delivered by Edwin C. Walker at the Congress of the American Secular Union, November 20, 1897. In his address Mr. Walker ably points out the difference between religion and rationalism and also shows clearly the inconsistency of some rationalists who are as intolerant as religionists, but he does not show that the intolerance of both are due to the same natural tendency in the human mind, as I have endeavored to point out in my preliminary remarks. He seems, it is true, to have a dim inkling of this natural tendency when he says:

In so far as rationalists show a disposition to force their beliefs and habits upon dissentients, in so far as they are willing to use the bludgeon and sword of the civil and military powers in their attempt to compel their neighbors to think and act as they, the authoritarians, wish them to think and act, in so far as they are religionists instead of rationalists.—1½ pgs 5.

In so far, Mr. Walker, they are human; not necessarily religionists because they are animated by the same spirit which makes religion. This spirit is common to all normal humans. The same spirit that makes the religionist burn the heretic makes you and me battle for our beliefs. When the religionist's eyes are opened and he sees the things he has believed in are wrong he no longer fights for them, but becomes a heretic himself, so far as his former beliefs are concerned; witness Martin Luther and all other religious reformers. But they are just as tenacious of their new beliefs, usually, as they were of the old. Witness Saul of Tarsus, and also the Pilgrim Fathers who fled from Europe to escape persecution because of their beliefs and were very diligent in burning others who had different beliefs. It is the human nature that makes the religionist; not the religion that makes the human nature. Let the rationalist remember this and he will examine his own beliefs more carefully and find that education, investigation and enlightenment, not in tolerance, is the best eradicator of erroneous belief.

I do not think Mr. Walker will dispute that. I think he believes it as thoroughly as I do. His address seems to me eminently fair toward the religionist in its general tone, but the religionist will at once dispute his assertion: "Religion makes its devotees strong in prejudice and arrogant in assumption; weak in reason and timid in inquiry," however true the assertion may seem to him. You cannot meet a religionist with such an argument. He is no longer a religionist if he admits it. "Knowing that belief is not causeless, and that therefore it is neither rewardable nor punishable by men or gods" (Mr. Walker's words, page 4), it is clear then that religionists are not to be blamed for their beliefs and that the rationalist's work for human advancement should be educational and not merely abusive. This stricture does not apply to Mr. Walker,

for he says practically the same thing on page 9: "How can a freethinker in one breath denounce the church for persecuting her opponents and in the next breath call for the persecution of those who differ from him?"

The real evil of religion is its invasive tendency, but that tendency is not confined to religionists. Invasiveness is the result of ignorance. Some writer has said, "A weed is a plant the use of which has not been discovered." Evil is the result of misdirected force capable of good. The knife, axe and hammer were first invented for warfare, as instruments of destruction, but we know that cutting and hammering tools have been of inestimable value to humanity. To primitive man in his ignorance fire was but a destructive agent. We know it to be one of the most necessary of constructive agents. It is knowledge and its effective application which substitutes good for evil, or turns evil into good.

The invasive tendency is as natural as weeds; and as weeds choke the useful plants and destroy them, so invasion chokes and hinders the development of that liberty which is necessary to insure the evolution of humanity to its higher possibilities. But if we look on nature we will see that invasion is merely misdirected force. All students of evolution are familiar with the certainty of the survival of the fittest. By "fittest" the evolutionist means "best adapted to its environment." Warfare has existed as long as motion has existed. Motion is the activity of force, and the conflict of forces is war. This war is constructive as well as destructive and without it evolution would be impossible. Nature's abundant fertility alone has enabled life to survive its terrible destructiveness. The cannibalistic habits of some living creatures is almost appalling. Man in his primitive state had to struggle with beasts and other men for existence. Long after such warfare had been a necessity it became a part of his nature to regard even non-invasive men as invaders if he thought they stood in the way of his enjoyment. As he grew in wisdom by experience he learned the advantage of making alliances with men of other tribes. These alliances were both offensive and defensive. Civilized man has hardly passed that point yet. But men are beginning to learn that the force devoted in the past to the destructive work of war exclusively, can be used to better advantage in constructive as well as destructive work. For this reason the wise man opposes invasion, because it is a disastrous misdirection of force which might be directed more advantageously.

The work of destruction must go on, however, but it will be a wise destruction only of the obstacles in the way of liberty. The weeds of error must be removed from the garden of experience in order that the life-giving plants of truth may thrive. Errors, like mushrooms, grow best in darkness. To kill them it is only necessary to let in the light of knowledge and truth will spring to life in their place.

All error and darkness are not in the church. The church is no better and no worse than those who compose it. The church has no existence outside of the people. The church is no more an entity than a government is. It is common to hear opponents of the church arraign it for its past record of bloodshed and persecution. The church has no past record. The acts attributed to it were the acts of men. Those acts should be considered as revealing the natures of men at the time they occurred. The church does not make men either good or bad; it is the acts of the men which give the church a good or bad name. It is as absurd to blame the Christians of today because the Christians of a few centuries ago burnt men and women at the stake or tortured them with rack and thumbscrew as it would be to blame any other citizen because his remote ancestors were cannibals. It is all right to denounce the unjust and invasive acts of men today, whether in or out of the church,

but it is absurd to blame them for the acts of their ancestors. Mr. Walker has pointed out a sufficient number of evils of the churchmen of today to give plenty of employment to the army of Truth and Liberty and there is no need for us to waste our ammunition on the ghosts of the past.

His address is good and it is an excellent tract for use among the religious to lead them out of the darkness of superstition and into the light of reason. To my mind the publishers have marred its effectiveness for this use by inserting the hideously grotesque full-page advertisement of "Old Testament Stories Comically Illustrated." Many of the Old Testament Stories to my mind are comically absurd, but I think it poor policy to shock a well-meaning and inoffensively pious person by ridiculing those stories in that person's presence. As I have pointed out in the beginning of this article, the human mind is naturally faithful to its belief—it can not be otherwise—and no one likes to have his beliefs ridiculed. After you have reasoned with him and shown him his belief is unfounded he may join you in ridiculing it, but not before. If I should hand Mr. Walker's address to one of my religious friends for him to read I should first take out that hideous and prejudicing advertisement.

### The Man in the Mirror.

Some girl's living in this town, and of respectable reputation, too, went out in the woods for a frolic a few weeks ago, and while out had her picture taken. Of course there is nothing remarkable about that; but the picture, as what would astonish you. The girl is shown standing in water about up to their knees, with dresses above the water. It may not be a respectable picture to adorn the "Index," but it is in a Slater home, and the worst feature of the whole affair is that the picture was taken by a young man who was one of the escorts. The new woman may retain her virtue, but she maketh her modest sisters blush with shame.

A correspondent sends us the above extract from a paper published in the backwoods of Missouri, and accompanies it with the request, "Hit this fool." Really, such would seem to be a work of supererogation. When a man makes such an exhibition of the uncleanness of his mind comment is superfluous.

L. H.

### The Contrast.

In the morning Jesus came unto the temple. And the Scribes and Pharisees bring a woman taken in adultery and asked of him what should be done unto her; and he answered, "He that is without sin among you, let him first cast a stone at her." They all went out. The woman said, "No man condemns me." And Jesus said, "Neither do I condemn thee."

In the morning John Bridge came and sat down in the Bow Street Police Court, and they brought before him George Bedborough, a truth seeker and truth revealer and they said: "He has sold a book entitled 'Sexual Inversion,' written by Dr. Havelock Ellis." And John Bridge said, "Let George Bedborough be imprisoned and bound in the sum of one thousand pounds to appear at the Old Bailey on the 25th day of July next."

The lamp of the body is the eye; if therefore thine eye be single (upright, honest—Greek *aplos*) thy whole body shall be full of light. But if thy eye be bad (Greek *roungos*, depraved) thy whole body shall be full of darkness. If therefore the light that is thee be darkness how great is that darkness. Matthew vi, v. 22-3.

### Not a New Woman.

At Bloomsbury county court, on Tuesday, the London and Westminster Loan company had an action on a promissory note against a costermonger named Beven, and Minnie, his wife. Defendant: "I'll own up; I owe it. I want to be straight. I can pay so much a month." Judge Bacon. "What does your wife do for a living?" Defendant: "Her dooty (laughter) She ain't one of these new-fangled new women there's so much talk about. She stops at home and mends the babies, she does. She don't go out and take the bread and butter out of poor men's mouths." Defendant made an offer of 10s a month, which was accepted.—"Lloyds Newspaper," London.

\*Nowhere in nature, no matter where we turn our eyes, does that deadly poison, celebrated by the poets exist; we find everywhere a struggle and a striving to annihilate neighbors and competitors. Passion and selfishness—concupiscence or uncleanliness—is everywhere the motive force of life.—Prof. Ernst Haeckel in "The History of Creation."

# LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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IF THIS PARAGRAPH is marked with blue pencil it means that Lucifer will be sent to you for five weeks. No bill will be sent you, as the trial subscription has been paid for. We hope that you will continue taking it at the expiration of that time, and that you will notify us to that effect. No papers will be sent after such expiration unless we hear from you.

## An Experiment in Child-Culture.

A few days ago I was talking with a friend about children in general and my little daughter Virna in particular. She had expressed some surprise at my ability to leave my child for four months without suffering from the separation. I explained my ideas regarding the rearing of children to independence, and she agreed with me, in the end, though she said she had never before thought of the subject in that light.

Like so many mothers, she had prided herself on always having her boy with her. Until seventeen years old he never slept out of her room one night. This training has resulted in much suffering to him for he feels very painfully his dependence on her. As the result of sunstroke his mind has given way, and he is now confined in an asylum. He is almost unbearably lonely because of the separation from his mother, and the knowledge that this is so makes her burden very heavy to bear.

This is one only of many such cases that have been told to me in the last few months, in the conversations which followed the query, "Where is Virna?"

Nearly all the mothers with whom I have talked have said that my theories were new to them. This fact has decided me to do that for which I have an instinctive reluctance—write about my child for the public. So many people have asked where Virna was during my absence in England that it seems to require a public answer, since I cannot reply personally to all. She was in that best of all places for a child—on a large farm. This was in Kansas, near Valley Falls where I spent a large part of my own childhood. I have never experienced greater happiness than in some of the hours spent on that same old farm. And there never lived a more tender, considerate, loving, mother to children—others as well as her own—than is "Aunt Emily" Harman, in whose care I left Virna. I knew that all the conditions for happiness and growth for my little one were there, and I also knew that she possessed the capacity to make the most of, and to fully enjoy the conditions.

At her age (five years) I would have been utterly wretched, even in the most favorable surroundings, if separated from my mother. I had at that period never been away from her even one night. I was morbidly sensitive and timid away from my own home. The utter loneliness and desolation which I felt for months and years after my mother died,—which event occurred when I was seven years old—are to me quite indescribable. Enough that the peace of mind and calm enjoyment of the years of my womanhood are scant compensation for the silent suffering of my childhood. I mention these things because my own experience has made me think deeply of this phase of the rearing of children. I decided that if a similar experience could be avoided by forethought no child of mine should ever suffer so because of my death. In order to prevent this, in my opinion needless suffering, I wanted Virna to realize that her mother is

not her only friend, not the only one willing and able to give her loving care. Death, or unavoidable separation, may come at any time, and I think it is best to realize this unpleasant fact and be prepared for it. I have sympathized with—suffered with—many little children whose mothers have heedlessly left them unprepared for such an event. So when my own little one was on the way from the Dream-Life, where she existed only as the creature of my desire, to the Real-Life of joys and sorrows, I entered into what Mr. Tucker might call an "implied contract" with her, by the terms of which contract I promised her that she should have as good a start in life, mentally and physically, as I knew how to give her, and that, having such start, her life should be her own, to do with as she would and could. I want to help her to help herself. I want her to be self-dependent, and to have a self worthy of that dependence.

Before she was a year old, I would sometimes leave her for a few hours, never going away without telling her I was going but that I would soon return—I always talked to her a great deal from the first, and have never lied to her nor "teased" her. When she grew a little older, I would leave her all night. I was, of course, always careful to leave her in the best of care. She thus learned that I was not absolutely necessary to her happiness.

From the first night of her life she has had a bed of her own; sleeping in bed with some one else only on rare occasions. When she was four years old she was sent away from me into the country for five weeks, and while there was contented and happy.

Therefore when I went to England last March she fully understood that I was going very far away and she would not see me again for a long time. Yet I knew that I was not leaving a grieving little heart behind me. On the contrary I carried away the memory of a smiling, happy little face upturned to mine, as she said to me, "Now for a big hug and kiss I've got for you!"

I hope I shall be able to win and hold her love, but if that could be attained only by keeping her helpless and dependent I would choose to do without such love. But I do not believe that such a choice is inevitable. I believe that the love of a strong and independent child is of as much worth as is the love of a strong and independent woman or man, and to have the latter we must breed and rear the former. "The child is father of the man."

If we train our children to slavish dependence on ourselves, what can we expect the result to be? Even if we are wise enough to guide their actions, we shall certainly not be able to be with them every moment of their lives, and when we are not present to guide the mechanism of our puppets, who will do so? Will it not be the one who is able to win their confidence? We must help them to attain the ability to judge for themselves.

As an illustration, I will give one more example of my own methods: Many parents are afraid to permit their children to cross a street alone because of the danger of being run over. This is often a great danger, but it exists, and we must recognize the fact. We cannot expect to keep our children in the confines of one block all their lives. Occasion may arise at any time when it will be absolutely necessary for them to go somewhere alone. So I have tried to make my little daughter able to avoid the danger. When she was quite small I began to let her practice crossing the street alone. I would tell her to look up and down the street, and cross quickly when there was no danger. I would follow after, and when she started injudiciously, would check her and explain the danger. I always have her cross alone, and rarely walk beside her and hold her hand. Thus she gains practice and self-confidence, as well as the judgment which should always sustain self-confidence. Opportunities arise every day whereby we can train our children to habits of thoughtfulness and self-reliance.

Perhaps, after all, my little daughter may fall a victim to the very evils which I try to help her to attain strength to



resist. She may even be crushed by a street-car. Nevertheless, I believe that my training of her is in the right direction. Or, escaping the physical mangling, her mind may be crushed and dwarfed by the mass of conventional ideals and prejudices surrounding her as she grows to womanhood. I have had Grant Allen's *Herminia* quoted to me many times. She was not my ideal of a free mother—far from it. In the first place, she did not frankly explain to her child the views of herself and Dolores' father, nor wherein they differed from those of the rest of the world. But even if she had made the ideas clear and Dolores had not accepted them, it was not necessarily such a heart-breaking affair. *Herminia's* father, the respectable Dean, did not kill himself because of his daughter's defection from his faith. If *Herminia* really thought Dolores mistaken, she should have lived to help her out of the consequences of that mistake, if the time ever came when Dolores would accept such help.

I hope and believe that I shall be able cheerfully to grant *Virna* the liberty to dissent from the views I hold, just as I have taken the liberty to disagree with the views held by my mother on religious and moral questions.

And finally, "In for a penny, in for a pound." It is needless to say that I am very proud of my child. We are all proud of our children, and I think it is well for the development of the race that it is so. And with the consciousness of the extremely egotistic appearance of all this, I will close with extracts from letters written from Valley Falls, which will give a friend's view of *Virna*:

We like *Virna* very much. She is a very attractive, lovable child, we think. Mamma says she is the strongest girl for her age she ever saw. We think her unusually bright. She is more "company" for one than some grown people. You know she understands so much.

And later, after *Virna's* return to Chicago:

I am glad *Virna* does not seem to you to have retrograded. Every one who met her or even saw her considered her a wonderful child. I would like to talk with you about her and her sayings and doings. *Virna* was constantly with mamma, preferred her society very much to that of any of the rest of us. They were great friends. As long as she was able, and longer, mamma bathed her, combed her hair, helped her to dress, and to wash her feet, went with her to bed, talked and reasoned and explained to her, put cream oil on her chigger bites, doctored the burned fingers, etc. *Virna* would usually do anything she could for mamma—oh, she was a true child, of course, and was fond of doing as she liked and when she liked and all that, but there is no question as to her being an exceptionally well-developed child in all ways. I wish you could have seen her play with Spencer—such grace, such life, such enjoyment. She would laugh with that never-to-be-equalled freedom and merriment and real mirth that is sometimes in a child's laugh. She would sing and dance with her arms aloft like a little stage queen, only with unaffected grace—and nothing could describe her eyes at such times of play and frolic.

L. H.

## Origin of Sex Slavery.

BY C. L. JAMES.

I must have expressed myself ill, or R. B. Kerr would not take me to think that "in the earliest days of the human race women were free." I know they have always been enslaved since they were sufficiently differentiated from female apes to be called women. (Mrs. Gage, who follows Bachofen, may not know it, but I always did).

Nevertheless, however paradoxical it may appear, I think women were enslaved by government. Indeed I cannot see by what else than government any one can be enslaved. Mr. Kerr thinks this refuted because (as he says after Westermarck) the lowest savages, among whom women are enslaved, have no form of government. Westermarck ought to have said no form of government. The substance of government does not consist in forms, as monarchy, aristocracy or democracy, it consists in the oppression of the weak by the strong, and the submission of the weak to the strong—whereby the weak assist the strong to enslave their fellow weaklings. Now this substance of government was at its height where there was no form. Acquiring a form instantly weakened it. If a king were chosen, he saw the advantage of protecting his weaker subjects against the stronger; and they saw the advantage of sustaining him

against their more short-sighted, violent, petty tyrants. If the best warriors become an hereditary aristocracy, each saw the advantage of protecting his slaves against all tyranny but his own; and a certain choice of tyrants thus gave the slaves a taste of liberty. It is forms of government which have educated a large class up to discarding the substance; till which result had been reached there could not be even a movement for true anarchy. All of which merely illustrates a rule of social evolution: All institutions have lost power in acquiring form. The substance of religion (fear and wonder) is at its height among the lowest savages, who have no gods, priests or creeds.

If it were jealousy which caused primitive men to enslave their women, the primitive state would not be promiscuity or polyandry. But that is just what it is. Promiscuity exists among the Andaman Islanders (Sir Edward Belcher, *Trans. Ethn. Soc. Vol. v, p. 45*, ap. McLennan, "Primitive Marriage" and Sir John Lubbock, "Origin of Civilization.") It exists among the Damaras (Galton ap. Lub.), the Paraguayan natives (Charlevoix, *ib.*), the Veddas of Ceylon (Davy, *ib.*), the Badagas (Metz, *ib.*), the Keris (Dalton, *ib.*), in Uganda (Speke, *ib.*), among the Hottentots and Bushmen (Wood, *ib.*), the Nairs (Buchanan, ap. McLennan and Lub.), the Teehurs (Watson and Kaye, *ib.*), the Massasets and Auses (Herodotus iv, 180), the Californian Indians (Bergert, ap. McLennan and Lub.), the Queen Charlotte Islanders (Poole, *ib.*). Except the Paraguayans, these are all the most degraded of savages; the slavery of their women is most cruel (*Trans. Ethn. Soc. vol. ii, p. 35*, on the Adamans, who are considered the very lowest of all); the witnesses are of high character, perfectly independent, with no knowledge of each others' testimony or its significance. Relics of primitive promiscuity linger into very high social states—notably so does polyandry, which exists in Tibet, Cashmere, the Himalayas, New Zealand, the Aleutian Islands, among the Zaporagian Cossacks, on the Orinoco and in parts of Africa (McLennan). It existed in the literary India of Alexander's time (see the great epic, "Mahabharata"), among the Britons, Picts, Getae, Germans, Iroquois, Spartans (Plutarch), and the latter even hints, the Romans.

But why should I go away from home? Our own infamous maxim that a woman once proved unchaste is common, is nothing but primitive promiscuity and polyandry, restricted but not abolished by later institutions.

Mr. Kerr reasons, rather hastily, that slavery of women must have been prompted by jealousy, because it cannot have been based on economic considerations, because the lowest savages who enslave their women are too poor for that. But here again, Westermarck misleads him. In spite of his childlike faith in his teacher, Westermarck is not good authority. He is a monogamic polemical writer, laboring to refute that argument against sex regulation by law which McLennan, Bachofen and Lubbock have, without at all intending it, established. His facts are shaky; his arguments often preposterous, i. e. he denies that men were originally gregarious, because forsooth, they were too poor to live together in large bodies; as if the anthropomorphic apes were not notoriously gregarious, or as if an Andaman Islander's life were not as cheap as an ape's. No savages are too poor to find slaves very convenient; and those who have seen the lowest say that is just what they want women for. Among the Hottentots, Kousa Kaffirs, Tuine Indians, Blackfeet, Osages, Cherokees, Mandingoes, Samoyedes; travelers, whose names I omit for brevity, found no such word as love, and no idea corresponding to it. "The hill tribes of Chittigong" (India) says Capt. Lewin, "regard marriage as 'the means of getting their dinner cooked.'" "If asked why they are anxious to obtain wives," says Eyre, of the Australians, "their usual reply is they may get wood, water and food for them, and carry whatever property they possess." Froude says of the Zulu porters at Natal, that "They earn five shillings a day, live on one till they have what they consider sufficient capital, then go home, buy cattle and wives and loaf the rest of their days." Westermarck's examples of the lowest savages, as

Mr. Kerr quotes, are also far from being the lowest. All have huts and separate households. The Andaman Islander has not even a separate community burrow.

As to the good effects of religion and government, I suspect the church preaches altruism chiefly to the weak, and government affords protection chiefly to the strong. But let that go. I shall be content to have shown that man became a governing animal long before Constitutions existed, and that the first use he made of his brains was to economize by governing the women.

### The Equality of Woman With Man.

BY J. H. YOUNG.

Why should woman who is ushered into life the equal of man, lose her identity and name, and become the bond slave of man, often her inferior in intellectual attainments? Why should a man, often besotted and drunken, be allowed to cast a vote, and a woman, pure, true and good, loving her country and her race, be denied the same privilege?

Why should man be the guardian of children, property and even the mind of the wife, when woman is often by education and intuition better fitted for the trust than he? Why must the pulpit, the jury box, the learned professions, as a rule, be closed against woman, and she be relegated to the home sphere, as it is called, when, as the equal of man, all spheres should be equally open to her?

Why? Because priestcraft realized that woman's more refined and sensitive intuitions, were ever in favor of freedom and the greatest good to the greatest number; and in its mad ambition to rule over the mind and control the purse, priestcraft shut the door against her advancement, branded her as the first temptress, accused her of committing the first sin, and caused their man-made and imaginary god in his so-called sacred book, to declare her inferior to man. "Thy desire shall be to thy husband and he shall rule over thee." (Gen. iii. 16.)

The priesthood have educated the race to believe in this god and to accept the words they put in the mouth of their god as sacred and true. Let us quote from the Hindoo Bible, "The Sacred Vedas," from which this garbled story of "Genesis," was drawn, and then let the reader judge which should be called true.

"The earth was covered with flowers, the trees bent under their fruit. . . animals sported over the plains and birds sang in the air. . . and Brahm perceived that the time had come for the creation of man. He drew from the Great Soul, from the pure essence, a germ of life with which He animated the two persons whom He made male and female, that is proper for reproduction, and He gave them conscience and speech, which rendered them superior to all He had yet created, but inferior to the angels and the gods. He distinguished the man by strength, shape and majesty, and named him Adima, the first man. The woman received grace, gentleness and beauty, and was named Heva, or what completes life; in giving Adima a companion [not a slave] the Lord perfected the life bestowed on him and in thus establishing the conditions under which humanity was about to be born, He proclaimed in earth and in heaven the equality of the man and the woman."

Now let us quote from the true Mosiac account Gen. I, 26, 27, 28 and 31. And God said, "Let us make man in our image, after our likeness. . . So God created man in his own image, in the image of God created he him; male and female created he them, and God blessed them, and said unto them, 'Be fruitful and multiply, and replenish the earth?' And God saw everything he had made and behold it was very good."

After reading carefully both the above quotations and having compared the same, turn to the 2nd. Chap. and 7th. verse, where you will find the priest's story of the making of the dirt man, and after many days, months or years, in the 21st. and 22nd. verses the process of making the bone woman. God blessed the first pair and gave them equal dominion over all

that was on the earth, and gave them the fruit of every tree and every green herb for meat, but to the dirt man and bone woman, the priests who created them denied mind food. That is, they denied them access to the "tree of the knowledge of good and evil."

And as in ancient times, so in the present day, the priesthood would deny to woman her equality and her natural rights, would deny to her access to the tree of knowledge, and they teach man to declare that she is "now bone of my bone, flesh of my flesh; and she shall be called woman because she was taken out of man!" and therefore she shall forever be subservient, that is, useful to, and obedient to man.

Thus to the priesthood, to the god whom they created, who is worshiped in Christendom to this day, and to the so-called "sacred and infallible word" (which they also wrote and compiled) is woman indebted for the secondary and slavish position of inequality and mere usefulness which she now holds.

Arise, Oh, woman, and assert your rights.

First—The right to your own person, including the right to control maternity.

Second—The right to occupation at equal wages for equal labor performed.

Third—The right to vote and to aid in making the laws by which you are governed.

Fourth—The right to stand in the pulpit, on the rostrum, and to enter any or all the professions—in short, all the rights which man (only your equal) now enjoys.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

E. D. Wileman, 50c; Henry Hyatt, 25c; Franklin Harman, \$1; Aug. Bosshammer, 25c.

### For the Bedfordshire Defence Fund.

A. H. Frank, \$1; John Gills, \$1; Aug. Bosshammer, 25c.

### HILDA'S HOME.

A Pioneer Story, an image-breaking story, an epoch-making story—a story of the New Age, the New Time, that is now dawning on a superstition-cursed world. This story was run as a serial in Lucifer's columns, and received the hearty endorsement of a large portion of its readers. In response to many calls this story is now being printed in book form, in new, large and clear type and on excellent paper. Specimen pages will be sent on application.

The number of pages will be more than four hundred, but will not exceed five hundred, including an appendix on the Co-operative Labor Problem that was not run with the story in Lucifer. The price will be fifty cents per copy bound in paper—in good substantial cloth, one dollar.

AGENTS WANTED, to whom favorable terms will be given.

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MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefited by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hursen, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hursen and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers. Medicated hot air baths, also electric and massage treatments are given.

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## VARIOUS VOICES.

J. W. Heritage, Lawrence, Wash.—As Mrs. Wilcox is writing you and sending twenty-five cents toward that fund to keep Lucifer alive, I will send my mite also (twenty-five cents), wishing it could be much more, but how can a reformer keep a cent ahead? Yours for the spread of needful light.

L. A. Johnson, Waterbury, Conn.—I send one dollar; half of which to extend my subscription to Lucifer, twenty-five cents to lend a helping hand, and twenty-five cents for the Bedfordshire Defence Fund. I believe in progress and reforms of all kinds. Would like to work in some co-operative home.

C. S. Crass, Lexington, Ky.—Enclosed you will find \$1.50, for which credit my subscription to Lucifer. I have been reading the Light Bearer for six years and have found every copy to be instructive upon the subject of sexology. I must say in the interest of Lucifer: If it could get a three months' trial in every home in the land and have its teachings practiced, it would prove to be a friend in time of need.

Lucy E. Parsons, Chicago.—I send twenty-five cents for Lucifer fund. I will make it a dollar later on. Of course you know I differ from Lucifer's position, on the sex question, at least. In a degree we disagree; nevertheless I recognize that you are, in your chosen line of reform, dispelling many of the superstitions which have in the past held woman in subjection to her "better-half and protector," man.

Electa Dodd, Arlington, Neb.—Enclosed is one dollar for renewal. I regret exceedingly that I am not able to do more for you and the cause you so nobly and ably represent; but like so many of your subscribers I am poor and getting along in years—sixty-seven—and my labor doesn't bring a very large income. Have wished, O, so much to be able to help on the other cases needing assistance, A. J. Pope, Bedfordshire, et al., but this is all I can do. If thoughts and wishes count for anything, as is now advocated, I have added just a little to their aid. Hoping there may be many others as able and willing as Joseph M. Wade to help, I am cordially yours, with best wishes for Lucifer band.

Lydia L. Lamb, Dryden, Mich.—Please state the extra expense incurred by pasting, trimming—binding—each issue of Lucifer, as formerly. I want to be one to help bear this expense. When one is in haste to read all the good things therein, the paper is so much more accessible thus prepared—and consequently much more enjoyable.

In your "Various Voices" last week, Henry C. Hanson inquired for liberal co-operative associations. Allow me to call his attention to the one at Lake Bay, Washington—the "Mutual Home Association." Address communications to "Discontent," Lake Bay, Wash., and their propaganda will be received if desired. It is to be hoped we may receive through your valuable columns some reports from those who are striving collectively.

[The added cost of trimming and pasting—technically called "binding"—the current editions of Lucifer is one dollar a thousand copies per week. The fact that the work was often not well done—as our friend must have noticed—was one chief reason for the omission of the binding. This and the necessity for close economy decided us to dispense with the binding for a few weeks, hoping that the change would be but temporary. We sincerely thank Mrs. Lamb for her offer to help to bear the additional expense.]

Elsie Cole Wilcox, Lawrence, Wash.—Here's my "two bits" toward that five hundred dollar fund. I was glad when the suggestion was made to send less if the dollar was not in evidence, for, like W. W. Miller I have "four times as many quarters as dollars." And I fancy there are many others of Lucifer's

readers who could send a quarter when a dollar would look as big as a cart wheel. I like Myra Leppers' grit, and hope she will be successful in getting that dollar without doing that washing when she is unable to do her own, though my own zeal is equal to washing or scrubbing, if I had the strength, rather than let Lucifer go under.

But what is the matter that "our paper" seems to be changing its gender? Except now and then a short note in "Various Voices" it is seldom that we see an article written by a woman. Complaints have come to me that Lucifer is deteriorating in tone, and that the ladies seemed to be losing their interest in it. One correspondent wrote: "Every week there is a long article by Denson, Walker, 'W.' et al., but often not a feminine name to be seen. Now is it true that women are losing their interest in the work? I hope not. But a suspicion stirs my mind that perhaps other women's contributions may have shared the fate of mine. Twice within the year I have sent short articles that have not appeared. In each instance I have received responses to show that my letter had been received, and no hint of a 'declined with thanks.' So, I have confidently looked for them. It seemed hardly reasonable that there was not room for them when three or four masculine writers were heard from every week. I am not finding fault with these same masculine writers. Their articles make 'mighty good reading,' but I do hate a monopoly. And I really believe that the average reader would be better satisfied with a little stronger female element in the paper, even if the articles did not show quite so much literary skill, or 'masculine grasp of intellect' (?) So ladies, wake up! Just deluge Lucifer's office with your best thought till you prove that women are interested, or until the waste basket needs a Mansard roof.

[Honest confession is said to be good for the soul. In accord with the spirit of this maxim I hereby "fess up," and acknowledge that I have been inexcusably negligent, unpardonably unobservant, else I would have noticed that the masculine side of the house has been, for some months past, monopolizing Lucifer's space. The truth is, I have been largely oblivious of the fact that there is "sex in brain." When selecting articles for Lucifer I seldom consider whether the author is a woman or a man. I simply run through the piles of accumulated manuscript, selecting that which seems, at the time, most suitable, having regard also to the equities and the courtesies—remembering that those who have stood shoulder to shoulder with us in the past should now have preference—other things being equal—over those who have no such claims upon our space. To do exact justice to all is perhaps impossible. "Such wisdom is too high for me," but while admitting my shortcomings I must, in self-defense, say that the supply of deferred articles written by our women friends is very small indeed, as compared with those written by men. The same charge holds here as in our public meetings—women seem to prefer that men should do the talking. No amount of urging suffices to induce the women members of any association of people to do their proportional share of speech-making. Women distrust their own abilities, and hence often write over a masculine signature, else sign their own initials without the customary "Mrs." or "Miss"—a custom by the way "more honored in the breach than in the observance."

While it is true that most of the longer articles published in Lucifer within the past few months have been written by men it is also true that the continued stories that have taken up so much of our space—"Hilda's Home," "Hagar Lyndon," and "The Regeneration of Two," have all been written by women. Our selections of poems have also been the product of feminine brains quite as often, as masculine.

With our good friend who sends the above criticism I again most earnestly urge our lady readers to write for Lucifer; and if after waiting a suitable time their articles should not appear, then send us a note of inquiry and the matter will receive prompt attention. If impossible to publish, the manuscript will, if to be found, be returned to the writer. M. HARMAN.]



726.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## A FEW GOOD BOOKS FOR YOU.

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 The Sexual Enslavement of Women. By E. C. Walker. 3  
 The Woman Who Did. A Novel. By Grant Allen. 1.00  
 The British Barbarians. A Novel. By Grant Allen. 1.00  
 The Red Heart in a White World. An Outline of Principles and a Plan of Organization. By J. Wm. Lloyd. 30  
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**The Outcome of Legitimation.** By Oswald Dawson. This is the January "Adit," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 36.

CHICAGO, ILLINOIS, SEPTEMBER 10, E. M. 298. [C. E. 1898.]

WHOLE No. 727

### The Strength of Truth.

BY JONATHAN MAYO CRANE.

"For who knows not that Truth is strong, next to the Almighty; she needs no policies, nor stratagems, nor licenseings to make her victorious: those are the shifts and the defenses that error uses against her power: give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles when he was caught and bound, but then rather she turns herself into all shapes except her own, and perhaps tunes her voice according to the tune, as Micalah did before Ahab until she be abjured into her own likeness."—John Milton's "Areopagitica"; Cassell & Co.'s edition, page 202.]

For who knows not that Truth herself is strong  
Next to almighty; that she hath no need  
Of policies or stratagems, indeed,  
Or licenseings to vanquish Error's throng?  
Those vain defenses, wily shifts, belong  
To Error, that he may a while succeed.  
Give Truth but room and she will make good speed;  
But bind her not, or she will lead thee wrong.  
Proteus of old, they say, when he was caught and bound  
Spake oracles; but Truth in such a case  
In every shape except her own is found  
And tunes her voice to suit the time and place.  
Only when free speaks she with proper sound  
And with her real likeness shows her face.

### Plumb-Line Penographs.

BY E. C. WALKER.

Child dying without a doctor.—Headline in a daily paper.

It is only unusual happenings that are reported in the columns of the chronicles of news.

Is there any limit to the insanity and ferocity bred by our current notions of sexual morality? On August 21, John Baker, a prominent business and society man of St. Louis, was shot and killed by Campbell Allgaier, another man high in society. Betty Allgaier, the sister of the murderer, who witnessed the shooting, says that the tragedy resulted from the fact that the Baker's sister-in-law, Ire Matilda Johnson, introduced her (the touchy Betty) to married men and she (the said Betty) resented it and told their family. Then the Bakers talked about Miss Allgaier. It is evident that I have not been "up" in the intricate and delicate mysteries of the social code, for I never knew before that the introduction by one woman of another woman to married men was forbidden. So much for the general question, which is a most important one in the light of results in St. Louis. Specifically, the Allgaier family is unfortunate, the sister being an idiot and the brother a hot-headed fool and murderer.

And so Hanna, Elkins, et al are putting themselves in position to profit by the result of the war and this at the expense of the common people of the late Spanish colonies? I told you so! I told you that if the intentions of the American people were nullified it would be by these same politicians and speculators who fought so bitterly and unscrupulously against in-

tervention until the last moment, until overwhelming public opinion took the flaccid administration up bodily and pitched it into line of battle. If Hanna, Elkins, Alger, McKinley, and the others could have held out to the end against the people, as they did hold out for more than two years, there would have been no intervention, no war, or even partial liberation of the Cubans, of the Porto Ricans, of the Filipinos. These men utterly lack imagination, and therefore sympathy; they did not care the burnt cover of a cigarette what happened to the struggling victims of Spanish rapacity and cruelty. What, then, is the rationale of their actions before and since? This: They knew that owing to the short-sightedness of Congress, the United States were not prepared to resist immediately any first-class power, and they expected that some of the nations of continental Europe, or at least France, holder of many Spanish bonds, would join with the decrepit Iberian government and such alliance would be sure to disturb the values of their investments and securities. So they turned deaf ears to the pitiful cries of the men, women and children of Cuba. But for once, thank all that is good in human nature, the people swept the politicians along on their own for the time resistless current, and intervention came. The present action of Elkins and his kind is a result of the outcome of the war; beaten in their first move, they are making another play, as was to be expected. It has ever been so in the history of the world; those who oppose forward movements resort to every possible trick to divert their results into channels that will bring most of the benefits to themselves, once those movements are successful. But this accompaniment of life does not commit us to opposition of forward movements and the championship of dying despotisms, nor even to spineless inaction. What comfort those reformers who joined hands with Hanna, Elkins & Co., in opposing intervention can get out of the post-war action of their allies, it is impossible for me to see, but I can see how we who then stood for intervention can triumphantly point to the conduct of these cunning exploiters in confirmation of our ante-war predictions.

The representatives appointed by thirty-two states of the union for the purpose of promoting uniformity of legislation in reference to rights and relations of general interest throughout the country, have been in session at Saratoga during the present week. Their attention has been devoted chiefly to the consideration of legal proceedings in divorce courts.—New York "Sun" August 22, '98.

Their attention was devoted chiefly to the consideration of divorce proceedings because that was the object of their appointment. The assertion of any other purpose is only pretense. And the "uniformity" in divorce desired by the projectors of the movement is a reactionary uniformity. This is demonstrated beyond the doubt of the most charitable or careless by the fact that the persons who really engineer the scheme are prominent in, or warmly favorable to the National Reform Association, the God-in-the-Constitution party. But to follow the "Sun" in its course:

Every one, except the Western courts and lawyers who fatten on fraudulent divorces, recognizes it as scandalous that a man who wants to get rid of his wife can do so by setting up a fictitious residence in the far West and calling upon the defendant to come a thousand miles into a state to which she is an utter stranger, to make answer to a complaint usually false.

This is vicious special pleading in the guise of a half-truth. Reading the paragraph, one not acquainted with the facts would suppose that only men could go to Western states and set up "fictitious residences" for the purpose of securing divorces. Of course that is not so; women can do just what men do, in the premises, and they do, as is well-known. But the "Sun" has a bolder, more acute, leader writers than any other daily in the United States, and its man who, as an unrecognizable atom in the mass of impersonal journalism, is not responsible for the misleading statement I have quoted, realized that if he told the whole truth he would fail to attain his object, which was to arouse the prejudices of the unthinking by appealing to their sympathies in behalf of women, wickedly discriminated against by those wretches, Western legislators, lawyers and judges. He knew that if he said that "a woman" wanting to "get rid of" her husband could set up a residence in a Western state and call upon the defendant to "come a thousand miles" into a state to which "he" is an utter stranger, etc., nobody would be likely to shed many tears over the rascal's fate or to petition for more stringent and uniform divorce laws. Neither would he give the desired nervous shock if he said that men and women alike could procure divorces in the way specified. Yet that is the precise truth. But never in the discussion of the sex, marriage and divorce questions have I known the visible supply of truth to be appreciably diminished by the requisitions of the champions of interference and restriction.

When the suit is brought in a state other than that where the marriage was celebrated and where the parties resided at the time, the plaintiff should be obliged to prove a residence extending over years instead of merely months, as now suffices in some of the states.

That is, the "Sun" wants to make it as difficult as possible for persons who are not happy together to get free from the no-longer desired association. The "Sun" is gentle, sympathetic and humane in all its instincts and tendencies. And it is also wise—or something else—for it knows that the more obstacles there are put in the way of legal separations the more "illicit" relations there will be, and it has a consuming horror of such relations. Its adaptation of ends to means is something wonderful.

Lastly, the "Sun" demands the "absolute prohibition of secrecy in undefended matrimonial actions. References in divorce cases should be prohibited and evidence should be taken before judges in open court." Why? To gratify the prurient curiosity of the chronic meddlers? Often the open divorce court is made to serve the double purpose of a compulsory disrobing show and a modern Inquisition; it is at once the place for the display of all the soiled linen of the family and the torture chamber of hearts. It is altogether an abomination, the necessary result and adjunct of legal marriage.

### Plumb-Line or Pendulum?

BY REV. SIDNEY HOLMES.

"I told you so!" cries E. C. Walker in italic type, in his "Plumb Line Penographs." What Mr. Walker "told you" was that Elkins, Hanna and other persons who opposed the war against Spain because they feared its effect on the money market, would be the very persons to coin gold out of the blood of the soldiers. It required no very astute prophet to make such a prediction and its certainty of fulfillment made such a prophecy a mere waste of words.

A plumb line is supposed to extend invariably to one objective point—the common center towards which all earthly bodies gravitate—and it is therefore the symbol of truth which has no variance or shadow of turning. But I opine that Brother Walker's plumb line wobbles a little when he cries "I told you so." He seems to see in the fact that the money power

is reaching out for Uncle Sam's new conquests a vindication of his stand taken in favor of a governmental war to free Cuba.

If he will stand directly over his plummet and look down the line he will see that the result of that war has been and will be just what the editor of *Lucifer* said it would be. He will see that Cuba is not yet free and that the condition of the Cubans is not likely to become better under the dominion of Uncle Sam than it was under the sovereignty of Spain; or, if it does become better, it will not be because of more humane rulers, but incidentally because of the temporary changes which commercialism may make in their surroundings. He will see that it is this war, which the editor of *Lucifer* decried, that makes it possible for Hanna, Elkins and their ilk to exploit the Cubans. He will see that it has fastened on Cuba and Porto Rico the very evils which all plumb-liners—with the possible exception of Mr. Walker, whose definition of "plumb line" I do not exactly understand—have been opposing in the United States with all their might.

When a plumb-line takes his stand with the exploiters in favor of governmental war, it seems to me his center of gravitation is no longer that of the lovers of liberty. When history shall demonstrate that benefits have been brought about by the late war which could not have been brought about in other ways with less attendant disaster he may then cry "I told you so" with no little pride in his ability as a seer. But natural laws must be readjusted before it will be possible for such a prediction to come true.

Brother Walker is too good a warrior for the cause of human liberty to be spared to the army of its opponents and, now that the government butchery in the tropical fever swamps, which he so ardently advocated, has been transformed into government negligence which is working far greater havoc in the hospitals, it is to be hoped he will soon see the insincerity and hollow mockery of the pretended sympathy with suffering Cubans and will return to his place as one of the leaders in the greater battle against the very foes he has been assisting—the governmentalists who would restrict liberty of thought, speech and action. The government can blunder along very well without him, for he is a poor marksman when aiming through governmental glasses; but with his clear, unaided, natural eyesight he can pierce the deceitful mirage of patriotism and do most effective work on the picket line of freedom.

If Brother Walker intends to continue writing both for and against governmentalism, I would suggest that a more appropriate caption for his observations would be "Pendulum Plumbographs."

### Some Practical Questions.

BY FRANCIS H. LIVESEY.

THAT UNMARRIED COUPLE.

I have been glad to read the letter from Rudolph Rocker and Amalia Witkow in *Lucifer* of August 20, and immediately upon learning their address therefrom dropped them a line telling them that they had preached a fine sermon to the people of this country; but that thousands, however, lived together without the marriage ceremony in perfect peace, just as they calculated on doing. The morality of the immigration bureau, I would inform our friends, would not have been present to afflict them a little further up town. I know a man that has lived at different times with a dozen different women, each one of whom he loved and respected, appeared in public with, and unhesitatingly dropped any acquaintance who did not accord to his partner the same respect vouchsafed to himself. A man can put an advertisement in any of the metropolitan newspapers and get several dozen ladies as fine as the finest, who will accept his "bed and board" without hesitation if he is a gentleman. A few years ago the "North American Review" allowed one of its contributors to give the full details of his private life with a lady to whom priest or parson had not united him. The woods in this country are full of such cases, and if Comrades Rocker and Witkow really want to locate here they



can easily enough slip in on their individual accounts and find themselves "hale fellows well met" in very nearly any part of the North and West. Let them come.

#### COMSTOCKISM AGAIN.

I have also been glad to read in *Lucifer* of August 20, an account of the arrest of a young man for sending a letter to a man in Allentown, Pa. I am sorry names and addresses did not appear, as I would have liked to send something to the local papers calculated to help the cause of the young man. I have found articles in local papers very effective and consider them better agencies than reform papers themselves through which to combat the opposition.

#### BEDBOROUGH DEMANDS OUR AID.

I am also glad to see the few lines in *Lucifer* of August 27, from George Bedborough. His is a case to which the eyes of every lover of liberty should now be turning. My eyes have been turned in his direction by Edward W. Chamberlain, of 111 W 42d street, New York, and I have essayed to send to various papers a plea in his behalf. The first paper I sent a short letter to was the New York "Truth Seeker." I remember that D. M. Bennett was once in the same category as Mr. Bedborough, and I thought it possible that Mr. Macdonald might have some slight remembrance of this fact and some slight concern to assist in this later day those who had before them the fate of Mr. Bennett.

Mr. Chamberlain is valiantly working for Mr. Bedborough in this country. I see he has a grand article in the "Advertisers' Guide," of New Market, N. J., for August, and I further see that he has another article going the rounds of the press under the heading of the "American Press Association"—it appears in the "Peoples' Party" page. This will probably appear in hundreds or thousands of papers.

I am glad to note in an English circular Mr. C. sends me the names of some sixty prominent Englishmen who have joined the Bedborough Defence Committee. Many of them are not in full sympathy with Mr. Bedborough's line of thought, yet they feel, like myself, that under general principles, his fight is a fight for the liberty of speech and press for us all.

I say that every cause should have in it those who are willing to devote their talents entirely to it when necessity demands. If there are any able and well-to-do lawyers in England in full sympathy with Bedborough, why can they not come forward and offer their legal services without fee? They would be the wonders of the world if they did. Writers give freely of their time and talent, why cannot the lawyers? And thus should it be all along the line; wherever necessity exists and means allow—all those in sympathy with reform should shoulder a share of the work in their respective lines.

#### REFORM IN FREE LIBRARIES.

I see by *Lucifer* of August 27, that one of its Massachusetts friends calls to mind the need of sending reform papers to public libraries. This should everywhere be attended to. One library that I would suggest in this connection is the St. Louis Public Library, Prof. Frederick M. Crunden, Librarian. Prof. Crunden has given me assurance in the past that reform papers are duly appreciated by him. He is a single taxer in the line of economics and this fact gives assurance that he knows how to welcome the products of every reform. The public libraries of the country should venture on every line that gives the slightest hope of rescuing the young from the novel-reading habit. Baltimore mothers of poor girls say the Pratt Free Library is ruining their daughters by disinclining them from the necessary work of their homes, and I have heard that in Boston and other cities there is the same complaint. As for stories in reform papers, I am disgusted with them. "Truth is stranger than fiction," and there is an abundance of it if reformers would accept it.

#### TO DOWN COMSTOCK.

Last year Comstock came down to Cecil County, Md., to use his influence to break up race track gambling in that

county. He came with the Rev. Dr. Crafts, of Washington. They seemed to be having everything their own way when I heard of it and dropped some letters to the papers of that county, with the result that the anti-race-track gambling bill was killed. Freethinkers, of course, meet Comstock with their line of argument, but I meet him with his own—with Christian argument. If Comstock had his base of operations in Maryland I would confidently undertake his sequestration single handed; but as I am too poor a man to keep myself properly posted to combat him in New York, I would say that if a few New Yorkers could join me in an effort of the kind, I think the task could be accomplished. Dr. Leverson gave him a set-back recently, and the New York "Journal" and "World" are his enemies. He simply needs following up in all his attempts. D. Webster Groh, of Hagerstown, Md., and myself, have pretty well checked the frequent incursions in this state of Rev. Dr. Crafts, and on a little more extensive plan Comstock could be checked also everywhere he makes an attempt.

Sykesville, Md.

#### After the War.

BY FLORA W. FOX.

"After the war" no doubt there will be a perfect deluge of "prosperity," but there is some doubt of its striking *Lucifer*, or any of the reform publications that are trying to educate the people out of the love for authority and effete old customs. Thinking thusly, I send you my dollar to help complete the five hundred of which Comrade Youmans speaks. And also inclose a dollar for the friends of freedom across the "big pond."

The whole world is sick from religious dyspepsia! When the race thinks more of saving their bodies from the poison of tobacco, intoxicants, vices and degrading thoughts, then will they begin to comprehend what justice to self and to others means. No one can think straight under the spell of such a crooked theology as we are now cursed with. Liberals, keep your children out of orthodox Sunday schools till in their teens. Teach them all that is honest, grand, progressive and beautiful; teach them that principles are best worshipped by being put into practice. Never can the race evolve into greater justice till our girls, youths and parents too, cease to stifle their minds by narrow, persecuting creedalism.

Borrowing a few words from Ingersoll I would say: "Reason is the lamp of the mind"—but would add: Justice is the light of the soul. Justice allows all to differ in opinion and never coerces. Hence the Comstock law is opposing justice and progress by its persecutions of honest peoples' opinion.

When will a repeal be started? A petition is being circulated in hopes that Mr. Berrier will be pardoned out of the penitentiary. Mr. Bustin, Republican nominee for governor of Minnesota; Judge Steele, Hon. I. Donnelly and several quite influential citizens have signed the petition.

DOCTOR JULIET H. SEVERANCE is now living in Chicago at 6118 Drexel avenue. Her many friends will be glad to know that, although not yet fully recovered, her health is now much better than for some years past. Doctor Severance is the author of several well-known and very useful pamphlets on hygiene and on political and social reform. Among these are her famous controversy with Editor David Jones, of "The Olive Branch," entitled the "Social Question," price 15 cents; "How to Live a Century," ten cents; "A Lecture on Religious, Political and Social Freedom," ten cents. These pamphlets may be ordered from this office.

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# LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
which has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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## "After the Ball."

Although the ball is not yet over; although it may prove that the most important by far of all the battles of the Hispano-Cuban war are yet to be fought out—when the diplomats meet in Paris to settle the details of peace, just as the most important battles of the American Revolution were fought not upon the field of carnage, but upon the bloodless arena of the so-called "Constitutional Convention," where the champions of privilege regained by strategy and diplomacy nearly all they had lost during the seven years' war for independence—and notwithstanding the fact that at Pana, Ill., and at many other points in the United States, a condition of actual war now exists between the willing and the rebellious slaves of the privileged classes, despite all these and many other similar facts, Americans are assuming that the war is over, and are making arrangements here in Chicago and elsewhere, to celebrate the return of peace by a grand public demonstration to be called a "Jubilee." Already we are told that one grandly imposing and very expensive pageant has been witnessed by the New Yorkers, when the Hudson river was gaily decked with the parade of the returning battleships in honor of the close of the war.

Speaking of the approaching jubilee at this place, a leading Chicago daily says:

Chicago would have been glad to have had the mustering out of the first cavalry, which begins today at Fort Sheridan, delayed until after the peace jubilee, in order that she might suitably honor the troops she sent to the war. But the boys are anxious to quit and, as one trooper remarked: "If it's just the same to the government, we would rather die at home." Their treatment in camp has not tended to soothe them of army life.

How much of the heaven of politics may lurk in this and similar paragraphs daily presented to the readers of all leading exponents of public opinion it is impossible to say, and it is quite too soon to get honest and candid testimony from the soldiers themselves. As was truly said in a recent editorial in one of these public journals we must remember, "The first and chief lesson to be learned by the soldier is obedience." The New York "World" of August 29 informs us that when Private Hugh Parrett died of neglect at Camp Witkoff—a camp "for recuperation" not far from New York City, a sick comrade, Sergeant C. C. Rich by name, exclaimed, "It is hell to let a man die like that," and for this manly protest was immediately placed under arrest for insubordination. The soldier soon learns the lesson of uncomplaining submission to authority.

On a street car in this city a few mornings since, I noticed one of these returning soldiers. My first impulse was to go to him and ask a few questions, but instinctively I knew it would be useless to expect candid answers. The regulation uniform—with the brass letters on the collar, "U. S. V." was warning enough to tell all beholders that the wearer is not a self-owning citizen, that he has surrendered his individuality, his manhood, and is now part of the machine called the United States army. Like the dogs of Chicago he wore a collar with his owner's name engraved thereon. When approached by the car conductor the soldier presented a bit of paper instead of the usual nickel. The official looked at it long, apparently in doubt

whether to honor it or not, but finally giving it back passed on. The soldier's face wore a far-away look, a listless, unexpected, tired look, and when he stepped from the car to the sidewalk, he looked wearily up and down the street as though quite undecided as to what to do with himself or in what direction to turn.

And this, doubtless, will be the feeling—the fate—of many thousands of the now-returning soldiers whose time of enlistment has expired. Their place in the industrial army has not been waiting their return. Eager and hungry competitors have taken the places of those who dropped out of the ranks of labor to join the army of Cuban invasion—the army of Cuban liberation, as some choose to call it. And now, when mustered out of that army they find no place to lay their heads, and no table spread for them when hungry and tired of tramping. Forcible is notorious that the soldier usually saves nothing from his meager pay. Hence, notwithstanding the aversion, the disgust he may feel for camp life he will slowly but surely drift back to the recruiting station and re-enlist, just as the ex-convict almost inevitably drifts back to the penitentiary because no other place has any use or hospitality for him.

As further evidence that the war is not yet over and that general rejoicings at the return of peace are premature, "The Chicago Tribune" of September 2, under the head "Harvest of Disease in Camps," prints some statements showing that the battle with death—in the shape of "typhoid," "Yellow Jack," "pneumonia," etc., as the direct result of the declaration of war against Spain and of the subsequent invasion of Cuba—that this battle is still going bravely if not merrily on, and that the army corps of physicians, surgeons, trained nurses and "Red Cross" brigades are suffering daily and hourly defeats at the hands of the enemy. Says "The Tribune":

While 350 officers and men have been killed in battle or died of wounds received, there have died of disease in camps somewhere between 1,300 and 2,000 volunteers and regulars. "The Tribune," after over a week of incessant effort, has secured the names of 1,250 who answered their country's call for men to fight, only to die in fever-stricken camps, on transports, or, perhaps at home, after contracting the dread maledy at one of the camps.

In view of the hardships and dangers of army life in the field, on ship and in camp, would it not be meet and proper for those who helped to inaugurate the war of intervention in behalf of the Cubans, to show wherein they themselves have proved their faith by their works? How many of these advocates of war actually enlisted as common soldiers and gave their time, their health or their lives for country and for humanity? And how many volunteered to serve as nurses in the army hospitals, or in the fever-stricken camps? "Faith without works is dead."

Many of Lucifer's friends and helpers have constantly opposed intervention by governmental methods in behalf of the suffering Cubans. Is it fair to class all opponents of jingoism with Hanna, Elkins, et al, because these men, for a time, opposed the declaration of war? This logic is on a par with that of the "Prohibitionist," who tells us that all who oppose governmental suppression of the liquor traffic are in league with drunkards, distillers and saloon keepers.

## W. T. Stead and the Bedborough Case.

MY DEAR MOSES HARMAN: The defence is rapidly tending towards completion so as to be all ready for whatever happens on September 13. We are very appreciative of the help that has so far been given, but it is really important that more should be forthcoming.

One by one we are gaining over to our side all whose influence counts for anything in England. Our latest recruit is Mr. W. T. Stead, who, after very considerable procrastination and fence-sitting, has decided to come down on our side of the hedge. "The Review of Reviews" for August 15 deserves the

world-wide notice it will doubtless attract for its powerful argument in favor of the discussion of "The Psychology of Sex." All the signs of the times point to a victory for our principles, and this after all, is the main thing—if they win nothing else matters. All the same I see some very good ground indeed for supposing that the authorities having once taken up this case against me will move heaven and earth to secure a conviction. It seldom happens that the police see clearly enough to understand how much good they do a cause they detect by making a martyr of its principal exponent in this country. Nothing will rejoice me more than to know I can serve the cause in jail as well as out of it—I admit I prefer helping any cause outside the prison walls.

I am sending you a copy of an Italian daily paper, from which you will see that our cause is profiting by the present advertisement already. Yours as ever,

GEORGE BEDBOROUGH.

In commenting upon the Bedborough case in his "Review of Reviews," among other things Mr. Stead has this to say:

"I do not suppose that any person is likely to accuse me of any sympathy with the particular tenets with which Mr. Bedborough has identified himself, and I have repeatedly been selected as the object of animadversion on the part of the 'University Magazine' because of my dislike of the literature and doctrines under discussion. That renders it all the more necessary for me to say that, so far as the facts have been stated to me, the action of the police seems calculated to bring into the gravest discredit the cause in which they are supposed to be acting. Dr. Ellis' book was not supposed to be sold for general circulation. Every copy supplied to booksellers was labelled, 'This book is a scientific work, intended for medical men, lawyers and teachers. It should not be placed in the hands of the general public.' I have read the book, and no person who reads it with an impartial mind could come to the conclusion that it was published with the intention of corrupting the morals of Her Majesty's subjects. The author displays a pains taking desire to ascertain the scientific truth concerning certain obscure problems which lie at the base of grave questions of criminal jurisprudence."

After showing at some length the absurdity and the futility of legislation based upon a recognition of sexual perversion while prohibiting discussion of the causes of such perversion, Mr. Stead closes his review of the case in these words:

"The subject is an extremely unpleasant one. The problem involved is obscure, but the mischief accruing from the publicity occasioned by the prosecution immensely outweighs whatever gain it might be imagined could accrue from a successful prosecution. Scotland Yard had been entrusted by the community with very extended powers for the suppression of obscene literature, but nothing will do more to jeopardize this necessary, and as a whole wisely exercised, prerogative than the sudden extension of the police censorship to the realm of scientific discussion."

#### "What's in a Name?"—Epistolary Fragments.

MRS. (?) or MISS (?) LILLIAN HARMAN. Dear Madam: . . .  
Respectfully yours, A. ALEXANDER.

MR. (?) or MASTER (?) A. ALEXANDER. Dear Sir: (Do you see the point?) . . . Sincerely yours, LILLIAN HARMAN.

DEAR MISS HARMAN: I have yours of the 18th inst., and assuming that Miss is correct, I address you as such. Now, I suppose the "point" you expect me to see is as to age or youth. If so, and I may be so obtuse as to read it incorrectly, the enclosed half-tone, will give you some idea as to "Mr." or "Master." . . .  
Respectfully, A. ALEXANDER.

DEAR MR. ALEXANDER: . . . It is evident that you did not "see the point" that I meant you to see. As a matter of fact, I care very little whether I am called "Miss" or "Mrs." I prefer my own name to either. But I think there should be a

little occasion for asking that question of a woman as of a man. If "Mr." is the title of masculine maturity, "Mrs." should be the title of feminine maturity. I had no doubt that you were a man, not an immature boy, when I read your letter, and undoubtedly it was equally manifest to you that my letter was written by a woman. It was only to set you to thinking of the causes of the difference, that I began my letter to you as I did. Of course I do not expect to "turn this wide world upside down," but I do mean to put in my little protest against social inequalities whenever it is convenient for me to do so. You would doubtless think it strange if a woman to whom you wrote a business letter should reply asking if you were or were not married. Yet that is practically what you do when you ask if a woman is "Miss" or "Mrs." I trust you will not misunderstand me. I am not in the slightest degree offended by the question. I am striking at the custom—not at the individual. As I have said, I merely wanted to start you to thinking of the why. Cordially yours, LILLIAN HARMAN.

NO MORE ORDERS for photographs of Lillian Harman can be filled at present. We have ordered a new supply from London, which will be here in about two weeks, when we hope to be able to satisfy all applicants.

"THE MISSING LINK IN MODERN SPIRITUALISM." By A. Leah Underhill. The author of this book is well-known to Spiritualists as one of the "Fox sisters." It contains 478 pages, and is handsomely bound in cloth. Sixteen illustrations, including full-page portraits of the Fox family, are inserted. The thirty-three chapters contain historical matter of great interest and value to all Spiritualists, being a history of spiritual manifestations from the time of the first rappings in Hydesville, in '47, down to '85, when the book was written. The book is necessarily autobiographical, as many of the author's personal experiences are really a part of the history of Spiritualism. There are a number of letters written by well-known people, including Horace Greeley, Alice Cary, Robert Dale Owen and Amy Post, attesting the friendship of the authors for the Fox family.

Lucifer is not an exponent of either Spiritualism or materialism, but believes in a fair investigation of all subjects. Believing this work to be one of very great value to all candid investigators into the mysteries of life, and of what may lie beyond the curtain called death, we will send copies of the "Missing Link" for \$1.50 each, postpaid.

"WHAT MUST I DO TO GET WELL? AND HOW CAN I KEEP SO?" By Elma Stuart of Tootley Hall, Wokingham, Berks, England. This is a remarkable book in more ways than one. It is the life-work of a woman who had suffered many things from divers physicians and also from patent devices of non-professionals while in search of that most priceless of all jewels, called Health. The very handsome cover is ornamented with the likeness of a steaming teakettle, thus indicating one of the chief remedies recommended by the author, for the ill that flesh is heir to—hot water. Another leading item in the treatment that saved Mrs. Stuart from the torments she had suffered for many long years, is *minced beef*. This book has had a large sale in all English-speaking lands; thirteen editions having been issued since its first publication a dozen years ago or more. The following paragraph shows something of the author's manner. In her address to the sick, after dwelling in terms somewhat glowing upon the advantages and the philosophy of her method of healing, she adds:

"This by the superficial is decked out 'enthusiasm' and I accept the word if enthusiasm means to be vitally in earnest. When one feels deeply, can one write half-heartedly? The mind that seeks to move the world, must it not be red-hot behind the pen; especially so when each fervid word is born of hard experience? On us whose quest is Truth, the obligation imperatively rests to impart what we have gained. We have no choice; necessity is laid upon us. Nor does it anyway concern us that our message may be opposed with contempt or ridicule,



incredulity or odium. Ours not to calculate or withhold, but to proclaim the Truth, which knows not compromise and never can be shamed. Some one has said that sorrow makes men sincere and anguish makes them earnest. It is even so. One cannot, as I have done, go in at one end of a sausage machine, and come out at the other exactly as one went in—if one did, one would promptly require putting through again."

No one can carefully read this book without gaining much that will be helpful in the conduct of life. It may be ordered through this office; price \$1.50, postage 12 cents.

### Platonic Affection.

BY IDA BALLOU.

"I do not believe that a refined man or woman is, or can be content with only one friend of the opposite sex."—James A. Denson.

"Our affections are but tents of a night," says Emerson. Never in the history of human progress has custom, to maintain itself, failed to be forced into effecting a conciliation between itself and the growing demands of human nature. One of these conciliatory measures is labelled "Platonic affection." It is a popular apology for independent friendships between men and women. There is a class of people helping to support Madam Grundy, which the latter cannot afford to ignore, and as these people choose to live their lives as they wish without asking leave of Her Royal Highness, that very important personage, at her wits end to maintain her dignity and pretend she has not been disobeyed, extends her limits a trifle and calls the new domain "Platonic affection."

Do not imagine this concession excuses the intermingling of the sexes. Disciples of Madam Grundy will solemnly assure you that Platonic affection is a term signifying an ideal state of friendship. An old philosopher had a theory of what friendship should be, and this theory practicalized, is Platonic relations. But Human Nature, older by far than Custom, smiles serenely. She knows her power, whether it is recognized or not—and knows the binding forces which cement the friendships known as Platonic.

The interest the subject has for rationalists lies in the tacit confession conservatives unwittingly make in recognizing and endorsing these alliances, whether prudishly avoided or intelligently commented upon.

Not long ago there was an item in the pages of the "Open Court" illustrative of this. It related a touching instance of affection between a literary woman and a physician who acted towards her somewhat in the capacity of teacher. While separated the woman fell ill. In answering by letter his expressions of grief and anxiety, she replied: "To think that I am giving you pain is almost more than I can bear."

And this brief glimpse of womanly tenderness and passion which will not be trammelled or confined by conventionalities, we meet with a chilling "Thou shalt not!" when Nature craves a deeper, wider scope! Because personally unfamiliar with Platonic affection, whether it finds satisfaction in mental gratification merely, I cannot say. I hope not. The physical should not be ignored.

Not what *should* take place, but what *does* take place. You cannot say *why* a soul should be. It is, and quite independent of your "say so."

There are hidden forces at work in the construction of society which baffle us in investigation as hopelessly as do the mysteries of life and death. Not to leave these questions alone, perhaps, but to exercise deliberate judgment in arriving at conclusions—would seem to be the dictate of wisdom.

### Sociologic Lesson. No. LXXI.

BY HENRY M. PARKHURST.

OUTSIDE DEALINGS. The marvelous advancement in machinery and in the means of transportation, has made it certain that a successful association must obtain from abroad a large proportion of what it consumes, and must produce other

articles to exchange for them. Articles are now manufactured not for thousands but for millions; so that a good watch can be bought for a dollar, and nails are so cheap that it is a waste of time to pick them up when dropped. Sixty years ago, at the time of the death of Fourier, the association or phalanx was expected to supply all its own wants with unimportant exceptions, its incidental surplus being ample to provide everything it would need from abroad. Under the influence of development and differentiation, we have now reached a point where it will be necessary in order to meet the requirements of the highest life, for the phalanx to export a very large proportion of its products in exchange for articles produced abroad. It must choose its place in the world's industry, and its co-operation must include all mankind. A world-wide organization of industry cannot be expected at first. The first phalanx must organize its own industry in its own way, and in its dealings with the world adopt a system for which the world is best adapted.

### VARIOUS VOICES.

Bolton Hall, Islip, N. Y.—We will have some time to fight to a finish the battle for free speech in this country. To resist aggressions on it in England now, will greatly help us here. Though I am not sure that the sex question is the best field for the fight, it is forced upon us. Therefore, although the land question seems to me of the first importance, I send help to Mr. Bedborough.

Sadie E. Roberts, Bennington, Kan.—Enclosed find one dollar to renew my subscription to *Lucifer*. We are glad that Lillian had such a pleasant visit and that she is home again, safe, sound and happy. The arrest of George Bedborough was a great shock. It would be too bad if Comstockism should win this victory in England, and we hope it will not. It is to be hoped also that your own trials are over and that Comstock will let you alone hereafter. "The world do move"—slowly but surely, and the cause of liberty is advancing. Hoping that this thought may cheer you on in your grand work I am as ever your friend and well wisher.

Cornelia Forward, Mantion, Cal.—Enclosed find ten cents for the Bedborough Defence Fund. It is a small contribution, but all I have at present to give. Perhaps if all can give as much quite a sum may be raised. I wish I could send ten dollars, but shall always be happy to do what little I can to sustain the freedom of the press, for in it is the freedom of the nation. Every citizen should support Mr. Bedborough's cause—the right of free speech, the right to discuss every subject of interest to the individual and to humanity. If we may study the sex nature of animals and plants without obscenity, certainly we may study that of ourselves without sin. "Know thyself" is not a bad motto, in my opinion.

A. H. Frank, Buffalo, N. Y.—I was last night reading in a late number of *Lucifer* the persecution of Bedborough of England. I thought that Comstockism in this country was bad enough but it is not equal to the persecutions practiced in England. A poor man stands no chance there. The idea that it should cost \$2,500 to try such a case is to me perfectly ridiculous. Though large, if every one could spare a small amount it would be but very little for each individual. Enclosed I send one dollar. I am sorry I cannot send more. I am poor now, having nothing but what I earn by day's work, as I have been a day laborer for the last ten months. I was beaten out of the savings of over half a century last November by those whom I had helped most. At seventy-five years of age I am placed where I was at twenty-one as far as earning my living.

Anton Niedermeier, Trenton, N. J.—I have just finished reading "My Century Plant" and feel I cannot lay aside the book without giving expression to some of the thoughts which

stirred me during the perusal. The author, our friend and comrade, Lois Waisbrooker, has proved herself, by the writing of this book, a brave, a noble, a fearless woman, and I feel that not only we, who claim to be Liberals, but the world at large, are indebted to her for this bold and noble effort to present things as they exist, to give the facts, the real, unadulterated facts. Though in some of the minor matters I cannot coincide with friend Lois I know that I have profited much by reading her "My Century Plant." I now understand the whole question of sex much better than I did before, am therefore better able to work for the full emancipation of mankind. Friends, I feel sure that by buying the book you will benefit yourselves as well as its noble author, and will thereafter be better fitted to aid in righting the wrongs and removing the sufferings under which at present an ignorant humanity groans.

Henry Hiatt, Twin Mound, Kan.—I notice my subscription for *Lucifer* has expired. I cannot do without it. As long as I can read I will continue taking it. I will be eighty-three years old at the close of this year. Am finding it necessary to economize in my expenditures more than ever before, depending largely on rents of a small farm. I enclose one dollar for *Lucifer* and twenty-five cents for editorial fund. If I can will send more. Yours for the good time coming.

[For more than fifteen years Father Hiatt has been one of *Lucifer's* most faithful friends and generous helpers. Few, if any, of those who were in the thick of the fight for freedom of speech and of press in Kansas, deserve more honorable mention and more grateful remembrance than does this veteran Freethinker and Spiritualist. If any general army officer or private of the United States army merits a pension for past services, or deserves to be retired on half pay or full pay, then this noble old soldier in the army of Freedom should be thus honored. As a small testimonial of our gratitude we herewith enter upon *Lucifer's* list of honorary members—entitled to receive a free copy of the paper and of all its new publications, the name of Henry Hiatt, of Twin Mound, Kans. M. H.]

X. X., Des Moines, Iowa.—I am pained over the letter of Lois Waisbrooker, that appeared in *Lucifer* No. 721. If Washington was the father of his country, then this woman is the mother of coming generations. It is a pity that she should feel the sting of making a personal appeal for the sale of her books, "in order that she may be given bread and shelter while she remains with us." I have never seen her, yet I love her as a mother.

A young teacher to whom I had lent Mrs. Waisbrooker's books said to me: "I don't know what would have become of me but for reading them," and I can say the same. No other books have benefited me as much. I have realized the hell of a broken home, but with the knowledge I have gained by reading *"The Occult Forces of Sex," "The Fountain of Life,"* and *"My Century Plant,"* I have learned how to live, and am happy in my second marriage. My divorced wife has read them, but too late to benefit by them, and she feels as I do about them. All late to benefit by them, and who desire to keep their companions happy and beautiful, instead of shrivelling their forms and destroying their health, should send for those books and master the truths contained therein.

C. F. Hunt, 2733 N. 45 avenue, Chicago.—William A. Whit, tick, in his book "Value and Invariable Unit of Value," claims to have discovered an invariable unit. His idea (which is not new) is that value may be divorced from a commodity, held in suspension somewhere, somehow, and be used to measure all values forever after and never change. Mr. W. states this fact: "All labor products are not valuable, but value apart from labor products is inconceivable." (p. 58). Yet he says: "Some there are who say they cannot conceive of value apart from commodities, but how wrong they are is easily proved." (p. 79). A contradictory witness is usually rejected.

Page 105: "Values are being constantly modified, but by taking the above at a given moment as a standard of value, it is evident that subsequent fluctuations may be easily determined; just as we may take the height of a man at a given time and by it ascertain his subsequent growth." The values mentioned were all determined by other values, and every one is variable. Then the parallel, to be exact, must assume a variable foot rule to measure the man; in which case his subsequent growth could not be determined.

Mr. W. correctly says: "A standard of anything must be homogeneous with such thing—as a standard of weight must be weight, a standard of length must be length, as a standard of color must be color, so a standard of value must be value" (p. 38). Taken in connection with the fact that the above qualities are inseparable from the material objects involved, Mr. W., in the above, destroys his whole scheme. If he succeeds with his abstract unit of value I shall expect to see him paint his house with abstract color.

"Lachesis" [No name or address].—I am a young man much interested in your work. I want your advice. Is there such a thing as a certain preventive of conception? I have a wife I love very much. I know it would be an even chance, at the present time, whether she survived or not, if she should have a child; therefore I would rather remain virtuous (?) all my life than take any chances. Secondly, I am not prepared financially to do all I would like for any possible offspring that I might be instrumental in bringing into the world. I think there is misery enough existing without any addition from me. I have read Mrs. Besant's book and Dr. Foote's "Plain Home Talk," etc. They do not give definite information.

[The foregoing is a fair type of many letters received by us, Dr. Foote, Mrs. Besant and others, do not, or did not, give definite information simply because the United States government and organized religion are in conspiracy against the spread of knowledge. To impart saving knowledge, such as asked for by "Lachesis," is a crime punishable by fines and imprisonment. Most men and women prefer to pass their lives at home, or among their friends, rather than behind prison bars. This is reason enough to account for the *indefiniteness* complained of. For hundreds and thousands of years women and men were persecuted, fined, imprisoned and burned, or otherwise tortured to death, because they dared to think and act for themselves in religious matters. Now the church, aided by its servant the state, has changed its tactics. Having lost its power to burn and imprison for religious heresy, it now seeks to prolong its existence by controlling sex—by suppressing heresy of another kind—by persecuting those who dare to teach physiologic knowledge: knowledge whereby the lives and health of women can be saved and greater happiness assured, by limiting population, that is, by regulating reproduction through control of conception. "Lachesis" should know, if he does not, that a *real name* and address should accompany every communication, whether designed for publication or not. No matter how important the subject matter may be or how ably handled, anonymous letters are usually consigned to the waste basket. A hint to the wise, etc.]

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in *Lucifer*, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.  
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**A New Family Medical Work, by Dr. J. H. Greer.**

This book is up-to-date in every particular.  
It will save you hun reds of dollars in doctors' bills.  
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The chapter on "Child Midwifery" is worth its weight in gold to women.  
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### Some Problems in Social Freedom.

**Some Problems in Social Freedom.** Delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game'?" "How Society Protects Children." Price, 8 cents. For sale at this office.

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Contains matter pertaining to the Legitimation League and the Person's Rights Association of England. Also, four fine full page portraits of Kara H. Heywood, Moses Harman, Lillian Harman and Lois Walebrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address: Moses Harman, 1294 Congress st., Chicago.

Ruled by the Tomb.

## A Discussion of Free Thought and Free Love.

BY OXFORD NORTHCOTE

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient, to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents For sale at this office.

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**The Outcome of Legitimation.** By Oswald Dawson. This is the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they printed was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 6 cents. For sale at this office.


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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 37.

CHICAGO, ILLINOIS, SEPTEMBER 17, E. M. 298. [C. E. 1898.]

WHOLE No. 728

### Goddess of Liberty, Answer.

Goddess of Liberty, listen!  
Listen, I say, and look  
To the sounds and sights of sorrow  
This side of Sandy Hook!  
Your eye is searching the distance,  
You are holding your torch too high  
To see the slaves that are fettered  
Though close at your feet they lie.  
And the cry of the suffering stranger  
Has reached your ear and your breast,  
But you do not heed the wail that comes  
From the haunts of your own oppressed.

Goddess of Liberty, follow,  
Follow me where I lead;  
Come down into the sweat-shop  
And look on the work of greed!  
Look on the faces of children,  
Oid before they were born!  
Look on the haggard women,  
Of all sex-graces aborn!  
Look on the men—God help us!  
If this is what it means  
To be free in the Land of Freedom  
And live like mere machines!

Goddess of Liberty, answer!  
How can the slaves of Spain  
Find freedom under your banner,  
While your own still wear the chain?  
Loud is the screech of your eagle,  
And bawful the voice of your drums,  
But they do not silence the wail of despair  
That rises out of your slums.  
What will you do with your conquests,  
And how shall your hosts be fed,  
While your streets are filled with desperate throngs  
Crying for work or bread?

Ellis Wheeler Wilcox.

### A Tragedy in Real Life.

[We are continually asked, "If it were not for marriage what protection would women have? Who would care for the children?" The questioners are blinded to such everyday stories as the following, which we take from the New York "Sun." We ask, What of the women and children in marriage? And this is the too-common answer:]

"It's a queer world," said a New York physician, as he laid the morning paper aside.

"What prompted that original remark?" asked a visitor.  
"Well, I was just reading an account of a stabbing affair, and it suddenly occurred to me that I had known the man who did the killing." The doctor settled back in his chair, and the visitor waited for the story. After a few moments it came.

"When I first began to practice, I did an immense amount of charity work. Every fellow does that at the start for experience, and later he keeps it up for humanity's sake. I had pretty good success with children and made quite a name down in the tenement districts—and incidentally spent most of my pocket money on my patients. That was before the day of free sterilized milk for sick babies and dozens of institutions for the relief of the poor.

"One summer a woman began bringing a sick baby to me. A small boy, about three years old, always came with them and seemed fairly strong and well, but the baby was a pitiful little thing, with a thin, white face and big blue eyes with a look of pain in them. The woman seemed an ignorant, honest soul and generally wore a thick, dark veil to hide a black eye or great blue bruise. It's easy enough to figure out a thing like that, you know, but she never spoke of her husband or complained, so I didn't ask any questions. She brought the baby often, and each time it looked more waxen and scrawny, but I couldn't find out that the child had any disease, and all the symptoms pointed to a lack of nourishment.

"At last one morning I said to the mother that I believed the baby was starving, and I didn't intend to allow her to leave the office until she had told the truth about the affair. She looked stubborn for a moment and wouldn't answer, but then the tears began to roll down her braided, discolored cheeks and she confessed that she didn't have enough food to give the baby. She worked hard, but her husband drank and took every cent she made and beat her every day in the bargain. She was fond of the brute in spite of all that and told me a long story about the heavenly nature the fellow had before he began to drink.

"Finally I told her I would give her a quart of milk every day. I wouldn't give her the money, because I didn't covet the privilege of buying bad whiskey for her husband, but I would pay the nearest milk depot to supply her with a quart a day. That would feed the baby and leave some for little Joe, who didn't look so well as he did when the two first began calling on me. After that I did not hear any more about the case for a week or two. Then my friends turned up again. The baby looked worse than ever, and the mother's face was a patchwork in blue and green, but little Joe was quite rosy. I didn't understand it. The baby was in a bad condition and I did what I could for it. After I left my office I went down to the milk depot. The man said my woman had had her quart of milk every day.

"I puzzled over the thing that night. The next morning the trio were at my office. The baby's blue eyelids were closed and I thought at first it was not breathing, but found a faint flutter. I couldn't see any reason for such a state of things, so once more led the woman into my private office and shut the door. Then I said:

"Now, look here. There's a mystery about this, and you've got to tell me what's the matter. That baby's starving to death, and I want to know what you've done with the milk."

"The woman looked scared and turned pale between the bruises. Then she gave a sort of wail and jumped up, still holding the baby.

"No, the baby didn't have the milk!" she said in a frantic sort of way. "I gave it to little Joe. There wasn't enough to feed them both, and Joe began to get sick, and I loved him bet-

ter than I did the baby. I ain't had a crust to eat myself, but I couldn't let Joe die. The baby is only a girl, and if she does live she'll be unhappy like me, and I don't love her like I do Joe. I thought both of them were going to die, and I couldn't live without Joe, so I gave him the milk and just let baby have a little. Maybe you think I ain't suffered watching the baby, but I couldn't spare Joe. I couldn't. Some day he'll be a man, and I'll be proud of him. A man can do anything, but a girl would do just what I've done. Joe shan't die!"

"She was screaming the words out and seemed almost crazy. The thing was awful. It made me feel heartsick."

"Why, you idiot," I said, "why didn't you tell me? I'd have looked out for Joe too."

"Just then the baby opened its eyes—great, uncanny, weird eyes in the tiny face. It stared at me in a miserable way that made my heart come into my throat. Then all the light died out of the eyes, but they still stared."

"There was no use saying anything more to the mother. She sat down and looked at the baby in a quiet, stunned way. Then she reached out and put an arm around little Joe and held him tight. I told her I would keep on paying for the milk as long as she wanted it, and she and Joe and the baby went home."

"I never saw them again. When I went to the house they had moved, and no one seemed to know where they had gone. Joe's the fellow who has just murdered a man in a Bowery saloon. I wonder what the girl would have been? It's a queer world."

### How to Reform Mankind.

BY C. L. JAMES.

I am real glad to learn that Mr. Francis Livesey is doing so much good, and hope it is as substantial as he thinks it is. I am far from meaning to say it is not. But I submit his being able to do it without the use of dynamite does not prove that it is. I am no believer in compulsory education or compulsory anything else, but I have been in Maryland and Delaware some—and I am not sure but the reason compulsory education could be beaten in Maryland without killing any one is that there are a good many people in Maryland who want no education for niggers and poor white trash at all. Similarly, I can quite easily imagine how a little Anarchistic aid would be enough to beat the single taxers in Delaware. But if Delaware were left to the Bourbon land owners, I may doubt if she would have any great reason to thank the Anarchists. Without question Anarchists can get themselves talked about a little, and patronized a little, and complimented by the clergy and other sets of pigs-in-clover a little, if they will make a business of simply aiding the fat-pig faction against all silly quack schemes for the benefit of the lean pigs—such as single tax and compulsory education. But will the Anarchists or any one else be better off for that? I had rather anarchism should be in "the ditch" of rich men's "detestation" than of poor men's. It is, to my thinking, a graver difficulty in our own way that single taxers and compulsory educators, and Australian ballot boxers, and referendum-initiative people, and other well-meaning ignoramuses, think us in the way of their harmless "crazes" than that the plutocrats know us for more dangerous enemies than they.

I do not waste time in helping ballot-box reformers to vend their nostrums. I always tell them they will find success no profit, but if they must try I am willing. After trying and seeing the folly of it, they may like anarchism better. If they get the idea that it is a tool of the common enemy, who can expect they will do anything but hate it?

I am afraid Mr. Livesey overrates the value of the praise his Quaker anarchism wins from clergymen—*hoc genus omne*. I think it a bad sign for a reformer when he does get that kind of praise. Powderly used to get a good deal of it. But a reformer of a different type from his has said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of things against you falsely. So persecuted they the

prophets who were before you. Woe unto you when all men shall speak well of you; for so did their fathers unto the false prophets." The value of reform writing is measurable by the abuse it wins.

Let me propose a dilemma. Suppose some of Mr. Livesey's clerical patrons should ask him what he thinks of the Chicago martyrs. If he speaks of them, I am afraid he might hurt his influence. If he said like Henry George that "they were justly hanged," he will not fool the minister after all. The minister will be fooling him. I should say, if it were my case, "Just see what an Anarchist can do! A single one knocked out sixty pels of the Clan-na-Gael at one shot, and they have thought twice about killing strikers ever since."

### America to Zola.

BY CHARLES G. BAYLOR.

Colonel Henry did not commit suicide. Colonel Henry was murdered in his cell. It was not necessary to go far to find the assassin and the motive for the crime. Read the debates in the French Chamber of Deputies upon the Dreyfus case from the beginning of the foul and damnable conspiracy. You will see a coalition from the first between these four parties:

The Monarchists; The Military; The Capitalists; and the Clericals.

Dreyfus was simply the scapegoat of a formidable conspiracy to overthrow liberty and the Socialist Labor Party in France and restore the Monarchy. The Jesuit was the prime mover and dominating factor in the conspiracy. The oppressed were told that it was not the government; it was not law-created wealth; it was not Capitalism resting on law-created poverty; that it was not the insatiable rapacity of the priest-hood which produced the economic conditions and social wrongs under which the people were groaning and sweating and dying. The money-grabber and Christ-killer—the Jew—was the true cause of all the people's misery. "Down with the Jew! And restore the authority of the church and all will be well."

Such was theory which found ready and credulous followers not only in France, but in Germany. Jew-baiting with the Jesuit for bloodhound became the favorite trick of the conspirators. Dreyfus was a Jew. He was connected with wealthy Jews. He was also an officer in the French army, therefore his persecution would enable the Jesuit to inject the deadly virus of the intrigue into the army. That is the whole case, M. Zola. The world awaits with anxious expectation your delineation of a new "Mystery of Paris," which shall surpass in thrilling interest the work of "Eugene Sue" in which he introduces the Jesuit.

The hand of the same historic assassin that struck down Abraham Lincoln in order to elevate to supreme American presidential power the vice-president, Andrew Johnson, a Tammany Hall partisan and tool of the Papacy. The same that removed Henry George in New York in order to place Greater New York (the London of America) with all its tremendous political and financial power in the hands of Archbishop Corrigan, thereby making that scheming Jesuit and ecclesiastic the political dictator of the United States. The same bloody and cruel, double hand has accomplished the removal of Colonel Henry. Colonel Henry knew too much! He had at last awakened to the enormity of the crime he had committed to advance "the Holy Cause." His removal became an imperative necessity.

Liberty everywhere demands that every participant in the Dreyfus conspiracy—including the Jesuit—be exposed to the light of day. In no country is this exposure more needed than here in unhappy America, where Jesuitism united with Protestant bigotry and Episcopal sacerdotalism and allied to imperialism and the money power has already taken liberty by the throat.

AGUINALDO.

If the insurgent leader is one of those men of destiny who appear at stated times on the horizon of human affairs, deter

mining the fate of nations and peoples, the world may confidently expect startling events pivoting on the Philippine Islands question. Aguinaldo, if he possesses the dauntless courage and nerve of Angionello, has it now in his power to give the new American imperialism its quietus. The Philippine insurgent leader holds in this great game, all the winning cards. Will he play them, or will he sink into insignificance?

His first necessity is to realize that the United States is a despotism resting on what may be properly called the American ecclesiasticism—that is, the fusion of Protestant bigotry with Papal superstition and priestcraft. Then he must understand, notwithstanding his warm personal attachment to and admiration for Admiral Dewey and Consul General Wildman of Hong Kong, China, that the American government in all its functions, federal, state and municipal, is under the control of a coalition of political and clerical corruption and scoundrelism without parallel in history. The cabal of infamy at Washington simply meditates the re-enslavement of the Philippine Island insurgents, just as it meditates the re-enslavement of the Cuban insurgents. That is what the craftily and carefully organized Merrit military expedition meant from the beginning. As to Admiral Dewey, McKinley at the insolent demand of the Vatican at Rome, has already put an open and official affront upon him. This affront is now emphasized by an official order from the war department relegating Dewey to second place and placing General Merrit (Archbishop Ireland's political tool) in supreme command at Manila. Dewey is to be recalled. Consul-General Wildman is to share the same fate. Let Aguinaldo make no mistake in this matter.

In the face of this treachery, and thus surrounded with a network of clerical and political intrigue, what is the policy—or rather the necessity of an insurgent leader? Plainly to make the best terms he can with Spain and by placing the Philippine Republic under the protection of the great European powers and of Japan. To that end, Aguinaldo should at once send an accredited envoy to Madrid and also despatch a representative of the Philippine Republic to visit the various European courts. At the Paris conference a representative of the Republic should be present with a public appeal to Europe.

The true interest of civilization is for united Europe to compel the new American Imperialism to evacuate the Philippine Islands where it has got a foothold through fraud, treachery and hypocrisy. The true policy of Europe is to recognize the political independence of the Islands under a European protectorate.

The one overshadowing danger which now threatens the cause of humanity everywhere is the advent of the new American Imperialism with the new ecclesiasticism, in short the revival of the ancient coalition between the Canon and the Feudal Law. Our Federal judicial absolutism is the judicial expression of this "revival." Let the reader turn to the works of John Adams, published in 1765, and read especially his "Dissertation on the Canon and Feudal Law," Vol. 3, pp. 449-50-51.

Let us all hope that Aguinaldo will prove to be the Man of Destiny demanded by the hour.

Providence, R. I.

### Some Further "Observations."

BY A. WARREN.

In my last communication, which I had hoped might close my part of this needless controversy, I advised the honest class of my opponents to study the English language and be sure that they understand my meaning before launching their criticisms. I did not offer this advice to that other class, who understand language almost too well, but who misuse it purposefully. With these I would not, for any satisfaction to myself, or to them, hold any discussion whatever, were it not that, among Lucifer's many readers who have expressed no opinion, and who are actuated by no unworthy motive, there may be some who misuse the word monogamy in the same way as do my ill-mannered critics. Also, there may be some who still honestly imagine that the so-called New Ideal and variety in love are identical, and that I have abused the new ideal "In the

true spirit of a monogamist," by characterizing it as a disruption of sexual manifestations from all considerations of affection.

For the benefit of such, I wish to remark that monogamy means marriage, the marriage of one man and one woman for life. Also that marriage means an obligatory sex relation. In monogamic marriage the parties take upon themselves a solemn and binding obligation to devote themselves to each other sexually, to the exclusion of all others forever. Voluntary mating, therefore, is not monogamy, because it is not marriage. Reserving the sexual embrace for the one we love best is not even mating, much less marriage; since it involves no contract, or promise of any kind, expressed or implied.

My critics, of course, know this, and their criticisms are, therefore, not honest. Those of them who have read Lucifer during these many years know my views concerning monogamy and must assuredly know that they misrepresent me. In pursuing this unjustifiable course, they can be impelled by but one imaginable motive. What they are striving for is not freedom for love, but freedom for sexual manifestations, and they are annoyed by my proposal to make love a condition precedent thereto. I was not far wrong in disclaiming them as free lovers. A genuine free lover will not only admit, in a general way, that a person may, and many do, reserve the sexual embrace for the one whom he or she loves best and still stand squarely on the platform of freedom, but he will refrain from persistently and invidiously confounding that ideal with monogamy. A true believer in freedom cannot be a stickler as to the number of sex relations one has to maintain in order to relieve him from being classed as a monogamist.

Now if I have attacked variety in love, or abused it in any way, I do not know it. I do not believe that I have written anything in these columns to justify such an accusation. I have criticized the so-called new ideal for dispensing with love in the sexual relation. If variety does not do that then my criticism does not apply to it. I have never charged that the two are identical. Mr. Ruedebusch maintains that they are not identical, and who knows better than Mr. Ruedebusch? He says that sexual variety is impracticable except on the basis of his new ideal of love. Clearly he does not use the two expressions as synonymous. What his ideal of love is he has not definitely stated. He does not discuss, to any great extent, the nature of love. Such was not his aim. Neither does he advocate freedom in love, but advises free-lovers who do not accept his theory to settle down in marriage and make the best of it. What he offers as his new ideal of love is, that love and sexual attraction are altogether distinct; that sexual pleasure is delightful and harmless and good in itself, and that therefore two persons of opposite sex do not have to be lovers in order to enjoy it. Also that, from the first proposition it follows that lovers have no cause nor temptation to interest themselves in one another's sexual affairs.

Upon these propositions he bases the practicability of sexual freedom. Those who accept these are new idealists. Those who do not are not. Our variety friends, my critics, were captivated at the first sound of the bugle and jostled each other in their haste to align themselves under the new banner. It was sexual pleasure they were after, and the new ideal was the very thing to insure "cheaper opportunities." Of course they were disgusted with my proposal to reserve the sexual embrace for the one I love best. What has love to do with the sexual embrace?

Now, if I have misrepresented the new ideal I owe Mr. Ruedebusch a very humble apology. But he has never yet complained, and I apprehend he will not. If he should do so, and if it should, after all, appear that the new ideal is simply freedom in love, then I have to remark that not to Mr. Ruedebusch, nor to Mrs. Woodhull, nor to C. L. James, but to Stephen Pearl Andrews, F. L. Nichols and Francis Barry belongs the honor of laying down that platform. That is the platform which I have stood upon for forty-one years and I propose not to be elbowed off it by a parcel of rollicking, half-bred kids.

Dale, Oklahoma.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE PITIFUL STORY reproduced in this issue from the New York "Sun" forcibly recalls "The Awful Letter" republished by us some time ago in Lucifer from an early number of "The Woman's World." One of the incidents related in that letter was the case of a poor ignorant woman who had been condemned to death for killing three of her children. At the trial her main plea had been, "They wuz gals, Judge. Can't you understand? They wuz only gals!" The wretched victim of bad social conditions had had it impressed upon her cloudy intellect all her life, that girls and women did not count for much anyway, and hence when the alternative of starvation for self and children—or at least a life of ill-paid, hopeless drudgery and abuse, on the one hand, or a life of shameful bodily prostitution on the other, was presented to her, she seemed to have argued that the wisest thing to do was first to reduce the number of mouths to be fed, and at the same time forever prevent her innocent girl babies from being compelled, in their turn, to make the terrible choice that was now forced upon herself. A more unanswerable impeachment of the now popular marriage institution, intertwined as it is with our religious and industrial slaveries, was never perhaps put in type than is the letter just alluded to, together with the comments by the editor, Helen Wilman.

## Revolution.

Professor Chas. E. Norton, of Harvard University is credited with saying in a recent speech:

"Peace has nominally come. The actual conflict has ended, but less than 100 days of war has resulted in a revolution in the United States. The foundations upon which the government depends have become unsettled, the principles upon which the government rests have been violated. We have undertaken obligations which neither our institutions nor our national character enable us properly to discharge; we, the one great non-military power in the world, have suddenly joined the ranks of the nations burdened with great armies and navies; we have burdened ourselves with an enormous additional debt, and with an enormous increase in our national annual expenditures, a permanent oppressive tax upon the industry of the people, and whatever disposition may be made of the Philippines, we are already, through holding them and claiming the right to dispose of them, brought into entangling relations with the nations of the world, and run the risk of losing the inestimable boon which has hitherto been ours, of freedom in the complications of the international policies of the old world, and of remaining the independent masters of our own fortunes. It is, indeed, a momentous revolution."

Yes, revolution, political revolution, is here, as a part of the outcome of the Hispano-Cuban war. There are revolutions and revolutions; some forward and some backward. Like the revolution effected by Alexander Hamilton and his fellow conspirators—who sat with closed doors and destroyed all record of their debates—this revolution is in the wrong direction. It is an advance towards imperialism and away from equal rights, equal liberty for all.

Whether or not the members of the the American congress who voted for war with Spain were sincere in their declaration

—that it was not to be in any sense a war of conquest, or of territorial expansion for their own government—is one of the mysteries of politics that, like the mysteries of godliness, are past finding out. But if sincere in such intent it is daily becoming more and more evident that these congressmen knew not what they were doing—knew not the force nor the direction the flood would take that they were about to let loose.

## DISARMAMENT.

It is now believed by many that the movement towards a general disarmament of the great military nations of the world was hastened if not inspired by the recent trend of the American government towards expansion, its rapid drift towards worldwide imperialism. If this be true, and if the ultimate result of the Hispano-Cuban war should prove to be the death of imperialism itself by putting an end to wars of aggression, then indeed will the old saying be verified that there is a "silver lining to every cloud," and also that other saying, "Partial evil is but universal good."

## The London Drag-Net.

At last the omniscient London police have condescended to inform Mr. Bedborough of the scope of his crimes. And a truly appalling array it is, to be sure! Perhaps Lucifer's readers would like to study the puzzle suggested by Mr. Bedborough. We have a small supply of the indicted numbers of the "Adult," with the exception of the January and September issues. Price ten cents each. We also have a few copies of "The Outcome of Legitimation," (5 cents) by Oswald Dawson, and "Some Problems in Social Freedom," (8 cents) by Lillian Harman. These have not yet been declared unavailable in the United States, so we will send them to any address on receipt of price. We have also a supply of "Our New Humanity" number seven, containing the essay called "A Free Man's Creed" by M. Harman, which will be sent postpaid at the regular price, twenty-five cents.

Here is one of the statements in "Some Problems of Social Freedom" that was so suggestive of immorality to the detective that in self-defense he was forced to secure the arrest of the publisher:

"In beginning my address I must make the startling confession that I do not know all about all the problems of social freedom. Perhaps there are some among my hearers who are in a similar predicament, and yet are striving to bring about better and higher conditions."

Perhaps Scotland Yard resented the implication that it did not know all about these problems—or did the offense lie in the inference that it was trying to bring about better and higher conditions?

Orthodox moralism, like its parent, orthodox theology dies hard. Conscious of its inherent weakness it calls on the civil power to defend it against the arguments,—the logic and the practical lives of those who refuse to obey its authority. Knowing that its deeds are evil it seeks darkness, and shuns the light. Persecution by fines and by prisons may succeed for a time in suppressing free investigation in regard to the problems involved in the relations of the sexes, just as persecution by fines, imprisonment and torture long succeeded in suppressing free inquiry into the relations supposed to exist between man and the unseen world, but truth and justice, nature and reason, must triumph in the end.

## Indictments Against George Bedborough.

MY DEAR MOSES HARMAN: My indictment has arrived and I find myself embarrassed by the mass of stupidity, crass nonsense and indescribable childishness thrown together under the name of indictment.

It is alleged that Lillian Harman's "Some Problems of Social Freedom" is obscene from beginning to end. That Miss Wardlaw Best's attack on the "C. D. Acts" is obscene; that the quotations from "Our New Humanity," which appeared in the January "Adult," namely: Captain Adams on "Love and

Law" (No. 1 "Our New Humanity"); May Huntley, "A Common Story Seldom Told," and Moses Harman, "A Free Man's Creed." After this, one need hardly mention the various writings of Orford Northcote, Oswald Dawson, etc.

For your amusement I enclose a copy in full of the reference to the various pages—during these dull autumn evenings your readers may perhaps enjoy the puzzle of hunting for the obscenity in such a phrase as "The Adult" lives to learn as well as teach," etc. If you hear of my sudden death before the trial be assured I died of laughter.

Yours as ever, GEORGE BEDBOROUGH.

51 Arundel Square, London, N.

#### INDICTMENT.

Regina v. Bedborough.—Count No. 1: "Sexual Inversion," pages 1 to 199, especially pages 43 to 79, 88—103, 112—113, 152, 154, 155, 85, 86, 118, 162—166, 185—193, 39, 40, 9, 10, 11.

Count No. 2: "The Outcome of Legitimation," pages 1 to 16—every line.

Count No. 3: "Adult" for January, '98, pages 141, 142, 164, 195, 166, 170, 171.

Count No. 4: "Adult," February, '98, pages 13, 14, 15, 16, 26, 27.

Count No. 5: "Adult," September, '97, pages 21, 22, 23, 18, 32.

Count No. 6: "Adult," December, '97, pages 75—80.

Count No. 7: "Adult," May, '98, pages 104, 105, 106.

Count No. 8: "Adult," June, '98, pages 141, 142, 146, 147.

Count No. 9: "Adult," extra, No. 2, "Some Problems," etc., pages 3 to 11, every line.

Count No. 10: "Adult," March, '98, pages 35, 39, 40.

Count No. 11: "Adult," April, '98, pages 66, 69, 80—83, 88.

#### Finis.

Count No. 12(?): The alphabet, the multiplication table and "Robinson Crusoe!"

### The Common Mistakes of Religiously-Educated Free-thinkers.

BY E. C. WALKER.

There are quite a number of cultivated Freethinkers in the United States who seem to me to fail utterly to perceive the real attitude and effect of the church in its relations to human individual liberty and social progress. In this respect they appear at a distinct disadvantage as compared with Freethinkers of equal culture in England, and even with many less advantageously situated Rationalists in their own country. This comparison is not made with that "odious" intent, but simply to localize and segregate those whom I am called upon to gently criticise.

In No. 726 of *Lucifer*, Rev. Sydney Holmes very fairly and kindly notices my little pamphlet, "Religion and Rationalism." His spirit of tolerance is admirable, but I think it is easily possible to be equally tolerant without being so seriously in error as to facts. I confess that some of his statements greatly astonish me, coming from a man of his erudition and uncommon thoughtfulness. Did I not know to the contrary, I should suppose the writer of the quotation below to be making his initial investigation into the nature of theology and its effects upon human freedom and progress, and this between the writing of successive weekly sermons. Listen:

The church does not make men either good or bad; it is the acts of the men which give the church a good or bad name.

I cannot conceive of any other equal number of words being more misleading than those which constitute the first sentence quoted, as they are there arranged. No doubt my reverend critic has often noticed this phenomenon: A Christian lives besides a freethinker, he is a good neighbor, civil in his demeanor, obliging in his acts, industrious, honest, uninvasive.

He does not appear to be "animated by the spirit which makes religion," but by the spirit of a man, by the spirit which makes peaceful and orderly society possible. One day he discovers that his neighbor is a heretic; perhaps he detects him at work on Sunday. Instantly the milk of human kindness in him sours. He becomes distrustful, spiteful, meddlesome. He is transformed from a kind neighbor into a petty persecutor. He compels his family to break off social relations with the family of the freethinker. He refuses to longer exchange work with him. He may even go to the authorities and swear out an information against his neighbor for a violation of the Sunday law. So far as this neighbor is concerned, the Christian is now dominated by the anti-social instincts of the churchman, the dogmatist, not by the social instincts of the man. I distinctly affirm, contradicting the assertions of Mr. Holmes, that this deplorable change has been wrought, not by the "common human spirit," but by the special religious spirit, the spirit of authority based on an alleged revelation, a revelation accepted by the church and by it forced on all so far as it has the power of enforcement. The church, of whatever name and time, has always taught that man owed his first allegiance to the gods, and not to his fellows, and that consequently, any wrong done to the latter was excusable and even praiseworthy if it had for its object the compelling of at least outward respect for the "revealed word" of the former. So we have had in the past, holy wars, inquisition, crusades, heresy laws, blasphemy laws, and all other expressions of invasive religious fanaticism and fervor, and today we have social, political, business and professional ostracism. Sunday laws, Bible in the schools, the exemption of church property from taxation, the official employment of chaplains and all the other injustices that inure to the advantage of the church at the expense of the social equality, political rights, property interests, and the liberty of the non-elect citizens.

The church does make men bad. What do I mean by this? I mean that it intensifies their natural intolerance of contradiction, that it increases and sanctifies their tendency to invade, that it teaches them that robbery, torture and slaughter, crimes from the merely human viewpoint, may and do become the highest virtues if committed in order to "advance Christ's kingdom on earth" and save the souls of men from eternal perdition. "Thou shalt not kill" was born of human experience and need; it is man-regardful. "Thou shalt not suffer a witch to live," was born of human ignorance and superstition; it is god-regardful. The church, the organized conservator of the ignorance and superstition of the ages of revelation has overridden the man-regardful command in the endeavor to enforce the god-regardful command.

Especially does the church make men bad—their badness being measured always by the hurtful effect of their actions—because it defends, cultivates and strengthens the principle of authority, of authority as authority, regardless of the quality of the commands given. It teaches men to accept without examination, to believe without evidence, to hold reason and demonstration inferior to blind faith, to drive back doubt when it assails the citadel of their superstitions. When it can the church punishes men for refusing obedience to its traditional and self-accredited authority, and it encourages and incites society and the state to do likewise. He who has reasoned toward conclusions not acceptable to the authority of the church has ever been in danger of punishment, ranging in severity from death at the stake to a trial for heresy or a boycott in business. Thus has the church made men bad by making them hypocrites. Against the verifiable discoveries of the man of science it has set the dictum of the dead priest. Authority has awed into silence or strangled the investigator, and man has remained prone in the dust of submission, not daring to raise his face to that of the creature in command and voice question or denial.

The church makes men bad because it is reactionary, because it seeks to conserve whatever thought of the past has been

handed down to the present in the sacred book of the special "revelation" it has inherited. Thus the ignorance, barbarisms and cruelties of the remote past have survived into and often dominate the thoughts and lives of the peoples of modern nations which otherwise are comparatively enlightened and merciful. This attempt to measure and limit the necessities and aspirations of the people of the present by the standards and boundaries set up by the necrosis, theocracies and patriarchal despotisms of the world of antiquity is ludicrous and disastrous to the last degree. And the church, because it is organized and exists to instill reverence for and secure obedience to these outworn commands of the barbarians of the ages gone, is the chief agent in this work of folly and disaster. I might gratify my friend Holmes by saying that the men and women who constitute the membership of the churches, or the people as a whole, are responsible for all this unwisdom and misery, and, as an indefinable general statement, it would be indisputable. But I see that humanity is held back from the path of progress by a power that is determined to keep it chained to the rock of revelation in the barren waste of primitive ignorance. I see that power is the church, and why should I not say "the church?" It is an exactly descriptive term, it is brief, it is in every way better than a circumlocution which hides the active culprit in a cloud of words. In the world of applied science we live in the last years of the nineteenth century, but in the realm of religion and morals we extend in a stream that reaches from today back to the night of starless superstition and the further back we gaze the denser appears that stream of stumbling mortals. Everywhere we look we cannot fail to perceive that it is the church which is the most interested, the most earnest, the most active, the most powerful and effective organization or force working to induce or compel all to accept and conform to religious and moral notions which are largely or wholly unsuited to an age of liberty and science.

It is very true that the tendency to invade is not confined to religionists, but, as I have shown, the church intensifies the natural tendency to invade by its teaching that erroneous beliefs imperil the salvation of the soul, that the critics of the church are enemies of God, that one presumptuous enough to accept the deductions of science in preference to the dogmas of the theologians is not morally and civilly the equal of the unquestioning devotee, and that, belief being meritorious and unbelief sinful, God will reward belief and punish unbelief. Of course the church feels justified in imitating its God as nearly as it can. Hence its unparalleled invasiveness.

Mr. Holmes says I can not meet the religionist with the statement that "Religion makes its devotees strong in prejudice and arrogant in assumption; weak in reason and timid inquiry." I prefer to say that to him, to lay the blame on the teachings he has received, than to tell him, as seems Mr. Holmes' preference, that he is mistaken because he is a poor fallible man, with man's natural tendency to go wrong and to invade. I would encourage and foster his dignity and self-respect; I would tell him that false belief is a garment that can be laid off; that his acts of invasion are the fruits of bad teaching rather than of bad character.

#### Here and There.

BY E. J. MACHMER.

On reading J. F. Miles' article in *Lucifer* No. 725, under the heading "Stand To Your Colors," an old text occurs to my mind: "He that loseth his life for my sake shall find it." I would make it read, He who loseth his liberty for truth's sake shall find more liberty. The thought comes: Would it not be for the greatest good of the cause to not employ any defence for Bedfordshire, but let the prosecutors pursue their course unresisted and see the outcome?

If it results in imprisonment such a tide of sympathy for Bedfordshire would be created that the persecutors would be only too glad to open the doors and let him go free. As Miles says, "Nothing like persecution to make things grow." Also, "for success the movement must suffer." He wants to suffer. I

understand his feeling. If I could step in and take George Bedfordshire's place I would not consent to have any money spent for defence. My friends and self would plead and fight our own case. I do not approve of supporting lawyers any more than I do ministers. Lawing is a money-making, or rather money-getting scheme, and the majority of lawyers are human sharks.

Issuing licenses and marrying people is another money-getting scheme. Then if the poor dupes can't agree to live together they must apply to the divorce court to free them. Many a time has this query revolved in my mind: Why is a minister empowered to legally unite, and then not be able to as legally dissolve the bond? He hitches two people together, he ought to be able to unhitch them.

It makes a difference whose ox is gored. And it also makes a difference whose dog is being abused. Recently I was made indignant by seeing some young men tie a paper bag (inflated) to a dog's tail. Without interesting herself enough to look out, a neighbor asked me if it was their dog. I said it wasn't, but that it made no difference whose dog it was, it was a mean, a shameful trick. She said it did make a difference whose dog it was. "It makes this much difference—if it was ours they would hear from Mr. E.—" (meaning her husband). She is a Methodist church member. The Christian religion encourages selfishness. They (the believers) are to be saved from hell while all unbelievers are to be consigned to that awful place to endure torment forever and ever. And the worst feature of it is they thank their Lord for their own salvation and feel not one pang of sympathy for the multitude of unfortunate unbelievers who are not endowed with their own unquestioning credulity.

My love of justice is such that I could not, and would not if I could, worship a being who could be so cruel and heartless. There would be no heaven for me while there was one soul in torment.

This previously mentioned lady once asked me if I believed in hell. After my reply she remarked, "Sometime you may wish you had." As much as to say, "When you get into hell you may wish you had escaped it by believing."

New England, O.

#### Another View.

BY H. H. HUTCHESON.

Now that peace has been proclaimed, perhaps *Lucifer* will not be averse to letting both sides be heard concerning the war with Spain over Cuba, as several have had a whack at Uncle Sam and his supposed underhanded motives toward Cuba, imperialism, etc.

Mr. Baylor, in *Lucifer* of August 13, seems to be greatly worried because Cuba, or at least the conquered territory therein, has not been given over to the insurgents as a base of military operations against Havana, and as a seat of the Cuban Republic to be organized by them. But now that hostilities are ended, there is no need of a base of operations against Havana, and nothing to hinder their going and organizing the Republic. But to organize a republic the consent of all those to be governed is necessary, not only the will of a marauding gang, that considers the right of discovery all that is necessary to appropriate other people's property. And I believe honest, industrious people, even though Spanish, should have some rights that those negro insurgents are bound to respect; and should the United States government turn Cuba over to this tatterdemalion mob, to be pillaged, the rest of the world should combine against us and wipe us off the face of the earth as a nation.

Mr. Baylor says: "We see that the war is a war between plutocratic America and monarchical Spain to put down a socialistic republican revolution in Cuba, one of the declared and direct and necessary objects of which was confiscation of church property on the island."

Now I hold that when the direct object of any set of people is the confiscation of property, let it be church or private, then



the time has come for honest, justice-loving people to step between them and that object. Those insurgents, I am informed, consider that all property, church or private, in Cuba, belongs to the government, and that they are the government. That the United States government is far from being perfect or blameless is not denied, but it is as good as the people make it, and consequently as good as they deserve, and if they succeed in establishing as good a government in Cuba, the honest, industrious people there will have great cause for rejoicing.

Church property is and should be as sacred to those who make it and want it as schoolhouses, dwelling houses or household goods.

I feel that this article, like Mr. Baylor's, is out of place in Lucifer, but then it is sometimes necessary to correct a mistake. This is my only apology. And in conclusion will say I hope Uncle Sam will maintain peace and order in Cuba until the honest and industrious citizens of the island succeed in establishing a government the "declared and direct object" of which will be the protection of life and property and not the confiscation of it.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Flora W. Fox, \$1; Elinor M. Mayer, \$1; Barbara Troutman, \$1; I. Jameson, 50c; E. D. Wileman, 25c.

### For the Bedfordshire Defence Fund.

Flora W. Fox, \$1; Elinor M. Mayer, \$1; Barbara Troutman, \$1; M. L. Studebaker, 20c; I. Jameson 50c; Albert Chavannes, \$1.30.

## VARIOUS VOICES.

Barbara Trautman, Sauk City, Wis.—Inclosed find three dollars (wish it was three hundred); one dollar for Bedfordshire, one dollar as response to Youmans' call and one dollar apply on Lucifer subscription. I see I am behind about half a year, but the fact is I have not read a Lucifer for nearly a year. My eyes trouble me. As soon as I can will send more. If too late for Bedfordshire's case keep it for yourself, it will do as much good here as in England.

J. Jamison, Brannon, Wash.—I send fifty cents on subscription to Lucifer, fifty cents for the Lucifer benefit fund, as a compromise between Comrades H. W. Youmans and Mary M. Clark, being the best I can do at present; twenty-five cents to be used in sending out sample copies, and twenty-five cents for the Bedfordshire defence fund if not too late; \$1.50 in all. Let us try to raise the \$500. I will send more as soon as I can spare it. Will all of my "Hilda's Home" colony correspondents please write me again? I will write to all that will do so as soon as I can.

R. B. Kerr, New Denver, B. C.—In your issue of August 27 James Beeson calls upon me to substantiate the statement that "In 1895 a Kentucky mob of fifty men took a white woman and burned her at the stake because she was with child by a white man other than her husband." Mr. Beeson wants the names of the parties, the time and place.

The name of the woman was West, and the name of her lover was Devers. I do not know the names of any of the lynchers. The time was 1895, but I cannot give the day of the month.

I do not know the name of the place in Kentucky, but I think the above information will give Mr. Beeson a sufficient clue. As Devers is an uncommon name, it ought to be possible to find out the particulars about any person of that name who was lynched in Kentucky in 1895.

I am sorry to find that in one particular my memory deceived me. Instead of tying the woman to a stake as I thought

they did, the lynchers contented themselves with setting fire to her house and letting her roast to death, while they surrounded the house with their revolvers and prevented her escape. They had previously killed her lover with their revolvers. I am very sorry if, by the above inaccuracy, I have unwittingly cast a slur on the chivalry of Kentucky.

Cyrus W. Coolidge, New York City.—Elsie Cole Wilcox's letter and Mr. Harman's comments in a recent Lucifer, remind me of the fact that our liberal and radical women are guilty of the sin of omission in that we do not hear from them very often in the press or see them often on the platform. The most of the contributors to our freethought papers, such as "The Truth Seeker" and the "Boston Investigator," are men, and now it appears that the supply of articles written by our women friends for Lucifer is very small in comparison with those written by men. At the last Congress of the American Secular Union we had no less than twenty-five speakers and only two women speakers, Mary Florence Johnson and Susan H. Wixon. At the meetings of the Manhattan Liberal Club in this city women are numerous as auditors, but one seldom appears on the platform. During the four months that I attended these meetings, from March to June inclusive, only three women upon three different occasions took part in the debates. Why are our women silent? Are they still under the impression that the platform and the press are not the proper "sphere" for women?

Come sisters, let us hear from you. Do not let men monopolize the platform. I do not like a movement where women are not "in it." I am sure that many of you have something to say and you know how to say it. Why then do you not let your light shine? Why do you hide it under a bushel? If we want our cause to succeed we must have the co-operation of women. Men alone cannot accomplish much.

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## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 38.

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WHOLE No. 729

### The Woman and the Linnet.

BY JONATHAN MAYO CRANE.

Caged linnet, though the bars be gold  
That hold thee in thy prison there,  
Thou singest not as thou didst sing in open air.  
Thy notes are shrill and sharp, yet sad;  
Not gladness as they were when free  
Thy little throat poured forth the songs of Liberty.  
I pity thee, caged linnet!  
For what is life when there's no freedom in it?  
Thralld woman, mother of a race,  
So long hast thou in fetters been  
That by thine eyes the gyres that bind thee are not seen.  
Thou, too, dost sing and smile to-day—  
Charming thy master—yes, thy master—man:  
The slave's diplomacy to gain a fleeting sway.  
I pity thee, thralld woman!  
How can a slave give birth to free and true men?

### Plumb-Line Penographs.

BY E. C. WALKER.

In this kissing business the line should be drawn at the married officers—  
*New York Evening "Sun."*  
Why, you chump?

Commenting on the Dreyfus case, the New York "Sun" says: "Unless the great majority of French wives and mothers respected their obligations to their husbands, marriages would cease, children would not be reared, and the country would become comparatively depopulated." The "Sun" tactfully refrains from saying what would happen if French husbands and fathers failed to respect their "obligations" to their wives. However, it has not been noticed that the country has "become comparatively depopulated" in those parts of Europe where the rate of illegitimacy is the highest.

I hear of another young woman who has deliberately chosen to assume motherhood, and this in a rural district where the community is a committee of the whole to intervene, censure and supervise. Out of the West came young Lochinvar and out of the West are coming the pioneers of serious, self-electing, self-respecting free parentage. Mattie Strickland, in Minnesota, was the first to give to the world the "reasons for the faith that was in her" and the course she pursued; after many years she was followed by Lillian Harman, and now, after a much shorter interval, another Western girl has had the rare courage to calmly disregard the conventions of what is called "society." Uncounted numbers of men will cheerfully face death in the ranks of a forlorn hope; multitudes of women will risk their lives in the hotbeds of pestilence and by the bedside of the stricken, but few, few indeed are the women who can of the serene smile in the face of the frowning Mrs. Grundy. May this latest recruit in their thin ranks have ever an abundance of that philosophical spirit which enables one to live and be happy although denied the approbation of the unthinking and chain-hugging.

On August 25 there was a bull-fight in Madrid with young women acting as toreros. It was characteristic, but at this particular time it brings forth lamentations from the higher clergy and the press. The Bishop of Tarragona issued a pastoral in which he reproached his flock "for their many noisy festivities, savoring of paganism, when the country is in mourning for its brave sons." How like a Spaniard and a prelate! Not a word in rebuke of the abominable cruelty of the fight, the awful torture of the bulls and the disemboweling of horses. It was an American humorist who said the Puritans objected to bear-baiting not because it hurt the bears but because it gave pleasure to the people. Just so with the Bishop of Tarragona; he is not at all disturbed by the barbarous maiming and slaughter of bulls and horses nor by the degraded state of his people as it is evidenced by the participation of young women in the carnival of heartlessness, but his pious soul is wrenched by the savor of "paganism" and the noise of festivities. W. Kingdon Clifford was eternally right when he wrote that supernaturalism succeeded only in getting the wrong things done or the right things done from the wrong motives.

Fashion has had several common sense "streaks" during the last few years. Witness the popularity of the bicycle and of the lighter, shorter skirts that came in the wake of the bicycle. That most useful "fad" even loosened woman's pet abomination, the corset, actually taking off some of them, and a "streak" of fashion that can do that has strength enough to inspire our respect. This summer the bareheaded man and bareheaded woman are in "good form" at the most select of fashionable resorts. And now listen to this from the Sunday "Sun" of August 21, 1898: "Women go. Gloveless Nowadays. Only the Old-Fashioned Wear Them in Summer." These are the headlines. What follows is from the body of the article:

Fashionable women who wear gloves in the summer are now as rare as were the ungloved women of the same class a few years ago. It is only a short time since a well-dressed woman would as soon have gone without her hat as to appear in the street without gloves. The temperature had nothing to do with it. Gloves in summer were as compulsory as at any other season of the year. . . . A man is bound to be comfortable, and when gloves are a discomfort he casts them off. He never loses sight of the utility idea, differing from the rib sex, which was created blind to it. With the introduction of the shirt waist, the short skirt and the sailor and Fedora hats, a woman's costume has become comparatively simple and sensible, and it is this new freedom and comfort in dressing that accounts for her independence in the matter of gloves. Merchants and dealers in gloves say that this new bareheaded fad has affected the sale enormously.

I "guess" the wheel may be credited again for helping bestow a substantial benefit on women.

Referring to what Elsie Cole Wilcox and the editor have to say concerning the paucity of communications from women, I wish our radical women would tell us why they do not write for publication. Of course I am aware that if they do write in answer to this question they will destroy the conditions that have led to the complaints and this request, but as that is what



is wanted no apprehension is felt by this petitioner. Why women have not been in evidence more in our publications I have never been able to determine. The numbers of radical women and radical men are not greatly disproportionate according to my observation. Many of them, I know, can express themselves admirably when writing private letters, and such as these certainly need not fear to have their articles appear side by side with those of the men who contribute to our papers. Most decidedly I am not of those who hold that the sex reform work is "woman's sphere" in any sense that it is not equally man's, but under existing conditions woman needs much more than does man to augment her personal liberty and her industrial independence, and hence it is to her interest to bestir herself "in season and out of season" in the cause of self-emancipation. "They who would be free must strike the blow." The most effective reform paper in any given field is the paper that has the best business management and the wisest editorial direction; it is the paper which publishes the clearest, most forcible and most interesting arguments in favor of its work, no matter who offers those arguments, subscribers or non-subscribers, men or women. Of course a struggling publisher will naturally give the preference, between articles of equal merit, to those written by his financial supporters. This is the full extent to which he is justified in going in discriminating in favor of those whose names are on his subscription list. A man pays, say one dollar for a paper for one year; he gets the paper, according to the contract, and so has received his *quid pro quo*—"a fair exchange is no robbery." Hereafter he can make no demands on the publisher, unless he is personally assailed. And what applies to a man is, necessarily equally applicable to a woman. Without in the slightest degree doing violence to these fundamental principles of the business and ethics of reform journalism, at least one-half of the space in each issue of *Lucifer* might be occupied by the contributions of its women readers, it is perfectly safe to affirm. Neither strength of thought nor facility of expressing it is lacking; our women comrades are qualified for the work of education, needing only to use their pens for the press as they now use them in private correspondence. This I know, and I may feel called upon to prove it to the satisfaction of the readers of *Lucifer* by making up a circle of gems from the writings of a few of the women radicals of the country, who shall, in this connection, "be nameless evermore." It may stimulate some of them to quit burying their talents all the time in personal letters. This disinclination to write for publication was once shared by one whose still all-too-few public appearances are now everywhere eagerly hailed by the friends of social freedom. It took a great deal of argument and illustration to inspire her with faith in herself as a writer for the press. There are many others who have a similar capacity and a similar lack of self-confidence. Can we not bring them out where they can do so much for their sex and for ours?

### Is Self-Shame an Elevating Sentiment?

BY LILLIAN HARMAN.

One evening last June I read a paper at the "Bradlaugh Club" in London. Among the party which accompanied me to the Club was an artist, with whom I had a long conversation on the sexual education of children. He held that there should be no such education—that they would learn all about the "disgusting relations" of men and women soon enough; and particularly was this true, said he, of girls. They, at any rate, should know nothing of sex until married.

I pointed out some dangers apparent to me in this ignorance. He said the children should be allowed to associate only with "nice" children—that his own associates had been carefully selected, and he had known nothing of sexual matters until he arrived at maturity. He held that all physical functions were vulgar and disgusting. I told him that I sincerely pitied him, for if he really believed that he could not even breathe without performing a degrading act, I saw only one way to preserve his

self-respect, and that was to get rid of his horrible body by suicide.

He wanted me to admit that he was at least more consistent than the ordinary conventional person who believed sex relations wrong, yet thought that marriage purified them. On the contrary, I maintained they were better than he because they believed such relations right after marriage, and therefore did no violation to their own sense of right and wrong; but he, believing that nothing could make procreative association pure and respect-worthy, had violated his own sense of decency in becoming the father of two daughters.

I have recently received a letter from this artist, pursuing the subject, and the following are extracts from his letter and from my reply. I do not give his name, as, so far as I know, the letter was not written for publication:

"DEAR FRIEND: As I had not the opportunity during our last interview to correct the mistaken impression you seem to have formed of my views, I must beg you to allow me to address you a few lines in order to do so. . . . You say that I ought to commit suicide if I really believe that certain functions are essentially gross and unsavory. You might as well say the same because we are subject to disease, sickness and other disagreeables, which you must surely admit to be highly undesirable. We have to take life as it is, subject to all these drawbacks, only doing our best to minimize them, and so long as on the whole, the pleasure or existence surpasses the misery, it would be foolish to end it.

"As a matter of fact, all these animal functions afford a certain pleasure, of a low order indeed, but still not to be despised in a life so full of misery and abomination, and until therefore we become capable of dispensing with any but mental gratifications, we should be content with decreasing as far as possible our dependence on the former and increasing the power and opportunities of obtaining the latter.

"Even you, I presume, recognize some limits to the lawful exercise of the sexual functions. If not, why object to seductions, prostitution, indecent assaults, indulgence by little children and so on? Nay, even rape and violation could not logically be deemed crimes, since it is totally impossible to have connection with a woman without her acquiescence, at any rate short of almost murderous violence; and moreover, even in wedlock women only despise a man who is too considerate with them and prefer at least some show of violence. This is the reason why the right of women to decide when they shall become mothers, so much put forward by the reformers, can never amount to much, since it would mean the abandonment by wives of the only bit of romance which now enters into their lives, the chance, to wit, of being unexpectedly embraced by their own husbands.

"Looking therefore as I do upon a human being as a spiritual entity confined for the present in a grosser and inferior corporal form, I say preserve as long as possible the essential innocence and facilitate as far as possible the more exalted faculties innate in it, at any rate do not go out of your way to call attention to the baser conditions of our animal nature. The sweet purity and simplicity, or if you like to call it so, the ignorance of children, is the most lovely thing and the nearest to heaven that exists in this wicked world, and to enable them to retain it as long as possible should be every parent's aim. All necessary caution against evil can easily be given without necessarily explaining all the villainies of the age. And if it becomes necessary to describe to a daughter the disgusting facts of the sex relation, at any rate let the hideous and horrible truth be kept from her until that time, instead of allowing her to soil her soul and injure her mental, moral and physical health by wallowing in the contemplation of such things for years before there is any reason for her to know them!"

DEAR MR. —: . . . No, I do not "recognize limits to the lawful exercise of the sexual functions," if by lawful you mean *rightful*. But if you mean there should be limits to some

of the legal exercise now allowed, I say yes, most emphatically. I think that there should be all the obstacles possible placed in the way of invasive association.

I object to "seduction"—if by that you mean deception—because it is invasive. I object to it because a man has no right to take advantage of a girl's weakness and ignorance to gain her consent to something which is an injury to her, and which she would not consent to if she had the necessary knowledge and strength of will to resist. But not all the cases of so-called seduction are real seduction, nor are girls seduced only outside of marriage. Many a girl has been seduced into marriage, to her everlasting ruin.

I object to "prostitution" because it is usually the result of invasion, and even when not the result it is enforced and perpetuated by the invasive dictum of Society—"Once a prostitute, always a prostitute." And this society usually takes good care that any woman who has once been a prostitute shall have no chance to earn a living in any other way. And I object to prostitution within marriage quite as emphatically as to that without, and for the same reasons. It is really as difficult to escape from legal as illegal prostitution.

"Indecent assaults" are undoubtedly as indefensible as decent assaults—and for the reason that any assault is an act of invasion.

"Indulgence by little children," is, I think, the result of ignorance. The necessary physiological knowledge and warning is not given, and they are left to their own experiments. If early sexual association is injurious, there must be some good reason for it, and that reason should be given to the children. It is dangerous for little children to handle lighted lamps. Some parents content themselves with telling their children that they must not touch the lamps, and threatening them with punishment if they disobey. Other, and in my estimation, wiser parents, explain the possible consequences to their children. I believe that in sexual as well as in all other matters, frankness in teaching a child is the best policy.

Ignorance and invasion are the great obstacles in the way of the advancement of the race. We must eliminate them by substituting for them knowledge and freedom.

If it is true that the "only bit of romance which enters into the lives" of married women is the chance of being "unexpectedly" and possibly unwelcomely embraced by their husbands, that is about as strong an argument against marriage as the most determined enemy of the institution could desire. An unexpected caress may be very pleasant; but it is absolutely impossible for a man to be too considerate—too careful of a woman's feelings.

The desire to create is very strong in human nature. It is the instinct that makes you love to paint a picture. But there may be times when you do not feel the inspiration. Or, even if feeling the inspiration, you may know that the time you are able to devote to the work will not be sufficient for you to do good work. There may easily be circumstances under which if you should undertake to paint a picture it would probably turn out a mere daub—worse than wasted time and materials.

No one could put the brush into your hands and force you to paint a picture against your will. But if a child is the result of an "unexpected embrace" it may easily be that the mother is not in condition to do her best work in the creation of a new life and a wrong is done to both her and the child. Just in the immeasurable degree that the creation of a new life is of more importance than the creation of a picture or a statue, so it is deserving of more thoughtful care, not of less.

It may be true that some of the processes of nature are less beautiful than others. But I cannot understand why we should therefore consider them necessarily shame-worthy. Your paints, when mixed on your palette, are not as beautiful as in the completed picture. You would not go out of your way to exhibit them to your friends, but you would, I think, not feel ashamed if your friends should know that you used them to paint your pictures. If your whole mind is taken up with your

work, it is filled with the beauty which you hope to see in the finished picture, and you are scarcely conscious of a feeling of dislike—certainly not of disgust—for the appearance of your palette. I am aware of the fact that it is possible that you feel different from any artist I have known, but I think the parallel a true one, even though you should prove an exception.

Just so the prospective mother may be aware that there are unattractive features of gestation and parturition, but that is no reason why there should be a sense of shame in thinking of them. If she wants to bear a child she will gladly live through the pain involved, thinking mainly of the child which she hopes soon to hold to her breast. If she does not want to bear a child, no power on earth can rightfully compel her to do so. And in order to give our daughters the knowledge necessary to make an intelligent choice, I believe it vitally important that their questions should be answered frankly and truthfully. And besides the theoretical knowledge that I mean to impart to my daughter, I intend that she shall, on reaching puberty, see a baby born that she may fully understand that such an experience is not to be entered upon lightly and thoughtlessly. And if I ever have a son, he shall have the same opportunity, in order that he may understand the pain involved, and have too much consideration for the woman he loves to unduly influence her to incur that risk, but leave it to her own judgment. There are many men, fathers of large families, who were never with the mother of their children when those children were born. They think that the women can endure it, and evidently hold themselves in no way responsible for her suffering. The "new man" knows that if there is ever a time when a woman needs love and sympathy, it is then; and this is what I should want my son to understand. There is plenty of room for love and romance in the lives of self-respecting free men and women.

## Sociologic Lesson. No. LXXII.

BY HENRY M. PARKHURST.

A SPECIAL INDUSTRY. The first necessity in the formation of a phalanx which shall be independent and permanent, is the selection of some article in extensive demand which it can produce in competition with the world, in quantities sufficient for the maintenance of its members. The first provision must be for that production, so as to secure all the advantages which can be obtained for it anywhere. The salantery must be located with reference to it, and all the industry of the phalanx must be subordinated to it. Yet this subordination should not crush out other industry. If, as has been computed, two hours' labor per day will maintain a member, that leaves an average of eight hours per day for other employment, the results of which will add to the wealth and comfort of the phalanx. If some of the members devote eight or ten hours per day to the special industry, each of these will free entirely three or four others who may have no attraction to it. But it should be the aim to provide for the one selected industry, the most complete labor-saving and most perfect machinery to be found anywhere upon the globe.

Mrs. Oletimer—Pshaw, John! There ain't nothin' between our Alice an' John Perkins. Why, they treat each other awfully cold, and he always leaves by nine o'clock—lovers don't act that way.

Mr. Oletimer—No, lovers don't—but I think they've been secretly married.—Puck

The young men who have been so eager for an opportunity to die for their country should take a day off and consider what is involved in living for her.—New Nation.

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# LUCIFER, THE LIGHT-BEARER

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The name *LUCIFER* means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WE HOPE that our friends will not fail to read the new advertisements appearing in this issue. We trust the benefit arising from that perusal will be mutual. It will be noticed that we have reduced prices in a few instances where it was possible for us to do so. As money is so hard to obtain at present in our glorious and victorious country, the saving of a few cents will undoubtedly be welcome to purchasers.

WE MAY BE ABLE to give the result of the Bedborough trial in our next issue. Court convened on the 13th inst. and the case was liable to come up for trial at any time thereafter. A specimen of the verbosity of the indictment is given in this issue. After the recital of his varied villainy, repeated through eleven counts, Mr. Bedborough must be a hardened criminal indeed, if he is not crushed. Time is of no importance to an English court. No stenographer is employed. Every word is slowly recorded in handwriting and then read aloud. Fancy how long it must take to even get through the indictments! How we used to laugh in the old days of prosecution of Lucifer, at the indictments which solemnly asserted that we had "disturbed the peace and dignity of the State of Kansas." As a dealer in invective, however, our government must needs take many lessons of the "mother country" before it can hope to equal her.

## The Never-Ending War.

Another incident, episode or chapter, in the history of the never-ending conflict between the privileged classes and the unprivileged masses has lately been put on record. Another somewhat startling tragedy, with an empress and an obscure member of the common herd for actors, has been enacted on the boards of the European stage. This sensational episode or act in the drama of human life, recalls other somewhat similar incidents, chapters or acts connected with the same historic lands, Switzerland and Austria.

The slain empress was an Austrian, so was Gessler the tyrant, who was slain by a poor man, a Swiss anarchist, William Tell. The hero of the battle of Sempach, by which the Austrian army was overthrown, was another unknown member of the common herd, who fought for freedom in his own way, Arnold Winkelreid.

Lucchesi was not a Switzer, but, like Tell and Winkelreid, he believed that the time had come when something should be done to free the struggling masses from the dominion of the classes. He believed in striking a blow at the center of the enemy's line, as did Winkelreid. Like him, he believed that a personal sacrifice must be made, and he believed it was his duty to make that sacrifice.

The empress, though not perhaps herself a tyrant, was a conspicuous member of the exploiter class, the robber class, and lived a life of splendor, of ease, of extravagance, using the wealth that others had taken, by the various methods of legalized robbery, from the producing masses. Hence he regarded her as partaker of the crime. The more guilty robbers were too well guarded to be reached by him, so he struck the most conspicuous representative of the robber class that his arm could reach.

As to the righteousness and the effectiveness of Lucchesi's

method there will be much difference of opinion. On the one hand it will be contended that his act was not a malicious one. That he struck at the robber system rather than at the person of the empress. To strike the system he must necessarily strike the representatives of that system. He saw that there was no sympathy in the breasts of the robber class for their victims—no pity, no tears for the thousands yearly slain, for no crime whatever except that they asked for "work or bread"—as lately in the streets of an Italian city—no pity for the millions slowly starved to death, or driven into lives of crime because defrauded of their equal right to nature's opportunities, and he saw no way to make the robbers feel for others except to bring the war home to their own hearthstones.

On the contrary it will be urged that killing is murder, and that murder begets murder. That Lucchesi is no "anarchist," that killing is invasion and that anarchy is the negation of invasion. As between these conflicting opinions I prefer not to decide. "Judge not," is an excellent motto. For the man Lucchesi who will go joyfully to his death,—triumphantly to any torture his enemies have in their power to inflict—I certainly have no words of censure. However much I may dissent from the propaganda by such deeds I know that with like heredity and like training I would have done just as he did. With Wendell Phillips I can truthfully say, much as I deplore the shedding of blood, were I in Russia I should probably be a Nihilist—aslayer of tyrants, caring nought for any consequences that my deeds might bring upon my own head. For me, however, at present, the line of least resistance lies in another direction; believing that the system that produces tyrants and slaves will not be overthrown so long as the mothers of men submit to masculine domination—submit to be the breeders of unwelcome offspring.

M. H.

## From My Point of View.

BY LILLIAN HARMAN.

Voltairine de Cleyre rightfully protests against the personal allusion in Mr. Hunt's criticism of Mr. Whittick's book. The blame, however, rests with us, who carelessly allowed it to go in our columns, and not with Mr. Hunt, who was ignorant of Mr. Whittick's death. I do not, however, agree with Miss de Cleyre when "of the book," she says, "Let the dead bury the dead." The book should be as open to criticism and comment now as ever. If there is any good in the book it should live, regardless of the fact that its author is dead. I believe if the author could speak he would say, with Mrs. Bolingbroke: "Better be spoken of ill, than not be spoken of at all"—if that "ill" is confined to fair criticism, and if unjust statements are avoided.

If our friend "H. W. B." thinks that Lucifer treats of love as "necessarily involving sex-manifestation," he is in error. It is not necessary to waste words in defending family love, which every one agrees is right. But we say that the love which is limited to "me and my wife, my son John and his wife, and our babies," is narrow and spiritually dwarfing. If the love does not spontaneously go out beyond the limits of the family circle, it should not be held a duty to counteract it. That would be as wrong as to forcibly smother natural manifestation. The love of "friends and comrades" is very beautiful and inspiring. That, too, is theoretically acclaimed proper by the popular voice, but practically it is regarded with suspicion when the friends are of opposite sex.

This attitude of suspicion is caused by the fear that the affection may grow beyond the prescribed limits. If a precipice lies at the foot of a steep incline, the wise man will not go unnecessarily near it—he may even not venture from the table lands at all. So in our present society, in order to avoid utter destruction down the precipice of our sex attraction, the declivity must be shunned, and men and women look on each other only from the tablelands of indifference on opposite sides.





do not argue for the limitations of liberty, for though the child may prove at various stages of its growth something of a nuisance, or to show more evidence of the untamed savage than social requirements demand, he gains in the atmosphere of liberty more individuality and strength of character than will atone for the disadvantages. If we have learned to spare the new, wondering, trustful, innocent human beings the pangs and fears and tortures of whippings, frowns, terrifying tones, threats, etc., which were the lot of the children of older generations, we may rejoice, though we have not decided what we shall do with them; for the child who has had a reasonably fair chance before birth can safely be allowed to grow up without discipline. He may at times seem to be a small barbarian, but he will come out all right, especially if he is loved.

For one of my particular hobbies—one at variance with Lucifer's principles perhaps—is that children are already born too good for the surroundings, condition and treatment they receive on reaching earth life. It will be said in reply that better children will better surroundings, conditions and treatment. That depends, it seems to me, on what is meant by "better children." Children better fitted to cope with the difficulties in the way would no doubt bring about more rapid changes. But the "better children" whom we generally have in view, would be more apt to sink beneath the deluge of bad institutions and worse management.

The child born with all the thoughts of the mother upon it which are supposed to influence its being for the best, with the loving care of a father preparing for its coming, would naturally be beautiful, healthful, amiable, artistic; but also sensitive, self-conscious, delicate, inaggressive. Imagine the life of such a child under the old routine. Blind obedience, arbitrary commands without explanations or modifications, harshness in answer to spontaneous questionings or outbursts of emotion, ceaseless restraint. By the time it is of school age it is distorted, dwarfed, timid, awkward, incapable of natural expression. It is taken to the mould of a public school. It is to be made into a certain prescribed shape along with a multitude of other unfortunates, whose multitudinous characteristics do not count in the least. It is drilled and filled and squeezed until it fits; its artistic inclinations are rubbed away; it is made to sit still until its health is destroyed and forbidden to speak naturally until its powers of expression are gone. By some hocus pocus process it is made to meet a certain percentage and is graded accordingly, and this "educated" little monster is supposed to be ready for the battle of life. So much do our boasted public schools do for our children.

But supposing ere the process is finished, the father "loses his job" and the child is placed in a factory. Life there is but one long round of torture. Sooner or later the child will escape from it; he may find some response to his cramped soul in the freedom of a wandering life, in the trees, in the streams, in the songs of birds, and the wild breezes of the woods and the prairies. But his needs will force him back to civilization, and civilization will meet him with chains and a street-gang boss. The children born under the worst conditions are plenty good enough for this kind of treatment.

When our "fewer children and better" begin to come, let us have an inkling at least of what we ought to do with them. Let us lay aside our worship for our own dignity and resolve to treat them as noble little comrades who will be all the better for our unlimited love; and if possible, keep them out of the public schools.

Denver, Colo.

#### An Educational Work.

BY H. W. B.

Your work of dispensing light on the most important subject—the subject of sex, is a delicate and peculiar one, beset with unusual difficulties, the greatest of which lies in the ignorance of those you desire to benefit.

There are some fundamental facts connected with this subject which it is very desirable should be made clear to all. Your

main effort is for the personal freedom of woman. Woman is more vitally interested in the work of sex reform; in the education of all toward individual attainment of the highest, purest, and best in sex relations.

All intelligent persons who have given the subject their attention, know that our present code of morals is a sham, a deception; that falsehood here is now regarded a virtue, and that honesty and truth in word and unsupported by the license of those in authority, are crimes. It is evident that laws are made not for persons habitually governed by their own sense of right, but for rascals and villains, while the law binds all alike.

Love is a very ambiguous term as applied to the sex-relations. As a factor for the uplifting of humanity, can it be other than a form of benevolence? Is not the physical expression of sex one pertaining to the physical nature, as is any other appetite—like hunger or thirst. It differs from these in that its deprivation is not so obviously fatal to life, nor the bad effects so soon perceived. Like other appetites, its legitimate use is mainly to replenish and increase the individual, physical and mental life; while its reproductive capability, important as that may be, is yet but an added and incidental function to the great one of supplying the needed magnetic life of the individual man or woman.

In what way does love, pure and simple, differ in sex—except in its coloring or in its direction—from love in family or in friendship? Is it not a mistake to treat of love as necessarily involving sex manifestation? And should not the latter as a physical characteristic be governed always by love and reason—by emotion or affection, and under control of intelligence? Is there anything wrong in an ideal companionship or home life where the interest of each in the other is simply one of unselfish helpfulness—both guided by desire for the other's happiness—each as free as though living alone, neither having claim nor restriction on the personal action of the other? The result of mutual confidence in each other as comrades?

It is not the work of the Light Bearer to try to effect the practicalization of any plan or theory concerning sex-life, but rather to give light on the subject from all possible directions, and stimulate thought on all lines, so that from such education human society may in time be able to choose the wiser line of action.

#### Legal "Inversion."

Robert Buchanan in "London Star."

Hundreds of years ago the Town Council of Edinburgh, in a mood of ultra-godliness, passed a local enactment to punish severely and suspend from medical practice any legalized practitioner who cured, or attempted to cure, certain diseases; for such diseases, it was argued, were the natural punishment inflicted by God on persons guilty of indulgence, and to attempt to heal them, or to guard the human race from the consequences of them, was to "fly in the face of the Almighty!"

Those wise bailies of Edinburgh are dead and buried, but their spirit is still busy in the land, even as far south as London. Only the other day the sapient magistrate at Bow street, Sir John Bridge, sent a wicked publisher, Mr. George Bedborough, for trial at the Old Bailey for selling and circulating an "indecent" book, written by Dr. Havelock Ellis, and entitled "Sexual Inversion." A highly offensive book, observe; a book which would have greatly shocked the Edinburgh Town Council, inasmuch as it deals with some of the horrible forms of human depravity. It is nothing to the purpose that the work in question is written by a distinguished man of science, at no little cost of time and study. The argument against it is that the subject, being exceedingly offensive, is calculated to corrupt the public morals, and that it is inexpedient, even irreligious, to deal with such subjects at all, inasmuch as the inversions and perversions described are, no doubt, best left to the mercy of popular ignorance.

A few benighted skeptics like myself are foolish enough to think that the best way to save foolish people from sin and

disease is to enlighten them scientifically. Unlike the Edinburgh bailies and the Cockney magistrate, we do not find that the study of corruption encourages us to concupiscence; on the contrary, were we not morally inclined already, the dreadful truths detailed in such books as this of Dr. Ellis, would appal us into continence and self-respect. We think, therefore, that to insult a man of science, and to punish the unfortunate publisher for carrying out what is in point of fact a noble bit of work, done in the interests of suffering humanity, is more worthy of savages than of sane men living in the nineteenth century.

Early next month Mr. Bedborough will be tried for selling Dr. Ellis' book. The usual effort will no doubt be made by the prosecution to confuse the issue, by importing into the case other charges connected with the prisoner's personal opinions on marriage, free love, literature and the musical glasses. It is important, therefore, that the defence should be adequate, and for that purpose a Defence Fund has been started, to which all men who care for the freedom of science and literature are invited to contribute. The secretary is Mr. Henry Seymour, of 51 Arundel Square, London, N., who will gladly receive subscriptions. Only those will refuse to sympathize and help who hold, with Sir John Bridge and the Edinburgh Town Council, that to deal scientifically with the horrors of vice and disease is to foster immorality and "fly in the face of the Almighty."

August 26.

#### Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

C. P. Shaw, \$1; E. F. Rotshek, 50c; Joseph Steiner, \$1; Mr. Pechan, \$1; Anna B. Mahara, \$1; A Friend, Ills., \$1.

#### For the Bedborough Defence Fund.

C. P. Shaw, 50c.

### VARIOUS VOICES.

E. F. Rotshek, Fort Steilacoom, Wash.—Enclosed find fifty cents in stamps to assist you in carrying on the propaganda for freedom. I wish I were able to do more, but there are so many publications which need assistance I must divide the means at my disposal and do the best we can.

Huldah G. Heacock, Vineland, N. J.—I would say to our good sister Elsie Cole Wilcox. Let us not worry over the fear, or even the fact, that *Lucifer* does not prefer articles written by women. "No sex in brain," let us remember, while men, even ordinary mortals, are getting their eyes open to the fact that the "husband is the only danger from which the law does not protect woman. May Wm. Marzdel (the guardian) and his tribe increase—until husbands go out of fashion or at least cease to be dangerous enemies to womanhood.

Voltaire de Clayre, 620 N. 8th, St., Phil.—The controversial tone of the letter of C. F. Hunt concerning Mr. Whittick's "Invariable Unit of Value," in *Lucifer* No. 727, and particularly the last sentence. "If he succeeds with his abstract unit of value I shall expect to see him paint his house with abstract color," obliges the conclusion that Mr. Hunt is unaware that for more than a year our comrade Whittick has occupied that "dark and narrow house" that is painted not otherwise than in abstract color.

I am no partisan of his "Invariable Unit," (much less of Mr. Hunt's variable unit), and of the book I say "Let the dead bury the dead," but it comes over me with an unpleasant jar when I read a jest addressed to emptiness, and I think Mr. Hunt may feel the impropriety himself, learning that he spoke to the silent ears.

Anna Mahara, Charles City, Iowa—You will find enclosed two dollars, one dollar of which apply on my subscription, and

the remainder use wherever 'twill best aid *Lucifer* or friends in need. While there are many ideas set forth in your instructive little journal with which I do not agree, I pride myself on being broad-minded enough to hear all sides, and as each number contains matter which to me seems logical and thought-inspiring it is never without interest. The forceful articles of E. C. Walker, the editor, and Lillian Harman are always keenly enjoyed, as was also that of Rev. Sidney Holmes on "Religion and Rationalism" in a late number. If these could be read by minds capable of grasping their truths what a revolution of thought there would be and regeneration of humanity. Wishing you the best success in keeping *Lucifer* a Light Bearer to the people.

Charles Gano Baylor, Providence, R. I.—Since writing the article on Aguinaldo, we learn that he has modified his bold attitude towards the United States and sent a delegation to wait on his enemy, William McKinley. By this act the insurgent leader of the Philippines has lowered his standard and weakened his position. Is he going to prove a weakling after all? Is he going to throw away the game when he held all the cards? He can now only retrieve his blunder by appealing to the liberty sentiment of the nation now being aroused against the New Imperialism supported and propped up by the new ecclesiasticism, of which the Jesuit is the controlling spirit. This appeal should be over the head of the despotic and corrupt cabal which now rules the National capital. It should be a clear and emphatic denunciation of the same vatican intermeddling in American affairs which has wrecked Spain, overthrown liberty in France, desolated Cuba and the Philippine Islands and introduced Hanna-Ireland-Algerism into the war department at Washington.

Henry F. Myers, Ridgeville Corners, O.—I will not take the premiums you offered me on prompt renewal, as it draws some of the funds from *Lucifer* which it is very much in need of. I wish I could help you a great deal more, but my cash is limited to a small sum but will help you all I can. Am a poor laborer. With Elsie Cole Wilcox, I think that more of the female sex ought to be heard from in *Lucifer*. I was much interested in the article called "An Experiment in Child Culture," by Lillian Harman. I wish every child could be guided as is her little daughter and hope the time will come in the near future when they can be so trained. When will women be wise, and put away their foolish fashions of dress—corsets and some other things, which help to degrade them and destroy health and beauty. I admire a woman in a loose mother-hubbard calico dress a great deal more than when dressed in silks and diamonds. I hope men will be wise and help women to discard their foolish fashions. Enclosed find one dollar to pay for copies of *Lucifer* to be sent to the parties named on another sheet of paper.

Helen S. Johnson, Corry, Pa.—I have intended for months to send you a little of the useful to help along the cause of freedom. I wish, too, that women would take a greater part in the discussions, for I believe we are slowly rising into the spiritual age and all questions must be looked at from a spiritual basis. I do not believe we are moral cowards, but thus far in the discussions there is something that makes us shrink from entering—fear of being misunderstood, I think, and I notice those women who have been brave enough to speak, draw back soon, as if wounded. I am sure no sure way—path—out of the sexual slavery of the present has been found yet, but freedom would bring it if women were strong enough to bear only their share of the responsibilities—freedom and responsibilities must go together and woman has been a slave so long it will be a long journey for her up and out, and she must lead the way. Education and free discussion are great strengtheners. So I feel to bless you in your work, and may all the powers of good in the universe help and strengthen you. I am more reconciled than I used to be to these financially hard times, for they are forcing woman to self-dependence and once free on those lines she will instinctively demand greater freedom on others. It's surely a growing line if not a peaceful one.



## 729.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 39.

CHICAGO, ILLINOIS, OCTOBER 1, E. M. 298. [C. E. 1898.]

WHOLE No. 730

### The "Divine Origin" of Moral and Statute Law

[The "Green Bag," a very respectable and dignified legal journal, prints the subjoined metrical account of "The Birth of the Law," an account which completely ignores alike "God" and the "categorical imperative." E. C. W.]

Read here the tale of how the law grew up—  
Ages ago in a primeval wood  
Two primitive wild men fought 'neath the shade.  
From dawn to eve they struggled and then sank  
Exhausted on the turf, they lay there prone,  
And when night fell, a third strode through the glade,  
Singing of her for whom the twain had fought:  
Whereat the twain rose up and murdered him,  
And shook each other's hand. "I swear," cried each,  
"That since I fear to die, whom thou wouldst kill,  
And thou whom my soul hatest wouldst also live,  
I swear to harm thee not, but to defend thee  
Against a common foe; and she for whom  
We match our arms shall choose between us, fair:  
Then, if I win, thou guard our bridal bed,  
And if thou art the man, thee I'll protect."  
So did the rivals clasp their hostile hands,  
And from the treaty grew the laws of murder.  
Not because might is right, but men thus found  
That two are stronger against death than one—  
Read here the tale of how the law grew up.

### Making War on a Myth.

BY REV. SIDNEY HOLMES.

Edwin C. Walker's warlike propensity has asserted itself again and in *Lucifer* No. 728 he fires a broadside at a mythical ogre which he believes is responsible for almost all the misery and unhappiness in the world from the time of the opening of Pandora's box to the starving of the Cubans. In my notice of his pamphlet on "Rationalism and Religion" I sought to show that the tendency which led to religious persecutions was the same tendency which leads men to demand the suppression of such persecution. I need not rehearse my argument, for it can be found in *Lucifer* No. 726. In short, however, I may state that that tendency is the law of the "struggle for life" which prevails throughout all nature and the backbone of Darwin's doctrine of evolution.

Totally ignoring this argument, Brother Walker takes up a subsidiary assertion that "the church does not make men either good or bad, but it is the acts of men which give the church a good or bad name." On that assertion he charges with warlike fury, and confirms its truthfulness in attempting to prove its falsity. He cites numerous evils which he charges to the church. I supposed he would agree with me that the church is not an entity, but is merely the name given to bodies of men and women, and the acts he attributes to the church are the acts of comparatively few of these men and women.

He speaks of the Christian who persecutes his irreligious neighbor, and says he is "dominated by the anti-social instincts of the churchman." I am afraid Brother Walker allows his prejudice to blind his judgment in this instance. Such a man's nature is not changed by the church. He is a man who would not interfere with other people's business even if he did not belong to the church. Friend Walker knows many such per-

sons among professed freethinkers. Shortly after the death of Samuel P. Putnam several such persons, who would scorn to say a word in defense of the church, assailed Putnam's character in an alleged free thought magazine, merely because his alleged views did not coincide with theirs. No one has done more than E. C. Walker to expose the narrowness of some self-styled free thought advocates, yet it would be absurd to say that free thought is anti-social.

Whatever crimes you may charge against the church were in reality the crimes of a comparatively few men; the main body of the church membership has always been composed of men and women of kindly disposition. They supported their cruel leaders because of ignorance, but as they advanced in intelligence these cruel leaders were overthrown. If the tendency of the church is bad, as Brother Walker imagines he believes, why is it that all reforms in sacerdotalism have come from within the church and not from without? Bruno was a churchman, Galileo was a churchman, Luther was a churchman—all the reformers of the church were churchmen.

It is true they were persecuted by the men who were at that time the leaders of the church, and it was only natural that they should be. Men are animals after all, with a little more intelligence than some other animals, and the "struggle for life" is an animal instinct. The honest men among the leaders of the church believed the salvation of their own souls as well as the ultimate redemption of the human race depended on the extirpation of heresy—just as some honest irreligious men believe the success of the free thought movement depends on a strict adherence to the conventional code of morality. The opponents of progress are not all in the church. The dishonest men among the church leaders realized that their own positions depended on keeping the people in ignorance; so it was very natural for them to oppose all reformers.

"Thou shalt not suffer a witch to live," Brother Walker says, "was born of human ignorance and superstition." That is exactly what I contend. Then why attribute it to the church? The church was born of "ignorance and superstition," too, and, as an entity, a thing having existence in itself and capable of good or harm—it is as much of a fiction as a witch. If Walker is fighting one offspring of ignorance and superstition now—the church—it is logical to suppose that men of mind like his were the fighters of the other offsprings of ignorance and superstition 100 years ago—the witches. Why not leave imaginary monsters alone and fight the realities which make them fearful?

I may here revert to the caption of Brother Walker's article in *Lucifer* No. 728: "The Common Mistakes of Religiously-Educated Freethinkers." The most successful champions of free thought have been religiously-educated men, for the very good reason that they had been brought up in the church and knew the real defects of theology. I think one reason why free thought makes such slow progress is that many of its avowed champions are so ignorant of what Christians really believe, or

what the bible really says, that Christians believe them guilty of wilful misrepresentation and unworthy of belief. But when a clergyman criticises modern theology, he invariably has a strong following of churchmen, because they believe he knows what he is talking about.

Two of the most common diseases of irreligious men are ecclesiophobia and bibliophobia. The effect on them of the mention of the church or the bible is like the effect water is supposed to have on a rabid dog. They go into spasms. Such pretended free thinkers, to my mind, belong to the genus A. P. A.—All Prejudice Association. One man like Moncure D. Conway, who studies the beauties and absurdities of the bible, does more for the intellectual advancement of the human race than twenty million little men who bark at it and howl with fear lest their children should get a chance to read it. I think a careful study of the bible will do more to show the growth of theologies and their absurdity than any other course of study. The sacred scriptures of a people are their most valuable literature for a student of the development of the human intellect. As geologists read the history of the earth by examining its strata, so the student of psychology can read the history of the human mind in the pages of the sacred scriptures of different peoples.

"Thus has the church made men bad by making them hypocrites." I am astonished that a man of Walker's acumen should make such an absurd statement. Cowardice and narrow self interest make men hypocrites. He certainly knows that hypocrisy is another name for policy—politics. The hypocrites in the church are the men who pretend to be religious for policy; they are the church politicians. The percentage of hypocrisy outside the church is much greater than within it. The business world is permeated with it. Governments are sustained by it. Its deity is Mrs. Grundy—not Jesus Christ.

But Walker contends that the reactionary men in the church are the church; hence he says: "Why should I not say 'the church'?" It is an exactly descriptive term, it is brief, it is in every way better than a circumlocution which hides the active culprit in a cloud of words." If he has read thus far in this article he should see that the very reason I object to the use of the word as he uses it is because it is not an exactly descriptive word, but does hide the active culprit—the natural tendency of the unenlightened intellect—"in a cloud of words." It would be an exact term if the tendency which he complains of were found only in the church, but that is not the case. The same tendency exists throughout all organic nature from protozoan to man. Walker condemns it; Darwin studied it and gave the world the process by which nature has evolved man. The true scientist does not quarrel with a manifestation of nature and denounce it as an evil. On the contrary he studies it to learn its cause and its significance. Religion is part of the mental evolution of man and it is as absurd to denounce men for being religious as it is to denounce a monkey for having a tail.

I have already made this article much longer than I intended it should be, but if Friend Walker thinks the matter of sufficient importance for further discussion I shall be glad to answer any more of his objections if he can suggest a paper devoted to discussions of this kind which will grant the use of its columns for the purpose. Lucifer has a specialty of its own and cannot be expected to give so much of its space to debates of this nature except at rare intervals.

But in conclusion let me dispute his assertion that "False belief is a garment that can be laid off." It can be outgrown, but not laid off. A man's belief is a matter of necessity, not of his will. He cannot believe differently until he comes to see that his belief is wrong. And again let me repeat what should be blazoned in capital letters where every free thinker can read it wherever he turns:

"THE CHURCH DOES NOT MAKE MEN EITHER GOOD OR BAD; IT IS THE ACTS OF MEN WHICH GIVE THE CHURCH A GOOD OR BAD NAME."

"Beloved brethren, that we may be spotlessly moral, before all things let us lie," is the sum total of many an exhortation.

## "Might is Right."

BY C. F. HUNT.

Having read further in "Survival of the Fittest," by Ragnar Redbeard, LL. D., I feel more competent to say that it is unworthy to be encouraged by Lucifer's readers. Not content with disputing everything obvious, Redbeard disputes himself. He urges boldness, yet withholds his real name. "LL. D." forsooth! Why not Ph. D. or better still, D. Ph? He says only the mighty are right, yet all the writers he cites, Darwin, Spencer, etc., never dreamed of proving their fitness by fighting. He would have the biceps rule the brain. What he says about courage might help timid souls if they proceed with discretion, but for the rest the book is random not reiterated. He is 500 years behind the times. Principles of abstract right are now recognized; those who ignore them, making their own rights rest upon selfish desire, strength, strategy or expedient, are termed "unprincipled," and are not classed among the fittest. With the advanced nations the civil power rules the military; this is evolution.

Redbeard says of woman: "Except in sexual matters a woman has no more brains than a cock sparrow," p. 159. "Women of all ranks are still a marketable commodity," p. 160.

"Women are frail beings at the best of times, and in their secret hearts are probably lovers of the unlimited (whatever that may mean). For the welfare of the breed, and the security of descent, they must be held in thorough subjection. Man has captured them and it is necessary to keep them on the chain as it were. Woe unto him, woe unto them and woe unto our race if ever these lovable creatures should break loose from mastership, and become the rulers or equals of man."

The daughters of the Strong "are not permitted to mate with every strutting Dick, Tom and Harry," but are "given" forcibly to strong men, and then only to those that have murdered and eaten some other man. See page 99. Or perhaps the words used, "Carnivorous combat," mean that the robust daughter is to be given to the victor in a quail-eating contest. Or perhaps Redbeard does not know the meaning of words, and is therefore too ignorant to teach us. Many other passages show him to be unfit as a writer.

2733 N. 45th Ave., Chicago.

## Passing Comment.

BY H. E. ALLEN.

I consider that Lucifer possesses the best corps of writers of any publication in the United States.

Now that is saying a good deal, for there are more than 14,000 publications and many of them are among the best in the world. But there is but one to my knowledge sufficiently up-to-date and courageous enough to speak the whole truth in the best possible form. I realize that the world has not sufficiently advanced to properly appreciate such a paper. A few years and it will be considered a classic.

Let us hastily turn the pages of the last issue, No. 728: The first page is practically beyond criticism and would do credit to any publication that ever fell from a printing press. The second page, "How to Reform Mankind," by C. L. James, is full of good suggestions, although slightly intolerant of the opinion of others. "America to Zola," by C. G. Baylor, is a masterpiece. "Some Observations," by A. Warren, is curt and characteristic. The editorial page as usual is most excellent. George Bedborough's article on his own indictment contains a vein of humor that ought to shame into silence every one of his ignorant and intolerant persecutors. "The Common Mistakes of Religiously-Educated Freethinkers," by E. C. Walker, is in my judgment one of the most convincing arguments I ever read, and is simply unanswerable. As Mr. Walker shows, we have arrived at the point where we no longer take pleasure in seeing blood flow; the thumbscrew is distasteful, so we now employ the more cruel methods of religious and social persecution and ostracism, the boycott, etc., to punish those who may be hon-



est and wise enough to think for themselves and express their beliefs. The remaining two articles by L. J. Machner and H. H. Hutcheson possess much merit.

Think what a boon it would be to live in a world that could rightly appreciate all the good things even in this one number. To all the writers of *Lucifer* I want to extend a hand of greeting and congratulation. Coming generations will call you blessed.

Galesburg, Ill.

### Free Marriage.

BY HENRY M. PARKHURST.

In *Lucifer*, No. 728, Mr. Warren gives an erroneous definition of marriage, unsupported by the dictionaries, by the law, and by the decisions of the courts, from which it would appear that free marriage is a contradiction in terms. He says:

"In monogamic marriage the parties take upon themselves a solemn and binding obligation to devote themselves to each other sexually, to the exclusion of all others forever."

It was not necessary to destroy the orthodox church in order to knock hell out of it; Henry Ward Beecher did that to a large extent in the orthodox church. So it is not necessary to destroy marriage in order to knock hell out of it; the surest way to do that at the present day is by making marriage free. As a matter of usual custom, Mr. Warren may be correct; but as a matter of law and equity his statement is not correct.

Marriage is a contract; and like any other contract it is the agreement made by the parties thereto, in every respect which is not covered by statute law. As statute law does not in any state, so far as I know, require the parties "to devote themselves to each other sexually to the exclusion of all others forever," that can only become a part of the marriage contract by voluntary promise, express or implied. If it is expressly promised, the obligation is the same as it is to keep any other voluntary promise, such as the payment of a debt.

Most of the decisions on marriage in the courts, which have been objected to, have arisen from the neglect of the parties to specify what the contract meant; in which case one of the parties appeals to the court to enforce the implied contract, and the court is compelled to consult contemporaneous and ancient history in order to discover what the contract was probably understood by the parties to mean. It is a principle of law and of common honesty that in any contract, each party promises to the other what he has reason to believe the other party understands him to promise as a part of the contract. As stated by Paley in his "Moral Philosophy," the "promise is to be performed in that sense in which the promiser apprehended at the time that the promisee received it."

To illustrate: Marriage has from time immemorial been considered as intended for raising a family. If either party enters into a marriage contract knowing that he is incapable, and that his incapacity is not probably known to the other party, he knows that the other party enters into the contract in consideration of a promise which he cannot keep. Such a contract is fraudulent and void, and will be set aside by the courts. Or if one party willfully refuses to keep the implied promise, the courts may set aside the contract. Even marital rape may be inferred by the courts as authorized by the implied marriage contract, if it appears to them to be so common as to justify the husband in believing it to be authorized by the contract, and so common as to lead to the inference that the wife understood the husband to regard it as authorized.

The fault, when a decision hostile to individual rights is made, may not be in the courts. They are required to draw inferences, from the neglect of the parties to specify their intentions, and especially when the customs have been so oppressive to woman, she is culpably negligent if she does not forestall hostile inferences.

There are two things to be noted and to be acted on. First, let every woman when she marries make it certain that the

promise shall not be understood to mean more than she is willing to promise. Second, since the system of marriage which has come down to us through thousands of years of history, cannot be set aside in a single generation, let all who appreciate the evils which arise from its abuse, devote their energies to instructing those who enter into it how they can make it free. By free marriage I mean a voluntary agreement between a man and a woman by which they shall secure their free and individual rights and the rights of their children.

### Buchner on Marriage.

BY E. F. ROTHSHECK.

BRO. HARMAN: Herein I send you a few extracts relating to marriage from Professor Ludwig Buchner's work, "Man in the Past, Present and Future," a work of unequalled merit written by one of the foremost thinkers of modern times; a work whose worth lies in the fact that the Professor is not biased in any one direction and treats all questions in the light of perfect freedom, handling the sex question without prejudice and with justice to the female sex.

He says, "For the progress of true humanity in the state and society scarcely anything, however, can be more efficacious than the liberation of marriage from those narrowing bars, and its conversion into a proper relation of the two sexes, brought about by a free and unconstrained choice on both sides and dependent for its permanence upon the continuance of mutual rectitude and affection." And again: "The union of the most suitable with the most suitable will be the right method to produce the best possible race in the future."

Elsewhere he hints that economic freedom is of the greater importance to the emancipation of women. The young woman having become independent, will no longer find it necessary to allow herself to be treated as merchandise in the market or under half-compulsion, to seize upon any marriage that may be offered to her merely to escape the melancholy fate of spinsterhood. Now the stir in that direction is observed in the multiplied divorce proceedings which indicate the trend of events. When we see a woman applying for a divorce we always find that she is of a more independent disposition than the one who bears the abuses of a cruel or otherwise uncongenial companion.

And again Buchner points out the absurdity of restricting marriage among the poor on account of overpopulation, and shows that only by numbers of people is the wealth of humanity capable of increase. Darwin in his works, views woman still an inferior being, but Professor Buchner, who substantiates Darwin's theory of evolution, corrects that error and justly puts woman in her proper place, not above, but alongside of man where she belongs.

So long as the cause of the emancipation of half the human family counts among its advocates such intellectual giants as Professor Buchner we don't need to worry about its final outcome, but economic liberty is necessary for the movement, from which to draw its nourishment, its strength, without which everything must perish.

Fort Steadacom, Wash.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

Priscilla Clark, \$1; Mattie Hursen, 25c; Agnes Benham, \$1.

### For the Bedfordshire Defence Fund.

Mattie Hursen, 25c.

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# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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## Pilot House Observations.

Nansen says: "Of our commandments the seventh is that which the Greenlanders are most apt to break. . . . By many of them it is not regarded as any particular disgrace for an unmarried girl to have children." That is to say, neither religion, custom nor government, in Greenland, has yet sown the seeds of strife and crime by compelling woman to surrender self-ownership before she can be allowed to practicalize her natural right to motherhood.

During the great civil war, when it was urged that to free the slaves by government authority would violate the constitution of the United States, James Russell Lowell wrote these stirring lines:

The' we break our fathers' promise, we have nobler duties first;  
The traitor to humanity is the traitor most accursed;  
Man is more than constitutions; better not beneath the sod  
Than be true to church and state while we're doubly false to God. [man?]  
We owe allegiance to the state, but deeper, truer, more,  
To the sympathies that God hath set within our spirit's core;  
Our country claims our fealty; we grant it so, but then—  
Before man made us citizens, great nature made us men.  
He's true to God who's true to man; whatever wrong is done  
To the humblest and the weakest, 'neath the all beholding sun,  
That wrong is also done to us; and they are slaves most base  
Whose love of right is for themselves, and not for all their race.

The fact that we fear to "break our father's promise" shows that we have not evolved out of the plane of "ancestor worship." We seem afraid to seriously ask ourselves the question, Why should one generation have power to bind a succeeding generation, any more than the people of one country should have power to bind the people another country? I once heard an orthodox minister say from his pulpit,—"We owe God nothing; we can owe him nothing; he can and does owe us everything"—or words to that effect. And this, as I take it, is the proper attitude of one generation of people towards the generations that preceded it. And such also, it seems to me, should be our attitude toward "the state," "the church," or any other human institution. Lowell says, "We owe allegiance to the state," and "fealty to our country." Most emphatically I say no! The allegiance, the fealty, is just the other way. The state should be our servant, not our lord. Fealty to country is a form of ancestor-worship, fetish-worship, and as such it enslaves, degrades, the worshiper, and prevents rational development and progress.

If the last five lines of the poem just quoted should be made the motto, the rule of action, of all peoples, what would then become of nationalism, of statesmanship, statecraft, diplomacy, patriotism, etc., etc., to say nothing of the older institution called the family—the patriarchate and the matriarchate? Major Esterhazy would shoot his own brother if commanded to do so by his superior officer. He would do this not willingly, but because duty compelled him, but he would not afterwards boast of his deed, as he would when, in war, he shoots a German, an Englishman or an Abyssinian. He never thinks of these as being his brothers. And how many of us who now rejoice over our recent national victories think of the

fact that our hands are red with brothers' blood? Lowell wrote many fine things in advocacy of human solidarity, but it is doubtful if he realized that the greatest obstacle in the way of practicalizing human brotherhood is the family institution itself, as defined, made rigid and non-progressive, by canon law and statute law marriage.

Let him try who will, the task of conducting a journalistic craft through the narrow channel that separates Scylla from Charybdis, is by no means an easy one. Changing the metaphor—the pathway of an editor and publisher is beset on either hand by thorns and briars. To illustrate my meaning an instance or two are herewith offered. In a recent *Lucifer* an old contributor used this language: "My critics, of course, know this, and their criticisms are, therefore, not honest," etc. An editor, like the chairman of a public meeting is expected to keep order by ruling out from discussions needlessly offensive language. To accuse a man of dishonest criticism is much like accusing him of dishonesty in business transactions, which accusation, as we all know, is the most serious that one person can make against another. This method of argument seems to me wholly needless—needlessly offensive. Why not show the absurdity and the inconsistency of the alleged critic, then let the readers or hearers judge as to the honesty or dishonesty of the respective disputants? To my thinking, it is always in order to challenge the truthfulness of any statement, and to show wherein the untruthfulness lies. This is a very different thing from challenging the honesty of an opponent. While it is not in all cases correct, probably, to say that he who accuses another of dishonesty is himself dishonest—consciously or unconsciously so—it is doubtless true as a general statement. It is impossible for any of us to get away from ourselves when judging of the motives of others. The man who is conscious of none but honest motives will not hastily attribute dishonesty to others. Hence the wisdom of the old admonition, "Judge not—for with what judgment ye judge, ye shall be judged."

Here, then, arises one of the difficulties above alluded to. If such language as that just quoted is allowed to go into *Lucifer's* columns the editor is censured. If, on the other hand, the objectionable language should be eliminated, or the article returned to the writer, the editor will be accused of denying the right or principle known as freedom of speech—denying to others the right that he claims for himself—the right to say one's say in one's own way.

Another cause of trouble to the editor is the prevailing tendency to write long articles when the same ideas could be expressed in much fewer words. Many otherwise meritorious articles are side-tracked for this reason. And still another cause of vexation is the poor penmanship, also poor ink, poor pencils, or poor paper used by correspondents. These are a few of the many thorns and briars that hedge an editor's pathway, and that make him wish for the "wings of a dove that he might fly away and be at rest."

Major Count Esterhazy is said to have admitted to two or three persons that he wrote the famous bordereau. It may be added that the general opinion seems to be that Esterhazy is about the kind of man he is said to have acknowledged himself to be—*Chicago Evening News*.

And this is what Major Count Esterhazy is reported to have said of himself. (See New York "World," Sept. 19):

"Everything I did was in blind, unquestioning obedience to my superior officer. I am a professional soldier. I know no law but the law of absolute obedience to my superiors. If I were ordered to take a gun and shoot my own brother I would do so without the slightest hesitation."

Not long since this same "Evening News" said editorially: "The first duty a soldier has to learn is obedience." Why then should Count Esterhazy be censured for having learned his lesson well? The Major is eminently in the right. The best soldier is he who makes the most complete surrender of his individuality, his own personality, and becomes most nearly an animated automaton, machine, for the use of his superior in command. Such is "militarism."

The "Public Ownership Review" has a word to say on this subject:

"Militarism tends directly to stamp out the spirit of freedom. In a military country like Germany most private citizens are overawed and contemptible. The multitude of officers strut through the streets like birds of paradise, with all the superior airs of bulldogs and American policemen. What can the Russian people do for liberty against the army? See how in France recently the honor of the army has almost been the rallying cry of a new revolution which would overthrow the republic, and how that honor was deemed so paramount that all civilized forms of trial were waived as to Dreyfus and Zola. Great Britain alone of the great nations does not seem army-ridden because, being an island, her army is small, and little remains at home to bully by its proximity."

In his article on "Free Marriage," in this week's issue, Mr. H. M. Parkhurst raises a question of great interest to all libertarians. He says, "Marriage is a contract; and like every other contract it is an agreement made by the parties thereto, in every respect that is not covered by statute law." The Encyclopedia Britannica says that "In marriage every right and duty is fixed by law," and that "its complete isolation from all other contracts is constantly recognized by the courts." If every right and duty is fixed by law, how is it possible for the parties to a marriage contract to put into it an article of agreement permitting either contractor to associate sexually with any one other than the conjugal mate? It is true that such a private agreement could be made and kept, but would a law court recognize the validity of such a provision? Would not the fact of such agreement be held by the court as evidence of intentional fraud, just as the courts now hold that an attempt to procure divorce by agreement is fraudulent "collusion," and therefore invalid? Is not exclusive sex-association, exclusive sex-ownership, the most vitally important of all marital rights and duties?

If Henry Ward Beecher had "knocked hell out" of Plymouth Church, then certainly he would have knocked out its orthodoxy, and if H. M. Parkhurst can knock exclusive sex ownership out of marriage then orthodox marriage will be a thing of the past. A few court decisions sustaining the right of a man and woman to make a marriage contract in which exclusive devotion to each other sexually was neither expressed nor implied, would make interesting reading.

The statement is often made that there are more criminals outside of jails and penitentiaries than within their walls. The following paragraph clipped from an exchange would indicate that all the lunatics are not confined in asylums for the insane:

There is a place near Glasgow, Scotland, where a railway track runs for some distance beside the fence of a lunatic asylum. At one time, says the "Detroit Free Press," some workmen were busy repairing the track when an inmate of the asylum approached one of the laborers, and from his position on the inner side of the enclosure began a somewhat personal conversation.

"Hard work that," he said.

"Truth, an' it is," replied the laborer.

"What pay d'ye get?"

"Sixteen bob [four dollars] a week."

"Are ye married?"

"I am, worse luck—and have six children besides."

A pause; then said the lunatic: "I'm thinking, me man, ye're on the wrong side o' the fence!"

When womanhood and motherhood awake to a sense of their responsibility—when they become self-reliant and self-respecting, and when they demand and receive their rights in the human equation, then will men no longer merit the rebuke administered by this very sensible lunatic. Then children will be born because they are wanted and only when proper provision has been secured by the mother for the maintenance and the education, the training, of her offspring.

**THE CAREER OF A NIHILIST:** A realistic romance by Stepanak. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

## The Bedford Case Continued.

Just as we go to press the following letter is received from Mr. Bedford:

"My case came up today at the Central Criminal Court, Old Bailey, before the Recorder of London. Mr. Horace Avory presented a demurrer on my behalf and claimed that in its present form the indictment against me was embarrassing by reason of its diffuseness and suggested that an adjournment for six weeks should be given in order that the prosecution might decide for which count or counts they would first proceed. The counsel for the crown having agreed, the Recorder consented to the adjournment, it being understood that in the meantime the prosecution would define their intentions as suggested."

"My health is keeping up wonderfully well. I was actually able to survive three days' waiting at the Old Bailey Court, an almost perfect test of robustness."

Yours very sincerely, GEORGE BEDFORD.

## What Our Country Owes to an "Illegitimate" Child.

"The mother of Abraham Lincoln upheld a race when she held him in her arms."—*Floating Item.*

This probably refers to the negro race which Lincoln is accredited with having lifted out of slavery. I wonder if the writer of the above is aware of the fact that according to the currently accepted standards of morality, Lincoln's mother herself had no right to be born? Herodotus' "Life of Lincoln" (written by Lincoln's old law partner) is authority for the following:

"On the subject of his ancestry and origin I only remember one time when Mr. Lincoln referred to it. It was about 1850, when he and I were driving in his one-horse buggy to the court in Menard county, Illinois. The suit we were going to try was one in which we were likely, either directly or collaterally, to touch upon the subject of hereditary traits. During the ride he spoke, for the first time in my hearing, of his mother, dwelling on her characteristics, and mentioning or enumerating what qualities he inherited from her. He said that his mother was the illegitimate daughter of Lucy Hanks and a well bred Virginia farmer or planter; and he argued that from the last source came his power of analysis, his logic, his mental activity, his ambition, and all the qualities that distinguished him from the other members of the Hanks family. His theory in discussing the matter of hereditary traits had been that, for certain reasons, illegitimate children are oftentimes sturdier and brighter than those born in lawful wedlock; and in his case, he believed that his better nature and finer qualities came from this broad-minded, unknown Virginian."

It would be interesting to know the difference there would have been in the history of the United States had the poor and despised Virginia girl been more virtuous, as the world defines that quality. Certain it is that without Lincoln, the drama of the Civil War would have been deprived of one of its most important characters.

L. H.

## VARIOUS VOICES.

J. H. Kallmeyer, New Florence, Mo.—No. 728 has come to hand with it my subscription comes to an end. Best be just before being generous—so I enclose fifty cents on renewal. The cause for which Lucifer stands (the name suits me to a dot) must prevail. Life must sometime be worth the living, though that time may be in the dim and distant future. If fate serves me well I may, and hope to be, able to help on the Youmans proposition.

C. E. N., Boston, Mass.—Inclosed find twenty-five cents in postage stamps to renew my subscription. Each Lucifer I receive I mark and mail to some one where I hope the seed of liberty may sprout. The only way to reform politics is to abolish them; the only good law humanity can make is a law repealing all other laws. Inclosed is a copy of "The New Dispensation,"



a paper equal to any I ever read. The marked article, "Sale and Sacrifice," is second to none ever written on the sex question, and I hope you will reprint it.

J. N. Tuck, Richland, Calif.—Some time ago a friend sent us a copy of your paper, which we had never seen before, and we subscribed for three months, which I believe ended with No. 709. As you have continued sending since, will now enclose pay for one year from that number. We cannot say that we agree with your theories in all respects; perhaps we do not fully understand them, but we believe in free speech and honest, independent thought in social and religious matters, and in whatever will tend toward better conditions of life, so are willing to read. Please send enclosed list of books.

J. F. Lederer, Waterville, O.—I enclose you a dollar bill for arrears on Lucifer; will send you another for another year's reading soon. Now a few words to the friends of the Light Bearer. If you would all try to elect men to office who are friendly to humanity instead of those who are against us you would not need to beg for money to help our friends out of jails and other troubles they get into by trying to educate the people. No use, friends! You must pour on water to stop the fire. Then why everlastingly feed fire by begging for money to make more fire and still feed men to create more fire?

O. W. Lee, Des Moines, Iowa.—Enclosed find money for renewal of subscription. Now I must tell you that I have just returned from the City Library where I submitted your July 9 number, and the June number of the "New Time," and the September number of the "Appeal to Reason," to the Librarian for a decision as to whether these papers would be allowed a place in the library if the subscription price was paid by an individual. Lucifer was handed back to me with the remark, "That one I would not allow here at all." The other two were admitted upon the understanding that she could recall her consent at any time she saw fit, and then agreed to let me know when she did so, so that I might write the editors and place the unexpired subscription elsewhere.

I leave comment for you to make, but I expect that she will "stay the hand of progress" (?) with the other papers, if she finds out that I have reported this to you.

W. G. Thorland, Manhattan Block, Chicago.—Your correspondent, C. F. Hunt, who criticises the book "Might is Right, or The Survival of the Fittest," acknowledges that he has not read it. His judgments are evidently based upon some condensation on the back of a publisher's advertising card. The author of the book plainly affirms that all governments, all land titles, and all moral ideals are founded upon armed violence, supplemented deception, and the inference he draws from this is, that governments may be justly, logically and scientifically destroyed, obliterated by a further application of their own method. Out of this would develop fierce, unending struggles whereby the strong man (i. e. the highest type of man) would prevail, rule, own, propagate, and be deposed when he became effeminate, unwarlike, degenerate. The fittest only could triumph. This book can not be judged by pre-existing books. Its projects an entirely new philosophy, or rather a philosophy that existed among our ancestors before the slavish virus of Christingism was introduced into the brains and bones. "Might is Right," saith the author, "through all nature. The right of the strongest is immortal."

Frederica deCrane, Orange City, Iowa.—Inclosed find \$1.50; use as you may think best. How much I enjoyed Lillian's letters in Lucifer. A little over a year ago I also crossed the ocean for a visit to my native country, Holland, which I left when a mere child. There everything is more conventional, but people of the better class are much more liberal than here. The difference in social standing among people there is very marked, but the aristocrats by birth as we find them there, are preferable to the aristocrats by virtue of their money, as we find them

here. And the pathetic love of rich and poor for that pretty little figure-head, Queen Wilhelmina, impresses one with the idea that a kingdom in name which is a republic in deed, is not worse than a land of liberty where we are hoodooed four or eight years by a democratic figure-head to change off again for a republican figure-head.

About the sex question I have been so discouraged and disgusted because people will not listen. And my own sex is the sharpest and most bitter enemy against liberty and purity. Just the other day a case came to light. Seventeen years ago as I was teaching school in the country I became acquainted with a young couple that were engaged to be married. The young man was pleasant company and seemed a devoted lover. They were married, and soon the real character of the man manifested itself. Three weeks after marriage, as the young couple and myself were driving home from town the brute told me in the presence of his wife that he wished he had become acquainted with me earlier for then he would have proposed to me. I was not a reader of Lucifer at that time and was shocked and grieved. Well, this man forced his wife to sign and sold her land, took her away from all her kin, and now she at thirty-four years has had nine children—the last one just born and she very weak with some inflammatory disease. This poor woman suffering with some severe female trouble, claims she sometimes gets scarcely five minutes rest or peace the whole night long. And yet we are told that our marriage laws and customs are in no need of reform.

Mattie Hursen, 1044 W. 12th St., Boul., Chicago.—Inclosed find my mite (twenty-five cents), with my protest against the prosecution of Mr. Bedford for his effort to lift the race out of the mire of lust and prostitution under the cover of law and religion. I wish those legal officials who are to try his case could feel what I have suffered, and could have had poured into their ears, as I have had, the tales of cruelty and outrage perpetrated on defenceless women by men who were in honor bound to be these women's best friends, then these officials would understand the fearful consequences to the race of such outrages. They may preach, pray and lecture, but while woman is held in fear and slavery her sons will be ignoble and slavish, and easily held subject to the brute forces of authority.

The tyrants, zars, kings, emperors and priests (including the money kings of America) will continue to roll in luxury supported by the toil of the children of these women—the mothers who labor and suffer untold agonies to bring children into existence only to repeat their own degradation and slavery in different form.

It is enough to drive one mad who realizes the fearful consequences of tortured motherhood and the results, as seen in the prisons and insane asylums, and in the halt, the lame and the blind, the imbecile, the idiot children who were born with the ineffaceable brand of their father's brute nature and of the mother's slavishness on their defenceless frames.

Some foolish people decry the rum traffic when it is only one of the results of this traffic in women legalized by church and state. The love of drink shows the diseased condition of the people caused by woman's bondage. How long must this crying shame of the centuries continue?

Some one asks if the women have gone back on Lucifer, and I will answer as if the question was put directly to me. Woman has suffered so much and so long from the selfishness and tyranny of man that she now must have more kindness and sympathy—more of real friendship and of the right kind of love to brace her up and round out her nature so that she may be able to appreciate man's ability to reason so logically and to write so learnedly as some of them do. Woman feels her lack of education, her lack of ability to reason clearly, and consequently she fears the criticisms, the sarcasms thrown at her from men; so she keeps silent many times when her soul is on fire with living truths that need to be spoken. We women have been asked to deluge Lucifer office with contributions, and thus I reply.

S. S., Des Moines, Iowa.—A copy of your paper fell into my hands last winter and being a married woman I of course felt interested in the subject of sex reform, so I sent in a three months' trial subscription. I enjoyed the papers in the main (not all the articles), but my subscription expiring I thought I wouldn't renew. You, however, continued sending the paper, and I am glad that you did, the reading of them is helping to individualize me, and I am now always glad when my Lucifer comes. So I now enclose one dollar in renewal; the other dollar is for a copy of "The Fountain of Life," "Helen Harlow's Vow," "Anything More My Lord," "What the Young Need to Know," and "Sexual Enslavement of Women." I believe in the basic reform that you and your co-laborers are working so diligently to help establish, namely, the emancipation of woman from sex slavery. As a woman, and the wife of a so-called good, Christian, moral man, I know all about what that means. I know that sex slavery is a terrible thing; a most cruel, atrocious crime. It is the breeder of moral disease, physical disease and death, and yet the best of men, good men, so-called, are allowed to practice it with impunity and with the law at their backs. Indeed, the law, to their narrow, ignorant minds, makes it a virtue, and the women who dare raise their voices in protest against these men's unwelcome approaches are the ones who are accounted as criminals. For let it be known that a wife refuses to submit to the sexual demands of her husband, or even antagonizes him, and immediately sympathy is enlisted in behalf of the husband. He becomes at once the object of public interest and pity, while the wife is left to suffer social ostracism, and to be struck out from the list of women who are accounted as good and true. She has failed to fulfill her duty, she can no longer be numbered with the "model" type. So sex slavery or social ostracism is the average married woman's only resort, either one of which to the sensitive woman means a life of untold suffering and misery; and realizing this, she more frequently chooses to remain the soul and body slave of a certain man, for in this way she can suffer privately, and with the world shut out, and oh, what untold and unspeakable suffering is going on within a majority of homes! May the angel of Liberty soon spread abroad her wings over the earth and set the captives free!

I notice the books "My Century Plant" and "The Occult Forces of Sex," by Lois Waisbrooker are very highly spoken of by some of Lucifer's readers, but they are not advertised in the paper, so one cannot discover the price nor the place from which to order them. I would like some day to get them.

Albert Chavannes, Knoxville, Tenn.—And now I want to say that I liked your [Lillian's] article on the raising of children very much. I do not know how many mothers will follow your advice, for there is yet a mistaken idea, even among our progressive people, that it is a mother's duty to devote herself to her children, and that it is best for the children that the parents guide and control their lives, so that many parents will rule their children until they have to rebel and assert their right to control their own conduct. The teachings of Christianity about children are all wrong. The duty of parents is to see that their children have the best parentage possible and have the best of care during their first years, but as soon as the child manifests sufficient intelligence it is best to allow him to use it, and especially to teach him to decide for himself. But the Christian acts precisely the other way. He is taught to pay no attention to the parentage, that being the Lord's business who makes marriages in Heaven, and is responsible for the birth of children, but on the other hand, most Christian parents feel it their duty to control every one of the acts of their children even some time after they are grown up.

After much observation I have great doubts if the parents are the best persons to raise children. So many of them become nervous and impatient and irrational where their children are concerned. I have heard so many parents scold children for a little noise, or too many questions, and these same parents will be on thorns if the children remain out too long on an errand

or run any risks whatever, while they would think nothing of it if it happened to be the children of neighbors.

I look, however, for better conditions for children in another direction than you. While you believe in the abolition of marriage, I believe in its extension; that is, in the enlarged family. I think that if, say six men and six women lived in a common home, on the same footing as now live a monogamic couple, so that when the children were done suckling, the entire community would have an interest in them, precisely as the father and mother have now, these defects would no longer exist, and the conditions for the raising of children would be much better. It is the feeling of special ownership, the concentration of affection on one or two children, which is the cause of this anxiety for the little ones and desire to control their lives.

I know that communal living is difficult, and will not be successful until there is a great change in the character, and I furthermore believe that the training of monogamic life is the best to lead to enlarged homes. That is wherein we differ. I think that in the main, the end we seek is nearly the same, but the means are different. . . . I wanted to tell you that your article has been appreciated, and I think if you would write more in the same line it would be a good thing. Freedom is of little use unless accompanied with improvement in character.

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BY ORFORD NORTHCOTE.

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**The Outcome of Legitimation.** By Oswald Dawson. This address was to have appeared in the January "Adopt," but the printers of the number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 40.

CHICAGO, ILLINOIS, OCTOBER 8, E. M. 298. [C. E. 1898.]

WHOLE No. 731

### Truth and Prudence.

Into Truth's abandoned camp  
Prudence mounts with martial tramp,  
Celebrates a victory vast;  
While the Truth, unseen, has passed  
Onward in its desperate fight  
With the cohorts of the Night.

—Harry Lyman Koopman.

### The English Fight For Free Speech.

BY RAGITTARIUS.

A word on the eve of the trial may interest your readers.

There is no question about the interest created among advanced thinkers in this country. In the public press extremes meet in sympathetic articles from papers ranging from "The Saturday Review" to "Reynolds"!

The latter published yesterday a long and important article from the pen of the editor, Mr. W. M. Thompson, who, as a barrister-at-law, writes with knowledge and authority. Besides this it published in same issue timely articles on the marriage laws and on "Literature, Proper and Improper," (I send you the paper under separate cover, this mail).

Our last public meeting before the trial brought together a crowded and enthusiastic audience. St. Martin's Town Hall—an important hall close to Trafalgar Square—was packed to the doors.

The composition of the platform was instructive, as showing how this attack upon the freedom of the press brings together opposite schools of thought who not by any means sympathize with the free love movement, *per se*.

J. M. Robertson was in the chair, supported by G. W. Foote, William Platt, Mrs. Despard—a well-known public servant—Amy Morant and others.

After a thoughtful and interesting address by the chairman, who pointed out the dangers of the new press censorship and the fact that we could not afford to have our thoughts or their expression limited by the intelligence of "the man in blue"—also calling attention to the sinister inference we are compelled to draw, that *someone*, constituting himself censor of public morals, has set this prosecution in motion. "We want to know who it is and why the machinery of the Crown is enlisted by the police—our servants—at his behest." After this the floor was held, mid the closest attention of the audience, with continual applause, by the other speakers.

The eloquent president of the National Secular Society was in his best form. His speech will dwell in the minds of all who heard it as a magnificent defence of freedom of thought and utterance in all branches of study. In well-chosen terms, without bravado, or "high falutin'" he expressed our determination to speak and print in wholesome language *anything* in any phase of thought that engaged our attention—"whatever may be the result of this prosecution." His conclusion was as fine a piece of eloquence as I have heard in many a day.

William Platt made a first-rate speech, so did Mrs. Despard and in fact all the speakers did yeoman service.

Mr. Robertson and Mr. Foote both expressed incidentally their disagreement with free love doctrines. Mrs. Despard is, I believe, a Catholic. Mr. Platt's views are well known to you—(is there a stauncher monogamist in existence than William Platt?) and all this served to heighten the effect of their presence and testimony for a free press.

Dr. Drysdale, Mr. Truelove and many old and scared veterans in the ranks of freedom were among the audience, and a collection under the able direction of Miss Vance of the N. S. S. yielded a handsome contribution to the Defence Fund after paying all expenses.

I enclose a copy of the indictment, consisting of eleven counts. You ought to print Amy Morant's "Wonderland" (February, 98, "Adult" p. 19) to give your readers a specimen of the fearful corruption stalking through the old country! And the *reductio ad absurdum* is surely reached when in the same issue (p. 14) a verse of one of Dr. Watts' hymns is included as "obscene!"

But what are we coming to? Is this 1898? Is this London? Or do we mistake time and place and live in Spain in the time of Tonquemada? If this prosecution means anything it means that any discussion of the marriage laws in wholesome and thoughtful language, and expressing honest results of honest study, is to be met with the arrayed forces of the Crown.

If that be the position I do not hesitate to say that it is out of date, and that we, who put these people in power for the sake of public order, have no intention of submitting to so intolerable a yoke.

It is monstrous and absurd that while the police seem unable to cope with ruffianism, making London streets unsafe in broad daylight, they should find men to attend League meetings, taking full notes and detail half a dozen stalwart detectives to arrest one man. A summons from Bow street would, of course, have been as effective in procuring his attendance as this senseless array of force; our able and genial secretary has never attempted to shirk responsibility for his acts.

Bedborough's courageous attitude elicited a well-earned and warm eulogium from Mr. Foote, heartily endorsed by the meeting, and whatever be the outcome of this disingenuous and unfair attack upon him the cause of freedom is safe in his hands. Acquittal or persecution—whichever comes—can only add to the honor in which George Bedborough's name will be held by all thoughtful people throughout the English-speaking world.

"I love you always, I love you always the same." Another boast of lovers, another falsehood of the most lying century in the history of the human family. We always love differently, and every day, every hour of the day, and every minute of the hour, love is transformed and changed.

## Consistency, Logic, Plumb-Lines, Pendulums, et al.

BY E. C. WALKER.

It has been said of some persons that they stand so straight that they lean backwards. Really there is imminent danger that Rev. Sidney Holmes and some of my other solicitous friends in their strenuous efforts to be plumb-liners beyond what is written, will acquire aggravated curvature of the spine and become animated circles. They seem to me to be already reasoning in circles.

I cannot understand the logic of these men and women. So far as it has developed, it assumes this shape:

The Anarchist is opposed to governments.

There is a government in the United States.

Therefore, the Anarchist cannot consistently encourage the doing of anything by this government which may lessen the evil power of another government, an admittedly worse government, somewhere else.

I do not follow the argument. It limps and stumbles out of my line of vision. It gets out of touch with facts; it hides in some dreamer's sanctum or is lost in a fog of theorizing. My observation tells me that evils are relative, that goods are relative, and hence I deduce the conclusion that the part of wisdom is to choose the lesser of two evils, the greater of two goods. If I will not act until I have perfection in measures and men, I shall never do anything. My reading of history tells me that progress has been made by the temporary alliance of forces, none of which stood for complete liberty, but the united action of which tended to limit or destroy the power of another force, a force that stood for greater despotism. As I have said before in these columns, when the exigencies of the struggle demand it, I will give my voice and vote for marriage and divorce as against marriage without divorce, for Protestant toleration of differing worship, as against Catholic suppression of differing worship, not because I accept marriage or Protestantism or the principle of governmental meddling with sexual and religious questions, but because my instinct of present self-preservation has not been stifled by my aspirations for certain ideal conditions, conditions, which, after all, can be reached only by successive steps. If the mass of people about me are willing to do a good work, I will help them do it, even if the instrumentality they employ is not the best possible, or is actually the worst. This does not in the least imply that I shall cease to deprecate and denounce this evil instrumentality. And I observe that the devotion of my critics to what they conceive is the plumb-line does not prevent their use of commercial and other instrumentalities that they continue to criticize.

I do not believe that loyalty to the plumb-line in sociology logically necessitates that we give our active or passive aid and comfort to the worse of two governments, to the less progressive and humane of two civilizations. Yet this is, in practice, the position to which my opponents stand committed. Here they interpose—"Not at all; let such American citizens as wish to do so give whatever help they choose to Cuban insurgents; let the government keep its hands off both combatants." Certainly, that would be the ideal state of affairs; unfortunately, the ideal is never the existing; we are not in Utopia, but on the planet Earth. No person, not even Mr. Holmes, has or ever had the slightest idea that this or any other government would or could pursue such a course; the governments would not, because such liberty is beyond their comprehension; they could not, because of their fear of each other. All the probabilities are that had the United States government, as by a miracle, attempted to take such a position, it would have become involved in a far worse war than this with Spain. Therefore, the only alternative to intervention was to stand with folded hands, as civilization has stood for centuries, while Spain would carry on, as for those centuries she has carried on, her savage work of torture and extermination. Thanks to the insistence of the American people, the politicians were temporar-

ily overborne and the unwilling government was at last forced to take half-hearted action.

Before my friend Holmes irrevocably "brands" me as a renegade to the plumb-line, I respectfully suggest that he take counsel with his inner consciousness and certain possibilities. My offense, as I gather, is that I am sometimes willing to use one government against another which I conceive to be worse. If my reverend comrade were traveling abroad and should be seized, imprisoned and otherwise invaded by some government of Europe or Asia or Africa, would he consistently, persistently, virtuously and self-sacrificingly refuse to ask or accept the aid of a United States consul or ambassador or the state department itself? If not, why not? And if not, that is, if he would accept such aid for himself, why should he not accept it for a personal friend, and if he would ask or accept the aid of this government for himself and a personal friend, why should he not ask and accept it for several or a whole island full of his "fellow-citizens of the world" (for he is cosmopolitan like myself, you know) who are oppressed by the government which has abused him or by some other government to which they refuse to give their allegiance? If he answers that he will ask, or take the benefit of such assistance for himself, his friend and his brethren in solidarity, because the only alternative is submission to the tyranny of a, for them, worse government than that of the United States, that he simply chooses the lesser of two evils, then he accepts in practice the principle for which I am contending, the principle which has guided me through all this Cuban-Spanish-American conflict. If he answers that he would not ask or accept such help for himself or those beloved by him—well, he can use his "brand" on me all he pleases; it won't hurt a bit. I'd rather be a pendulum, that indicates the orderly progress of the hour, than such a riveted plumb-line as that.

Again: Mr. Holmes is walking along one of the dark avenues of the Western metropolis, when suddenly three or four of Chicago's amiable confiscators of earned increment pounce upon him and with fist and sand-bag argue with him to yield up his wealth. Will he call for the police if he thinks he can bring them to the scene in time? Will he accept the rescue at their hands if they come uncalled? If he will ask the aid of these agents of government for himself, how will it be about "interfering" between the government of the thugs and the victim should the victim chance to be his "best girl" and his "voluntary" defense prove inadequate? Will he ask the government to help him in a crisis where brute force is more potent for the rescue of the assaulted girl than is a very correct theory concerning the general mischievousness of governments? And if he will ask for the help of the police when he and his sweetheart are in danger, why not when he sees a gang of hoodlums pounding a poor Chinaman to death? He believes in human solidarity. And finally, having so far gotten "out of plumb," and also repudiating national, racial and other lines of division and enmity, suppose he imagines himself and his lover and the Chinaman transported to the "Queen of the Antilles" and transformed into Cuban pacifists, and the thugs and hoodlums also carried there, and now ravishing and murdering as soldiers of Spain, the agents of its government—What then?

I did not say that all the opponents of the war were of the stripe of Hanna, Elkins & Co., but I said "I told you so," because Mr. Harman cited the actions of these men as though they were men who had been eager for intervention, when, in fact, they were early, persistent and unscrupulous opponents of intervention and came very near preventing any sort of action by the government.

Love demands law—not that, however, which is imposed from without but that which springs from its own majesty and delight. Freedom in itself is an education most noble and beautiful. Humanity is not a wild beast to be subdued and obtained. On the whole it is right and means to do right. The grandeur of virtue is constantly imperative.—Samuel P. Putnam.

# Libertarian vs. Governmentalist.

BY REV. SIDNEY HOLMES.

Warrior E. C. Walker is a poor marksman when he gets off the free thought rifle range. He has opposed the government so long that it is no wonder he fires at random and does more damage to his own new allies than to his libertarian friends—now apparently the enemy.

In this issue of *Lucifer* in the first fifteen lines of his article he sets up a frail target of his own invention and demolishes it effectually. But why all that irrelevant stuff? Our whole controversy is whether governmental intervention in Cuba was justifiable from the viewpoint of a libertarian. Warrior Walker answers:

"If the mass of people about me are willing to do a good work, I will help them to do it, even if the instrumentality they employ is not the best possible, or is actually the worst."

Now mark how Walker the libertarian confutes Walker the warrior. On page 4 of E. C. Walker's pamphlet "Prohibition and Self-Government" he says:

"It is my settled conviction that the use of intoxicants is in every way injurious."

The prohibitionists wish to stop that injurious effect by governmental intervention. But on page 10 of the same pamphlet Walker says:

"The destruction of liberty and consequential individual responsibility is the worst possible remedy."

But Walker the warrior says: "I will help them to do it, even if the instrumentality they employ is not the best possible, or is actually the worst."

Warrior Walker may exclaim that he will not admit that the prohibitionists are trying to do a good work. That is a matter of opinion and the opinion on the second page of the pamphlet just quoted is:

"The inquisitor and the prohibitionist are one as regards both motive and means. The inquisitor sought to better the condition of humanity; so does the prohibitionist. The adored specific of each is force, legal, physical. The intention good. The means, subversive of all liberty, alien to science, totally inadequate to secure the end sought."

I am sincerely grateful to Friend Walker for writing his own refutation in advance and saving me the labor. Perhaps I should not have written it so well. After reading his own arguments against government intervention in the liquor traffic he must see that the reasons he gives apply with equal force in any case where governmental intervention is asked. In every case it is an infringement on personal liberty. Why should I be compelled to pay to hire men to whip some of Walker's real or imaginary enemies?

The numerous questions he puts to me as to whether I would accept help from a government representative under certain circumstances are not involved in the issue. I suppose I would take "any port in a storm," and I would not refuse to be saved from drowning by a pirate crew if I were shipwrecked. But I would not advocate the licensing of pirates on condition that they should try to rescue every shipwrecked man they saw. And I would not demand that Walker should furnish money or food for the pirate crews.

"We are not in Utopia," Warrior Walker cries, "but on the planet Earth."

That has strangely familiar sound. It seems to me that I have heard some such objection made to liberty before. But certainly I never expected to hear it from Edwin C. Walker. Truly the pendulum has a long swing.

I had intended to stop here, but I fear Brother Walker will think I am trying to dodge his marvelous syllogism, and it is formidable enough for Aristotle himself to dodge. Here it is:

Major premise: "The anarchist is opposed to governments."

Minor premise: "There is a government in the United States."

Conclusion (Peace, peace, Aristotle!): "Therefore, the anarchist," etc.

I respectfully represent that both I and my deceased friend Aristotle protest against the intervention of the alleged minor premise. If an anarchist is opposed to governments he is opposed to governments; that's all there is to the proposition, and it makes no difference if there is a government in the United States or a jabberwock in Dahomey. There are also rabbits, peanuts, spinach, warts, lightning bugs and lunatic asylums in the United States, but I do not see that such facts, undisputed though they be, have any place in this argument. If Friend Walker had said:

"The anarchist is opposed to governments;  
"The United States is (or are, as he prefers) a government,  
"Therefore the anarchist cannot consistently encourage the doing of anything by the United States," he would at least have had his proposition nearer to a syllogistic form.

But then it requires a peculiar style of logic to defend government.

## The School Question Again.

BY MYRA PEPPERS.

E. C. Walker certainly understands one phase of woman's nature; for if we have a weakness it is for telling why we do and why we don't. We can refuse an invitation to write, we can ignore the gentle hints of correspondents, but when it comes to being asked why we don't write for *Lucifer*, we at once seize our pen and strive to give the reason. Of course there will be as many reasons as there are women, but along with the reasons may come an idea or two worth reading.

I hope Mr. Walker will remember to give us the gems from private letters—and there may be others who will do the same. There are beautiful sayings, profound utterances, called out by personal magnetism found in letter writing that would help to educate and elevate if given to the world.

I think Lillian Holmes is right in the main about our public schools, but as Lillian so aptly says, "What are we going to do with our children if we don't send them to school?" The mother is the true teacher, but if she is obliged to work fourteen hours a day, cooking, washing, sewing, and otherwise caring for the children, how can she teach them all they need to know? True, her daily example, her conversation, educate—but children need more. Could we have the leisure and means to travel with them, to teach by observation the beauties of nature—teach the geography of the world by letting them see the world for themselves—could we teach other necessary knowledge in the same way we might dispense with schools.

The best we can do is to endeavor to reform the schools and supplement the work done there by doing what we can for the children at home. Having served some time as a public school teacher I know some of the things that make the life of a teacher a hard one. I will give an incident: Some twenty years ago it was made compulsory in this state to teach the rudiments of physiology in the public schools. In a country school I commenced the work by giving oral lessons in hygiene and used the blackboard for illustrating, drawing the skeleton, the muscles, etc., and teaching their names and uses. In a few days I received a visit from one of the three directors who informed me that he wanted "that business" stopped, as it was not decent, and that he, with others, thought that girls had no business to learn about their bones and things. I explained that I was working under orders, but he said if it was not stopped he would take his girls out of school. He did—but they came back after awhile. And today, when the teachers endeavor to conform to the individualities of children there will always be some mother finding fault because each child is not treated exactly like the rest. Our children must take their chances as we did, and if we can help them to shun some of the rocks we wrecked our barques on we shall have done the best we can.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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BRIEFLY REPLYING to the part of Mr. Walker's article in this issue that refers to myself, will say that the paragraph against which I protested reads as follows:

"What comfort those reformers who joined hands with Hanna, Elkins & Co. in opposing intervention can get out of the post-war action of their allies, it is impossible for me to see," etc.—see Lucifer, September 10, under head, "Plumb-Line Penographs," by E. C. Walker.

The article to which this Penograph was a reply is headed, "Why War Was Declared," and is found in whole No. 724—August 20. In that article the idea was, in some measure, inculcated that the money kings were really in favor of the war, notwithstanding the other fact that "at the outset the commercial spirit continuously opposed the war." To account for this seeming contradiction is by no means difficult. While some of the interests of plutocratic capitalism would for a time be injured by war, other interests of the same parties would be enormously increased or helped by war. Then, it was in full accord with the traditional methods of the professional politician to obtain what he wants by *indirection* or by *pretending* to oppose what at heart he most earnestly desires. Hanna & Co. knew full well that the great mass of people oppose war, on general principles; that they oppose the issuing of more bonds to increase the national debt. Hence to directly and openly favor war would be to defeat their own object.

M. H.

## The War at Pana.

As significant of the fairness, truthfulness and candor of the great city dailies when treating of the never-ending conflict between the earth-grabbers and their victims, the following short editorial taken from the Chicago "Evening News" of September 30, is worthy of consideration. To explain a little: For some weeks past a controversy has been going on at Pana, Illinois, between the coal miners at that place, and the corporate "operators" of the mines, concerning the rate of wages to be paid for working the mines. With the exact merits of this controversy the writer of these lines does not profess to be acquainted, but it is reasonably safe to assume that the corporate employers aforesaid are at their old, old game—trying to augment their gains by taking advantage of the ignorance and the necessities of those whom want compels to risk their health and their lives in bringing to the surface the subterranean treasures—the black diamonds, to which they themselves claim the right of exclusive ownership. Says the "News":

In the interval of waiting for the peace jubilee the state and nation are treated to a little characteristic rioting, arson and murder incidental to the adjustment of a difference of opinion between the coal miners at Pana and the corporation which employs them.

It would, as we understand it, be considered inimical to the interests of a high civilization if a number of depositors happening to have a difference of opinion with the management of the First National Bank, say, should descend upon that institution with shotguns and shoot whomever they could get in range of, or if some patrons of Marshall Field & Co. should take a bowler into the store and touch it off promiscuously as a means of arriving at an understanding on a disputed question.

But in the coal mining it is quite different, and nothing is more popular in the way of commonplace than a riot and fusillade of musket shots in the course of settling a difference between two private interests. The one

institution says that congress alone shall have power to declare war, but that does not prevent war from being declared and prosecuted whenever, in an out-of-the-way mining region the regulation corporate employer and the regulation corporate employee fail to agree on the question of wages. The case might take advantage of this fact in his universal peace scheme.

This characteristic editorial utterance is headed "Amenities at Pana," and is herewith given entire, lest any one should say that it was unfairly reported in Lucifer's columns. If the "News" editor were in the pay of the "corporation which employs" these striking miners he could scarcely have put the case better for his clients. Observe:

First.—In his illustration this editor assumes that the miners at Pana have no more right to the coal than they risk their lives to bring to the surface of the earth than they have to the manufactured goods lying on the shelves in the store of "Marshall Field & Co." He also assumes that the miners have no more right to a word in regard to the wages they should receive than they would rightfully have to say in regard to the rate of interest to be paid to depositors in the "First National Bank."

Do we need to point out the fallacy, the illogic, of such arguments? Do we need to show that the coal in the bowels of the earth, unlike manufactured goods, is not the result of human labor upon natural materials? That it could do nobody any good while it lies in the mine?

Granted that the operators may have spent their money in digging shafts and putting in machinery. This is the operators' side of the co-operative industry, and justly gives them the right to an "equity" in the division of proceeds of the labor, the dangers incurred—the loss of health and of life itself—that form the miners' "equity," or claim for a fair share of the proceeds of the venture.

"But what of the right to the land—to the soil underneath which the veins of coal are located? Is there nothing due to the land-owner for the privilege of taking coal from his land?"

This supposable question involves the old, old inquiry into land titles, concerning which a noted English jurist warned his land-owning friends that the less they inquired the better. That when fully investigated it would be found that all land titles rest on no better foundation than robbery. In other words that there can be no rightful ownership of the land, any more than there can be rightful ownership of the air we breathe. "Occupancy and use" is and can be the only rightful title to land. "The earth belongs in usufruct to the living, and not to the dead." This Jeffersonian maxim would abolish all present land titles; would destroy the power of the coal baron to live in lordly ease and splendor on the under-paid labor of landless and homeless miners.

The first thing, then, to be done, to abolish miners' strikes,—"rioting, arson and murder," such as have been witnessed at Pana and elsewhere, is to reform our land-holding laws, by the authority of which the cunning and selfish land-grabber robs the miner of his natural right to an equal share of nature's opportunities. Until this is done we may expect nothing less than that the selfish greed of the landlord will continue the process of cutting wages down to point of the barest subsistence, with the natural result of an occasional blind and futile insurrection on the part of the oppressed employees, followed by calls upon the sheriff, and the government or governor of the state, to enforce the alleged right of the operator, or landlord, to do as he pleases with his property.

Other points in this suggestive and characteristically plutocratic text seem to call for comment, but space fails.

## The Awakening

The letter signed "Giotto," which appears in another column of this paper, is written by one of the clearest thinkers among women of my acquaintance. I have often asked her to write for Lucifer. She has never done so, as she feels a diffidence about writing for publication, which I can understand while I deeply regret it. She sends me this copy of a letter to a friend. I am sure many of the readers of Lucifer will thank me for giving

ing it place in our columns. I hope that we may again hear from "Giotto."

I feel that I must make a few extracts from another letter which I have just read. It is written by a radical mother whose daughter not only endorses that mother's views, but practicalizes them in her life. The daughter is a young woman of good education, refined and artistic tastes, and is self-supporting. She has lived for several years, together with her mother, in an apartment building, where the man she loves has a flat. There is no marriage, nor pretense of marriage—all persons concerned quietly attend to their own business. It has been necessary for the mother to be away from home for several months, and referring to this she writes:

"The radicals stand by Margaret well. It is only the danger that the Irish janitor and his wife may become solicitous of the reputation of their house that gives Margaret any uneasiness."

"Freedom at the cost we must pay is cheaper than conservatism at the sacrifice of feeling we must make if we conform to its dictates. The society that conservatism keeps away could not be compensation for the important parts of ourselves that are cut off from our lives if we are cut down to fit a conservative mould."

"Yes, I wish our girls might know each other. They have an advantage over conservatives even in conservative society. All that is good—the music, art, etc., that conservatives pride themselves upon, our girls can enjoy with them. It is on our side that we have a little social aristocracy into which they cannot invite conservatives."

So thus we see signs of awakening all along the line. An ever-greater number of women are quietly but firmly carrying out their resolve to regulate their lives in accordance with their own ideas of right, and on their own responsibility. L. H.

#### Notes and Comments.

BY CYRUS W. COOLIDGE.

I am not one of those optimists who believe that this is the best of all possible worlds, or that man is an angel. On the contrary, I know that man is anything but perfect, and that the world is full of vice and crime; but I had no idea of the depths of human depravity until I read in *Lucifer* the text of the indictment against George Bedford. Just think of it! According to this document Mr. Bedford is a man of wicked and depraved mind; he unlawfully and wickedly devises contrives and intends to corrupt the morals, to debauch and poison the minds of the liege subjects of our Lady the Queen of England. He desires to raise and create in the said subjects discordant and lustful desires and to bring the said subjects into a state of wickedness, lewdness and debauchery. He unlawfully, wickedly, maliciously, scandalously and willfully published a certain lewd, wicked, bawdy and obscene libel in the form of a book, containing wicked, lewd, impure, scandalous and obscene libels and matters. He holds our Lady the Queen of England in contempt; he violates the laws of common decency and disturbs the peace of the Queen, her Crown and Dignity.

Great Heavens! Is it possible that such a monster really exists in Merrie England? If there is such a one, what are our all-wise judges going to do with him? Capital punishment in this world and eternal damnation in the world to come would be a mild punishment for such a monster. I hope that the defenders of the purity of Her Majesty's subjects, and of the peace of our Lady the Queen, will invent for Mr. Bedford's benefit a new kind of punishment that will eclipse all the inventions of the Holy Inquisition.

In the current number of the "Westminster Review," appeared an article on "Extra Women," in which the author, Mr. R. L. Lang, says: "In 1891 there were practically 900,000 more females than males in England and Wales. A proportion

of those were children, but a moderate computation would place the excess of women over men at 200,000."

This is certainly a very serious problem. What shall these women do? As monogamy is our accepted standard of sexual morality, must these women remain "old maids" all their lives? Our author says: "The first duty of woman is toward the new generation. Nature endows her with sentiments of motherhood—the law of monogamy steps in and says that 200,000 women should not exercise these sentiments. The law of English respectability steps in and says that the woman who attempts to exercise these sentiments without having first mumbled a few words before the altar shall be thrown into the gutter. And the same law says that the man who is in the minority shall do as he pleases. . . . Is the Mohammedan necessarily immoral because he owns a plurality of wives? Are the fathers and monks of the Church of Rome more moral because of their enforced celibacy?"

Now I am not at all sure that the first duty of woman is toward the new generation. I am not at all sure that every woman is under obligation to bring children into existence, but a woman with "sentiments of motherhood" whom Mrs. Grundy deprives of the bliss of maternity, certainly has a right to be dissatisfied with things as they are. (By the way, let me remark that the same is true of a man with the sentiments of fatherhood, whom Mrs. Grundy or the economic conditions deprive of the bliss of fatherhood). As to the Mohammedan: In his own land he is a moral man, for morality, after all, is a matter of geography. Polygamy is immoral in the United States, but in Turkey it is moral. Personally I have no great admiration for Mohammedan morality, as it is altogether a one-sided affair. Besides, I can see very little beauty in a system that gives a man the right to own a woman. But in the main, Mr. Lang's remarks are true, and a respectable, "high-class" magazine that dares to print such radical sentiments deserves great praise.

The conclusion of Mr. Lang's article is not satisfactory. He says: "Women must live—let them live on terms of equality, not inferiority. Deny the right of any employer to pay a smaller wage to the woman than to the man in similar work; educate the children to the idea that the sexes are equal, that that is no purity which is pure only because it had no opportunity to be anything else; that marriage is only happy as companionship, not as mere concubinage. Place the vicious man on a lower social plane than the fallen woman; place the murderer of the soul on a level with the murderer of the body—then we may solve the problem of the extra women."

It is certainly wrong that men should be paid higher wages than women simply because they are men, and it should also be admitted that in view of the fact that the consequences of sex association are not alike to men and women, the vicious man should be placed on a lower plane than the fallen woman; but is this a solution of the problem of extra women? If women are in the majority, some women must remain single and "chaste" in a monogamic society, and how can industrial emancipation satisfy a woman's "sentiment of motherhood"? I am not an advocate of polygamy or of any special form of sex association, but I fail to see how Mr. Lang's remedy will heal the wounds of a heart that yearns for love and cannot find it.

#### From the Antipodes.

[The following letter from a good woman friend and correspondent in South Australia was not written for publication, but permission was given to use such parts as might be considered of general interest, provided the name of the writer is withheld. The reasons for thus withholding her name are sufficiently obvious from the letter itself—or rather from the letters from which the following paragraphs are taken. Accompanying these letters a number of clippings from Australian papers were sent, showing something of the educational work that has been inaugurated by our earnest and efficient friend and correspondent.]

TO MOSES HARMAN: It is long since I first wrote to you, and since you began to send me your splendidly edited little paper, and I think it is time that you received from me not only a renewal of subscription, but also some acknowledgement of what your messenger across the seas has been to me. Many a time it has cheered me by bringing home the thought that how-every my hands may be, there are those in the van of progress who are fighting well for freedom. Your last numbers are especially interesting, containing an account of your daughter's visit to England, and also some sketches of our English comrades. I was very much surprised to read of the suppression of Dr. Havelock Ellis' new book "The Psychology of Sex." I am acquainted with his writings, and cannot think it possible that he is the man to be guilty of any breach of decency and good taste. Is it possible to obtain the work in question so as to judge for one's self?

There is some little correspondence going on in our papers just now about the question of legislation in regard to sexual matters, and I enclose you a letter signed "Humanity," which I contributed to the discussion. It appeared in one of our leading daily papers, "The Advertiser," only yesterday, and I am hoping for some indignant replies, so that I may have the chance of still further ventilating the marriage question. We are behind New South Wales in the facilities granted for divorce. They allow divorce for three years' desertion without cruelty. I hope we shall come to that and more in time. What we want, what we need to do, rather, is to make it *respectable* for people to form free unions—such as Edith Lanchester, Emma Wardlaw Best and your own daughter Lillian have done—reform of marriage laws would quickly follow.

All honor to those brave reformers who have so valiantly thrown themselves into the breach. The least we can do, we who form but the rank and file of thinkers, is to support them with open expression of high and generous appreciation. I have been thinking very seriously and earnestly on these subjects for years, and feel that the best way, as a rule, to induce people to open their minds to a consideration of the need for true sexual enlightenment and freedom is not to attack the institution of marriage directly, but indirectly. There are few people but will admit, for instance, the evil of enforced motherhood. Show them how that is bound up with our present system of marriage; but show them in such a way that they are forced to draw the conclusion for themselves that the one wrong springs from the other. By doing this you make them shoulder the responsibility of their own thinking.

I am not of course referring to Lucifer's bold work. To me Lucifer is a possession resembling what the Bible of old must have been to the poor persecuted Protestants—a treasure from which to draw strength, inspiration and comfort, but something which must at the same time be guarded from unfriendly eyes! I have enough opposition (too much) from my dear life partner, to contend against in other reform work, to be able to openly espouse Lucifer's principles, but I am certain that before I leave this earthly scene of warfare I shall get in a few shots somehow!

You will please see in these few sentences not the egotist, but a heart's comrade. It was through my name appearing in your columns that Carl Gleaser, of the Labor Exchange organization, wrote to me, and I have great reason to be thankful, in humanity's name, for that happy chance. I enclose you a paper which shows forth the rules and principles of The ——— which is an association formed for the purpose of helping forward all true reform work. It has sprung into being through a series of letters I wrote in our "Weekly Herald" (our official organ of the Labor Party), and bids fair to become popular.

I enclose some American stamps; please take a dollar's worth towards the five hundred dollar present your friends wish to make you, and the rest for my subscription. Will send more soon.

It appears that one of our sapient legislators took the alarm and asked in Parliament whether the

House would not interfere to prevent the insertion of such letters (mine and one other) in the public press. The editor of "The Advertiser" replied in a leading article, nobly standing up, as you will see, for the right of his contributors to ventilate their opinions on this important subject. And now the matter has apparently dropped for the time.

All this shows that the world is moving—the world of thought is working out of the deep rut of custom, even with regard to the matter of sex regulations and sex ideas. We owe much of this to our brave little Lucifer, whose intense light has illuminated the mental darkness of many who may be utterly unconscious to whom they owe the lifting of the shadows upon their hitherto darkened pathway.

### The Tendency of "Trilby"—A Fragment.

MY DEAR HELEN: No, I don't think Du Maurier's success in "Trilby" was to be attributed to his novel and original way of using old and popular sayings. There is an irresistible charm in his style, no doubt. The swing of it is delightful. It is a book that can be read easily, and that is a reason why some of the many read it. But I don't think all that accounted for very much after all, any more than the constant introduction of French did. I welcomed that, you know, because it always frets me to see a man confine himself to one language when either ideas or feelings suggest themselves that refuse to find expression for him in that tongue. I like to have a man take all language for his own. I told you, did I not, of my old-fashioned friend who said she supposed what he said in French was too "bad" to be said in English? But it was no more the outward presentment of "Trilby" that gave it a place in the hearts of the people than the clear blue eyes with their long dark lashes of your friend, gave him his place in your heart. It was the hand that drew you to him, that was all. I am not sure whether Du Maurier believed what he did not make positive in his book or not. It is very possible that he bided better than he knew. But he felt all that he made "Trilby's" friend-world feel—that I am sure. It was a heart to heart talk and he made Trilby loved. "A model for the figure—a washerwoman—and Heaven knows what beside."

Did you ever know an author to do that before? Of course it is half-way enough, from our point of view—miserably half-way, I was going to say, but I couldn't; and that I couldn't tells the whole story of it. Du Maurier took a real step onward and took his world with him; and although you have to look backward to see him, you do not feel that it is a vital matter. The "young person" who goes to the theater to see the play—and it is amazing to see the throngs of girls in their teens that fill the house—will listen to Trilby's hope for pardon and forgiveness, and her fond mamma will be satisfied that her daughter has had the best of lessons in virtue; but trust the girl's heart to learn, instead, that a "fallen" girl had won and held the love of little Billee and Taffy and the Laird and Mrs Bagot—and all the world who could love besides. And then her repentance is as half-way as the rest, for, when Mrs. Bagot, in sincere distress for the soul going out into eternity, begs her to remember the worst thing she ever did, Trilby does not hesitate at all: "It was breaking my promise to little Jeannot." Mrs. Bagot was appalled. "O, what's that—breaking a promise to a child! I mean other things!" But Trilby will not listen. "O, yes, I know what you mean. That was bad enough, but it wasn't deceiving or disappointing anybody or hurting their feelings." I quote from memory, but I give you the essence of it, I am sure. And you know she had not even been monogamous—I am afraid there are critics who would say, "not even selective." It doesn't seem like it, do you think? "The spirit of camaraderie—the impossibility of saying nay to earnest pleading." It sounds as if she had followed her own nature, as many a girl of the people probably did all her life through, without ever encountering a Mrs. Bagot to call upon her to see how awful it all was.

O, it is a great book and you can't afford to miss it. There



are more crumbs of comfort within than in many a tendency novel. Even "little Billee" is the real convert, and it would not be strange if the daughters found it out in spite of their mamma. One forgives him all his sins of theory and tradition for the great and mighty love that enters into and takes possession of his heart. Of course this is all "Trilby" as I see it. Oliver Wendell Holmes said, you know, that people brought away from the bible what they carried to it. And it is true of every book that ever was read. It seemed impossible for me to get very cross with Du Maurier whatever he said. He certainly said many things which, taken by themselves would have made me very indignant. But, just as I do not always get too much irritated with writers who still make use of the words "right," "wrong," "ought," so I can bear him talk about virtue and sin and forgiveness because—well it is another case of

And so matter what you do, if your art be true,  
And 't is heart was true to Poil.

There is a wonderful eloquence in the book, all the way through, and an intensely dramatic moment when Mrs. Bagot finally breaks down and flings away Trilby's past to make way for a tide of new and true feeling: "I only know that you are you!" That climax leaves one with a great content.

You are smiling a little and not quite content with me. "Far too emotional," you are saying. Perhaps; but I am bent on having the courage of my emotions. No philosophy is complete which does not include emotions in the final reckoning of all things.

The children are escaping from the little stone schoolhouse "shouting the battle-cry of freedom," and I "ought" to stop. No, I don't think that love is magnetism or passion, and I had thought of quarreling at some length with you on the subject. But now I don't feel quarrelsome, and perhaps I couldn't write on it if I had time. I probably did not see the extracts from "Love's Coming of Age" in "The Adult." At any rate I have forgotten them. The book is not itself emotional—or was not to me. I think it is a book that does not naturally arouse violent opposition. I have heard it criticised as, in a way, "behind the times." But I will write more at length about it next time. Unfortunately, I haven't it in my possession, and can't send you the extracts I would choose.

Be patient and "bide a wee" before you finally settle it that love is passion. It hasn't "come of age" yet.

As ever, GORTO.

#### Book Notice.

Among the books that have long waited for a few lines of review, or of editorial notice, is one styled, "Consumption and Rheumatism—A Scientific Statement, in Plain Language, of their Origin, Treatment and Cure," by George Dutton, A. B., M. D., President of the American Health Society, founder and Dean of the Vermont Medical College, author of Dutton's Illustrated Anatomy, Medical Notes, Hygienic Manual, Ontology, etc. etc.

Of all diseases to which human flesh is heir, consumption and rheumatism are among the most prevalent and unmanageable. In the small compass of fifty-six pages Doctor Dutton has essayed to give a complete and scientific statement, suitable for family use, showing how to prevent and how to cure these scourges of the human family. For price and further particulars as to modes of treatment the reader is referred to the Dutton Medical College, 52 Dearborn street, Chicago.

#### VARIOUS VOICES.

A. J. Pope, Portland, Ore.—I have just returned from eighteen days' hop-picking. I enjoyed it and made \$4.50 over all expenses; saw the beautiful Willamette river and its shores, for about forty miles from the deck of a steamer. Found on my return a dozen or more letters. I am well, but have found no employment here; so I intend to go to Lake Bay, Wash., this or next week.

C. P. Hunt, 2733 N. 45th Ave., Chicago.—I criticised Mr. Whittier's "Invariable Unit of Value," knowing nothing of the author, because many hold similar views. In debating a theory, what does it matter that one or more of its advocates fall out of the ranks? Voltairine de Cleyre would have the "dead bury the dead," and should also request that their books be buried with them. No jest was intended. Why it should be regarded as sober earnest to try to measure value with abstractions, but a joke to apply the same principle to anything else, is one of the mysteries of fatism.

J. Phil Galvin, Chicago.—The article under the heading, "Free Marriage" in *Lucifer* No. 730, suggests a line of questioning about marriage contracts, upon which I have many times asked the opinions of lawyers without yet receiving very definite answers. My query consists, in part, of the following:

1st. If a man and woman, before or after their marriage sign a "legally witnessed" document in which part of the "rights" or "duties" that are conferred or incurred by virtue of the "marriage tie" are specifically set forth, and forfeiture of the specified "rights" mutually agreed upon, would such a document have legal standing?

2d. If not, why?

3d. In case it is admitted that some of the "rights" could be legally forfeited whilst others are non forfeitable by such process, I desire to find out which of the rights are forfeitable.

Have often thought a discussion on the above line of questions would make good reading in our Sunday papers. I think 'twould be decidedly educational, along the lines of *Lucifer's* propaganda.

Johnson's Cyclopaedia says: "The capacities, rights and relations arising out of that status are regulated by the general rules of law relating to marriage, and, with the exception of their mutual property rights, cannot be varied by any act or agreement of the parties either before or after the marriage contract." If the above states the law correctly, I wish to know just at what point a "free marriage" contract can be crowded in.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 41.

CHICAGO, ILLINOIS, OCTOBER 15, E. M. 298. [C. E. 1898.]

WHOLE No. 732

### indignation.

Shock old proprieties, cross local forms—  
How indignation in a moment storms!  
Lie, cheat, bribe, steal, thrust orphans out of doors—  
And indignation in its arched snore.

—Harry Lyman Koopman.

### Live Thine Own Life.

By thine own soul's law, learn to live;  
And if men hate thee, take no heed;  
And if men shun thee, have no care.  
Live thine own life, and do thy deed;  
Hope thine own hope, and pray thy prayer;  
And ask no crown they will not give.

—Whittier.

### The Want of New Men.

BY E. B. KERR.

It is commonly assumed by men that women are the great stumbling block to progress on the sex question. That is certainly not my experience. I have found it easier to bring ten women into the sex movement than one man. Moreover, I have found that the chief difficulties in convincing women are difficulties arising from the backwardness of men.

I think there can be little doubt that most men are conservative on all questions relating to the relations of the sexes. They hate the new woman and all her works. Even such things as contraceptives, which would help poor men to live better by enabling them to reduce their families, are generally disliked by men; and, if used at all, are used because the woman wishes it. Most men worship the Old Ideal with sincere and superstitious veneration, little as they would dream of putting it into practice. Perhaps it is because they have never been compelled to practice it, that they worship it so much.

On the other hand, the women of the present day are not conservative in temperament. That vague thing called the woman movement has been very much in evidence for a whole generation, and particularly so since about 1890. Most women do not know exactly what they are driving at, but they feel that they are driving at something. That it is the thing to be a new woman is dimly perceived by many who could not for the life of them mention any quality or opinion which such a woman ought to have.

The instinctive radicalism of the women of our time makes it comparatively easy to approach them on what is *par excellence* the sex question. Indeed, it is very easy to make a good start in discussing sex matters with a woman. If she knows anything at all of current literature, or if she has ever gone out into the world to earn her living, she will readily admit that the present system is bad. She will confess that a change is needed. If she is happily married, she will perhaps say that a little change will do; but if she is a widow, a spinster, or unhappily married, she will say that the change required must be a very great one.

But then the question arises, what is the change to be? It

is here that we begin to climb the hill difficulty. Sexual freedom is proposed. At this point the woman who is happily married sees her monopoly threatened, and walks out of the room in high dudgeon. You are left to have it out with the true revolutionists, the widow, the spinster, and the woman who is unhappily married.

The first great objection comes from the widow and the spinster. How can sexual freedom be practiced without ruinous mishaps? That objection is soon disposed of. If you are in a country where the press is free on the subject of contraceptives, there is plenty of good literature which can be carried in the pocket, and handed to the enquirer. Even in America, I suppose the earnest soul can find some way out of the difficulty.

Then comes the battle royal. Men, it is said, cannot be trusted. Let a woman give a man any power over her and she will repent it as long as she lives. At best, the man will despise her; at worst, he will try to make a slave of her. In any case, he is so careless that she can never consider her secrets safe in his keeping. If anyone doubts these things, let her go out into the streets late in the evening and see the wrecks which men have made.

How profoundly men are mistrusted by women, and especially by advanced women, most men do not realize. But it is true all the same. A few weeks ago a young lady wrote me as follows: "I really used to think that all men were alike in their endeavors to trample on and crush the weaker sex." Another lady tells me that when she was a young girl she read a book, in which a husband is described as feeling great agony on account of his wife at the time of child-birth. This at once struck her as utterly unnatural, because she did not think it possible that a man could sympathize with the sufferings of a woman. I know a lady happily married herself, who has been a Freethinker all her life, and a tower of strength in many movements for human freedom; but when she heard of the bill introduced last year in Kansas to emasculate men who committed rape on women she approved of it. She also approves of its application to cases of association with girls under eighteen, even with their own consent. Yet this lady has no more belief in the sacredness of marriage and chastity than she has in the Tower of Babel. She merely considers them a good shelter against a sex whose members she looks upon as wild beasts. Those who read intelligent Puritan papers like "The Woman's Signal," soon discover what an immense number of able and truth-loving women sincerely believe in this view of life. George Egerton's books are full of women who have learnt to mistrust men.

Another objection made by women is that the men who are trustworthy are too conventional to play their part in promoting sexual freedom. Many women tell me that "nice" men cannot be brought up to the scratch without a broader hint than most women are willing to give. An English lady, active in sex propaganda, writes as follows: "I find less opposition in theory than I expected, though very little intention of con-



verting theory into fact. But really there seems to me quite as much difficulty in meeting with a sweetheart as there is to find a husband, most men having such conventional views on this point. It is almost impossible for a woman to make the first advance. I am sure that any man whom I liked might visit me till doomsday, unless he made the first sign."

Mrs. Wilcox lately complained that women do not write enough for Lucifer. I hope they will come forward in crowds to give their opinions on the questions I have raised in this article.

### In Parallel Columns of This Morning's "Sun."

BY JAMES S. DENSON.

A dispatch from Toronto says that the people of Ontario are "somewhat exercised" over a discussion in the Montreal Anglican Synod. The ministers asserted that the low birth rate in Ontario is ascribable "largely to causes over which persons have absolute control." On the face of it, that seems a most encouraging statement. But the divines follow this with the assertion that "the matter involves questions of grave moral responsibility," which is no doubt true, although perhaps not in the sense intended by the clerics. In explanation they say that "in every town and city of Canada there are women of good standing who are averse to bearing children and act accordingly." That women should act as they wish to act instead of as the ministers wish them to act is a matter of astonishment—to the ministers, and no wonder, for when women rebel against the authority of the church the foundations of the great deep of ignorance and servility must be rent as by an earthquake. Do these ecclesiastics really believe that a woman's body should be subject to the commands of a man, or of a society of men? Do they think that children conceived and gestated under such conditions will be powerful affirmative aids in the settlement of questions involving "grave moral responsibility"? Again. The ministers declare that the employment of women in stores and elsewhere drives men out of Canada, thus lowering the marriage rate, which is lower in Ontario "than in any other country." But if the wage-earning of women lowers the marriage rate so appreciably in Ontario as to make it lower there than anywhere else, why does not the same cause lower it also where women are supporting themselves to a greater extent even than they are in Canada? How can Canadian women working for pay put the marriage rate of that country below that of all others while a larger percentage of the women of some other countries are also working for pay and so competing with the men? But of course one can not expect other-worldians to be consistent while dealing with the facts of this world.

The Board of Education of the borough of Queens was in special session yesterday. Mrs. Mary Labell applied for the position of teacher in one of the Long Island City Schools. This precipitated a discussion concerning the employment of married women, some members contending that they were not eligible. After a heated argument Mrs. Labell's case was referred to the committee, and it was decided that hereafter the applications of married women for positions as teachers must be indorsed by five members of the board. "A resolution to the effect that whenever a teacher gets married it will be considered as equivalent to her resignation, was adopted." From all over the country for several years reports have been received of like acts of hostility to married women teachers. In other employments there is seen the same attitude of antagonism to married women as independent workers. The clerics of the Montreal Anglican Synod and their fellow wailers over lowered marriage and birth rates should take notice of this cause of the condition they deplore. Boards of education are rapidly making marriage a bar sinister, so far as women qualified to teach are concerned. The friend of social freedom, while denouncing the injustice of the boards, gladly welcomes the refined and cultivated recruits whom the short-sighted policy

of the masters of education is driving into his party. This policy simply emphasizes the fact each day seen more clearly by a rapidly increasing number of women, the fact that marriage and women's independence are incompatible. And a decreasing marriage rate is but the first indication of the changing sociological conditions. The next, not so apparent on the surface, is the increasing healthful sexual association outside of marriage, and the third, already perceptible to those who have placed themselves in a position to see, is the desired advance in the birth-rate without the pale of legal union. Women, as the Montreal ministers say, indeed have "absolute control" over the matter of motherhood, that is, the enlightened ones have and all will be enlightened on this subject in the not very distant future. Under liberty, there will be fewer children born, but a vast majority of those born will survive.

### Schools for Our Children.

BY LIZZIE M. HOLMES.

I am afraid I have not made myself plain in regard to public schools. I do not say that children should not go to them on account of the associations; children must go into the world sooner or later and the time for them to get their experience with all kinds of people is while parents are near to guide and advise them. Children should associate with whoever they come in contact with, good and bad alike. They become priggish if you let them think they are too good to go with any one. We should try to have them so well poised, so strong in individuality that they will be themselves no matter who their associates may be. If they can be injured while they are with us enjoying our care and love, what will happen to them when they go out alone in the world to meet the worst that exists?

The reason I do not like public schools is because from their very nature they can be nothing but moulds into which all manner of children must be run. The grading system may do for cows or sheep, or even for prisoners and soldiers, but it is not the way to get the best out of human beings. Too large a number of children are crowded into one room and placed under the care of one over-strained woman who is expected besides "keeping order" to pour ideas into the young minds by the measure full. An unusually clever child will go through the grades without much injury and will come out with a sort of an education because he or she would have learned something wherever you might have placed them. But a slow child, or one with peculiarities of any kind who needs care and special attention, will drag along a miserable existence at school and then will be forced to begin life entirely unprepared. It is preposterous to expect a slow scholar to study seated in a close school-room in the midst of a mob of restless, nervous young beings who are being repressed beyond endurance. You great, grown philosophers think yourselves very badly used if you are disturbed in the least while at your studies; yet you expect children to study books that are riddles to them in a riot of nervous uneasiness.

I do not like public schools on account of the unnatural, but necessary repression that the system involves. I have often noticed that children from ten to fourteen are awkward and crude whenever they try to express any unusual sentiment; constantly being told that they "must not whisper" during the most animated hours of their lives, has a tendency to dwarf the powers of expression, and they find it difficult after a time to convey an idea to another spontaneously and easily.

I would abolish schoolrooms entirely. I would put one teacher in charge of not more than a dozen pupils; they should learn out of doors, in the woods, along the roads, in the mills and factories as visitors or as workers for an hour or two each day; there should be laboratories, and rooms fitted out for all kinds of experiments; and if there were need for book study each child should have a room in which he could seclude himself.

Of course all of this would entail a great deal more expense than is laid out on what is called a common school education nowadays. What of that? In reality there is no lack of

means. There are plenty of people who would be glad to employ themselves in teaching, there is plenty of material with which to build houses, supply apparatus and books, and plenty of labor ready and willing to put them into shape. If there is something in the way which prevents labor, material and knowledge from getting into proper relations with each other that is not the fault of my theory. If it is desirable to have human beings at all, it is worth while to have them the very best specimens that can be conceived of; and nothing is too expensive that brings the desired result.

### Not a Myth but a Reality.

BY FLORA W. FOX.

I am well aware that Mr. Walker is able to defend himself in the "Myth" controversy, but I would like to say this, that history does prove that as an engine of "organized credulity" and cruelty the church has a decided entity, and no mistaken myth about it. Strangely enough it is composed of men "commissioned of God" to decapitate all who differed from or with its opinions or methods of salvation. Now please remember I do not deal in personalities. It was a matter of environment that Bruno, Galileo, and Luther were in the church, and they evinced good sense in getting out as soon as possible.

We must not lose sight of the fact that there is too much truth in so-called witchcraft to be called a superstition. The facts which the "Woman of Endor" gave to Saul, down to the facts given by many reliable mediums today cannot, in justice, be classed along with "superstition and ignorance." There's immense difference between a theory and a fact in natural science demonstrated through the medial powers of the people today—called witches 100 years ago. We evolve in words as in knowledge. That women still sustain Christianity is one of the mysteries to me. I can account for it only upon the grounds of hypnosis; the priests, preachers and prelates suggesting to them to hold fast to their faith in the elect of God. Strange these "elect" are all men, but women are elected to do all the drudgery and to work for Jesus' sake.

Change the thought vibrations in all the churches by teaching justice to the human race, and then churches would cease and women would think of taking better care of their bodies. With Lois Waisbrooker, I think the church has done more to degrade womanhood than all else combined, and it is time they ceased to compel their children to attend the Sunday school incubating society to prolong such abominable slavery.

If the church does not make men either good or bad, it does ruin millions of our bright, thinking, questioning, active children, and that is one reason why there are not a million more liberals to support out dear light-bringing Lucifer.

Yours for no church—either good or bad.  
Rochester, Minn.

### Sociologic Lesson. No. LXXIII.

BY HENRY M. PARKHURST.

**INDIVIDUAL RIGHTS.** In an association, individuals or companies may carry on such employments as they choose, so far as they do not interfere with the equal rights of others. The association is for the individuals; its usefulness consists in aiding individuals; and its organization is only useful so far as it adds to individual welfare. The production of an association, although upon their books confined to the organized labor, really includes all the individual labor; for it is the total production which can be either consumed in the association itself or exchanged for other articles produced elsewhere. A member may have unusual skill in some highly remunerative occupation and which can not be carried on in this particular association, and may thus be enabled to produce far more by his individual enterprise than in any employment the association can give him. For each one to produce the most that he can, whether in the association or out of it, adds most to the production and the welfare of the association.

My knowledge of the experience of failures during fifty years leads me to believe that the cause has been in most cases the endeavor to submerge individual rights and to abridge individual liberty.

### Fagots.

BY R. E. GALBREATH.

Let us not deplore the fact of death. Without it we had never lived.

Natural selection is the scientist's name for what the Christian calls "Design."

The scandal monger is a swine that wallows in the mire of its own excrements.

Mrs. Hoot Owl thinks her husband has the finest voice in the whole natural menagerie.

As long as mankind continues to kill its saviors, so long will there be need of more saviors.

In extremity the individual has no personal rights which the government is bound to respect.

It is conceded on all sides that the happiest periods of life are those of childhood and courtship. Nature determines the former, but not the latter. Why not have it continue through life?

"More liberty?"—echoes an objector. "What do you want to do which you may not now do?" Not anything, necessarily, but liberty is an end in itself. We would be free to do or not do what we are doing now, perhaps, with no one to say "You may."

The beneficial results of moderate sexual intercourse between married people, and the grievous effects of suppression of the natural functions among the single are unanswerable arguments for the liberation of our fellows from the bonds of prudery and prejudice.

The reformer who recommends a change of living which is more than a step or two in advance of the one to be helped, is likely to be unsuccessful. Anything, to be done for good, must be done in the natural order; otherwise undone. Opportunism, then, is the most useful philosophy. Many ideals are all right, but impracticable. We may, nay verily, do, elaborate plans for conducting colonies or communities, which carried into execution, would change a suffering and discontented race into one most happy brotherhood. But alas, we who look ahead to higher goals cannot walk in the paths of our own making. We must bide our time.

Just read a very interesting and valuable article in a Cleveland paper. It's about a day of rest taken by the president at Somerset, Pa. Glad I read it. Great "relief off my mind." An excerpt: "The president's determination to attend morning services was known early and by the usual time of opening the service every seat except those reserved for the president and party were occupied. . . . At the close of the benediction the president left the church at once, and with his brother walked directly to the latter's home, cutting across the street at one point to shorten the way." Oh, reporter! How glorious are thy works in all the earth. Thou vouchsafest not to say if the brother's folks had chicken pot-pie for dinner, but evidently the chief executive was hungry. Thou doest well, good and faithful, and now please tell us more. We know that Napoleon I. shaved himself. Doth "Little Napoleon" so? Hath he "Cordovan" or "Vici kid" footwear? Fail not, we beseech thee, to inform us whether he uses a quill or splinter toothpick. Thou mayest well omit further accounts of the private soldiers who starve to death, but do not be so recreant to thy duty as to overlook the matter of what styles of collar and ties our ownest own William wears, for we love our dear country and its noble chief magistrate. Keep thy pen from such impure news as comes from the slums and tenements, but tell us what parjures are used by the ladies of the United States senators, that thy purse may be long.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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Lay Across My Bed—"Also in the same volume, Mabel Collins'  
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cents. For sale at this office.

## Wanted—

Ten thousand names of women and men who do their own  
thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon  
us—the season of reflection and of retrospection; the season  
when, if ever, such papers as *Lucifer* will be given a candid and  
thoughtful reading. With each weekly issue a surplus is printed  
to send out as sample copies—as pioneers, as evangelists of the  
newer, and as we earnestly hope, better gospel than has yet  
been preached to the inhabitants of earth. These surplus  
copies have been accumulating for some months for lack of  
names and addresses of persons to whom a sample copy or two  
would probably be welcome.

The object of this paragraph, then, is to ask our friends to  
send us at once a list of names of persons to whom samples  
may be sent with reasonable prospect that the paper will not  
be consigned to the waste-basket or cook-stove.

And while sending the names, if a few stamps for necessary  
postage, should accompany the list, the favor would be much  
appreciated. But, please don't forget to send the names while  
the matter is fresh in mind. Please write the names and post-  
offices plainly—if possible with pen and ink, instead of pencil as  
many correspondents are now in the habit of doing.

## War in Chicago.

In addition to the war now waged at Panama and Virden,  
Illinois, over the importation of negroes from Alabama to take  
the places of the striking miners, and in addition to the Indian  
war in Minnesota, there is now being waged in the city of Chi-  
cago another war quite as sensational in many of its features  
as those just named. This last mentioned war has been inau-  
gurated by certain self-elected guardians of the purity and vir-  
tue of the people of this great city.

Prominent among these self-elected censors of sin, and pro-  
moters of purity and virtue, is a certain "Reverend" J. Q. A.  
Henry who claims to be the head officer of Chicago's "Rough  
Riders," an organization that seems to have undertaken the

task of regulating the saloons, the gambling resorts and other  
places of alleged vice and crime in the city. The first public  
mass meeting in the interest of this new movement was held at  
Central Music Hall on Sunday, Oct. 2, at which quite a number  
of the leading clergymen of the city made short addresses,  
warmly approving the objects, also the methods proposed by  
the "Rough Riders."

The following is part of the report of a city daily in regard  
to the meeting held at Central Music Hall:

Vice and crime received notice to quit Chicago yesterday afternoon.  
Henry's rough riders and others to the amount of 2,000 met in Central Music  
Hall for this purpose. Rev. J. Q. A. Henry, the commandant of this adjunct  
to the Law Enforcement League of the Chicago Christian Temperance Union,  
outlined the plans by which he intends to drive the smoke and soot of sin out  
of the atmosphere of Chicago. It was a meeting for the purpose of publicly  
lanning what is intended to be a great reform movement, which will no  
cease until all of the laws relating to saloons and immoral resorts are en-  
forced to the letter.

The things specified as among those his rough riders would do are:  
To stop the saloon-keepers from selling intoxicants to minors; to make them  
close their saloons at midnight and to make them keep closed from Saturday  
midnight to Monday mornings; to stop music in saloons and prevent any  
sort of play or performances in them for the purpose of alluring patronage;  
to stop women from entering saloons and keep all evildoers from frequenting  
saloons. All of this he said would be done by the enforcement of the existing  
laws.

That there is much of vice, crime and consequent misery  
connected with saloons, gambling houses and other "immoral  
resorts" will readily be conceded by all observers, but that  
these evils will be, or can be, extirpated or even sensibly abated  
by the sensational and repressive methods of the "Law En-  
forcement League of the Chicago Young People's Christian  
Temperance Union," may well be doubted. The plan of mak-  
ing people virtuous, moral or religious by the enactment and  
enforcement of law has been tried from time immemorial, with  
what success, let the ever increasing ratio of crime to popula-  
tion give answer.

The reasons for this failure are not hard to find. The  
natural love of liberty rebels against coercion. The desire, the  
right, to choose one's own way of life, and to take the conse-  
quences of that choice, is one of the ineradicable desires, one of  
the inalienable rights that probably never will be relinquished  
while the human race exists.

The drinking habit, the gambling habit and the so-called  
"social evil," are directly traceable to the invasions of personal  
rights—the denial of equal right to nature's opportunities, that  
are inherent in the laws themselves.

The true remedy then for the evils against which this new  
crusade is directing its energies, admitting that pharisaic love of  
power and political ambition, have no part in the matter, is to  
abolish inequitable laws, then let an enlightened public opinion,  
the lessons drawn from experience, the working of "natural  
selection and survival of the fit"—do the rest.

## Whose Was the Sin?

BY LILLIAN HARMAN.

From a subscriber in the South I have received the following  
note:

"After approving your article in a recent number of *Lucifer*  
(which ought to be read by every intelligent mother of the land)  
—that about your care and cultivation of your little girl—I  
would ask you if you saw the story of Judith Dauntry (Dauntry  
is probably the right name) by H. P. Spofford in October "*Cos-  
mopolitan*"? I began it in hope of finding something about  
the philosophy of marriage. Is it worth the space in *Lucifer* of  
a criticism?"

With the above was inclosed a copy of a letter to Mrs.  
Spofford, which I herewith reproduce:

"HARRIET PRESCOTT SPOFFORD, Madam: I read your  
'Judith Dauntry' (in current '*Cosmopolitan*') with the hope of  
finding some hint toward the solution of a question which is  
puzzling, at this time, more experienced thinkers than myself.  
Perhaps it is my own foolishness, but I laid down the book  
without any addition to my scant stock of ideas upon the ques-



tion, and with disappointment at what seems to me your timid incursion into the very suburbs of the subject. The fellow whom the girl clung to seemed to be a very ordinary sort of man. His wife and children are not pictured, nor a suggestion of the causes which helped to turn him toward Judith, who is a strong character in will at least. The account of their persecution is enough to inflame the indignation of any but a slave-thinker. And the dark conclusion of the story leaves me the idea that the *motif* is the frightening of people into the fold of orthodox thinking (?), as the bear story in the Old Testament. It is meet that a woman of your literary experience might have thrown more light upon the subject of modern marriage. You may say with justice that you don't feel called upon to furnish brains to interpret your stories. But I have been astonished to find some of our most experienced story writers still swathed in the theological habiliments of their infancy; bound in the birch-bark of their papoose-ness. Such souls can't possibly bring unhampered minds to the contemplation of any subject. A story-writer should always be a teacher. There is no doubt that we are evolving out of the old Hebrew notion of a wife constituting part of a man's personal property. And we are outgrowing many other old notions. . . . While your story is well written, yet it doesn't seem to grapple with the question. With friendliest sentiments, J. H. S.

Macon, Ga., Sept. 30, 1898.

The story referred to is a terribly dark picture, yet it is true to life. Ellis Goff and Judith love each other. But Ellis is married and is the father of a child. At the time the story opens his wife has left him and gone to her mother. He has given her the home and she has sold it and is living on the money.

Judith is living alone on a little farm, which, together with a small income, has been left to her by her parents. He pleads with her to give up the world, and let him come to her, and because their love is so intense she finally yields.

They were entirely cut off from the rest of the world. Yet they were happy with only each other. "It was a long day-dream of joy. They looked neither backward nor forward; they were in a radiant present."

"It had taken many weeks for the virtue of the town below to discover and realize and resent the outrage that had been done it. But at last it had become penetrated with the consciousness of sin in the neighborhood; and it had taken punishment into its own hands."

A mob gathered one January night, "hooting and hallooing, beating on drums and gongs, blowing fish-horns, singing ribald songs, filling all the place with an incredible foulness of outcry. Perhaps it was the fit way to characterize guilt—it seemed to Judith suddenly as if she were the virtue and they were the vice."

How hopeless must be the warp in the minds of those who could see vice in this strong, brave, loving woman, and virtue in the coarse, worse than bestial mob! But the mob was "respectable" and she an "outcast."

Judith and Ellis outlived the shock and horror of that night and gradually found happiness again, and though all alone "forgot the world that was well lost."

But peace was not for them. Our author says: "Dusk and dawn now for many days it had been hot and dry; and the corn was high in the field, when the virtue of the town happened to remember itself, and a crowd, led largely by the need of excitement and the inherent love of baiting the defenseless, visited the farm, with horns and cat-calls as before, with showers of stones and outcry of obscene railing. When the mob had gone, there was scarcely a whole pane of glass left in the house, the live-stock were scared away, the corn was trodden into the soil and the fire that had destroyed the crop of grass was still pouring down the slope in billows to be quenched only in the brook."

Judith and Ellis heard the mob coming and made their escape, so no bodily injury was done them. Again they took up

their struggle for existence, repairing what they could of the damage done by their virtuous neighbors. And they still found some happiness in their love for each other and their passionate enjoyment of nature.

"The two had but little more than repaired the mischief of the last raid," continues our author, "when they were again assailed by that element of the town which found the thing not only good sport but a sort of sop to conscience. This time they caught Ellis before he could make shelter." They subjected him to the horrible indignity and torture of a coat of tar and feathers—"The burning barn, with its occupants, lighted them upon their hideous work."

Judith nursed him night and day through his long illness of wounds and bruises and shattered nerves. "He was dearer to her than ever now," we are told.

The minister came to preach to them of their sins, but he found his task difficult. Judith would not admit that the community—"The people who destroy crops, who burn buildings with animals in them, singing vile songs, calling vile names, subjecting a man like Ellis to the most infamous torture short of crucifixion"—was right and herself wrong. "It seemed impossible to the minister as he looked at the splendid creature flaming there that she could be a thing of shame. She was, rather, like some great angel of succor to the suffering. . . . Except so far as the earth is beautiful, the earthly and the animal had no part in her just then."

If Ellis had been as strong and brave as she, they might even yet have conquered. But he was broken, both physically and mentally by the terrible experience he had passed through. She had to do all the work outdoors as well as within. By and by she lost her little income through the rascality of the trustee—presumably a very respectable member of society. Yet she loved and worked bravely and uncomplainingly for Ellis. And so time went by until both were old and he imbecile, and still she worked steadfastly on and never yielded though all the world was against her.

Judith's character was one of the most admirable possible, and had she endured all that, had her love and tenderness survived, with only the difference that she and Ellis were married and had undergone these persecutions through adherence to the "true faith" in religion, she would be upheld as a model of all that is highest and noblest in womanhood. Yet after undergoing the most horrible persecutions and privations of all kinds until she was a gray-haired, feeble old woman, the curtain drops on her life with the judgment, "The wages of sin are death!"

Whose was the sin?

#### To Subscribers for "Hilda's Home."

In answer to many anxious inquiries, we have this to say: After long and vexatious delays the work of putting into book form the story—of all the stories ever yet written, as many readers think—that shows the way out of the Desert of Bondage to the Land of Freedom, is now progressing in our office as fast as one good compositor can set the type. We have now reached the three hundred and twenty-fifth page, with one hundred and twenty-five or one hundred and fifty pages yet to set—making quite a large volume for the money. It is printed on very superior paper, with new, large and clear type, and if the binding shall equal the press work, the book will present a very attractive appearance and will be very suitable, both in matter and form, for a present, or token of friendly regard, from our radical patrons to their less radical friends, at the time of the approaching winter holidays.

One thing and one only, reasonably speaking, can prevent the delivery of the book to subscribers in good time for the winter holidays, and that is the lack of necessary funds to pay for blank paper, press-work and binding. The money sent us by those who have kindly paid in advance for the book has all been spent some time ago, and if those who have ordered and not paid, and those who have intended to order as soon as the

book is finished, do not come to our aid, there is much reason to fear still farther delay. The cardinal article in our creed is *never to go in debt for material or for labor to run our publishing business.* If co-operators—those who feel that Lucifer's work is *their work*—do not feel able to pay in advance for the paper and for books issued by us, the necessary result will be fewer papers and greater delay in getting out magazines, pamphlets and books.

A little earnest effort on the part of all earnest workers will accomplish wonders. Will not those who have already ordered and paid for one copy of the book for themselves, order one more, or several more, to give to their friends and acquaintances?

Substantially bound in cloth, \$1 per copy, postpaid; paper cover, 50 cents; edition limited to one thousand copies.

### What is Marriage.

BY ALBERT CHAVNNE.

The statement made by A. Warren that "marriage means an obligatory sex relation," and the article in answer by H. M. Parkhurst, induce me to write a few words on this important question.

Of late years I have tried to find the correct answer to the question, "What is marriage?" Not as to what constitutes legal marriage, which is a question which would have to be answered differently in different countries, but what is really the foundation of this institution which we call marriage. Is there such a thing as natural marriage, or would this institution disappear if left free from the intervention of the law?

I cannot accept A. Warren's definition, as it is not correct, either as a matter of fact, or as a creation of the law. As a question of law, adultery on the part of the man is not a cause for divorce in many countries, and as a matter of fact, there are many couples who consider themselves as husband and wife, and are so considered by all their surroundings, who do not "devote themselves to each other sexually, to the exclusion of all others forever." And there are plenty of couples to be found who do so devote themselves, who make no claim to being married.

For my part, the only answer I can find is that marriage means the union of persons of different sexes for the purpose of joining their fortunes for so long as this union increases their happiness; said union being expected to last during the life of contracting parties. This union is a contract, but it differs from other contracts in this, that it is always entered between persons of different sexes, because as the object of the contract is the increase of happiness, which for most persons means the raising of a family, the conditions cannot well be fulfilled between persons of the same sex. For the same reason the contract is for life, not for a special term of years, because in a successful marriage the longer it lasts the greater becomes the common interests, and the more difficult it becomes to sever the bonds which unite the parties together. Marriage for me, then, does not consist in monogamy, polygamy, polyandry—does not even depend on sex relation, but is the result of a union of interests which naturally flows from close association.

This tendency to union of purposes and unanimity of interests, which manifests itself between persons of different sexes, which exists in all countries, and has existed from the earliest known civilization, is the fundamental fact in marriage. The exclusiveness of the sex relations, the initial ceremony, the role of the husband, the changing of the name of the wife, and the thousand and one other things which we associate with marriage, are only incidentals which change with the times and the degree of intelligence of the individuals. That which has not changed, is that men and women will unite their interests and assume economic and social relations towards each other which they will not assume toward persons of the same sex.

Because there has been no such change up to this time, is no proof that such a change will not take place, but for my part, I do not believe that the line of progress lies in the direction of

destroying the marriage relation—as I understand it, but in improving it, and if I read the signs of the times aright, the decrease of belief in the sanctity of the marriage ceremony, instead of doing away with the marriage relation, will eventually lead to its extension.

### The Mutual Home Association.

Many of Lucifer's readers have inquired about radical colonies and associations. It has been my good fortune to spend the last two weeks at the Mutual Home Association, situated on Joe's Bay, one of the many inlets of Puget Sound, about twenty miles by steamer west of Tacoma.

This group or association was organized by three families which had been in a socialistic colony south of Tacoma. When the Glenis experiment failed, they came to this place and commenced, two years ago, to hew themselves out homes among the mighty firs and cedars of the wilderness. They had had enough of socialism and adopted anarchy as near as it was possible to do under the laws of the state. They now number twenty-eight adults and twenty-two children. Each adult is allowed two acres of land. The rest is held in common and for newcomers. The soil is very fertile. It is a wonder to me to see what can be raised on two acres of cleared land. Their only source of revenue as yet is in cutting cordwood, logs and piles.

They have just now secured an engine and small saw mill. They hope soon to have other industries. A few radicals with means could help them at present. They have no locks on their doors or tongues; their hearts are as open as their principles. They all agree to disagree. In a word, they are true anarchists.

Most of them have read "The Old and the New Ideal." Lucifer's teachings are openly endorsed by most of them. They publish a little paper called "Discontent," which deserves the support of all radical people. F. A. Cowell and Charles Govan get it up. Both of them left "Free Society" to come here. O. A. Verity is secretary and editor-in-chief of "Discontent" when it comes to running the press. They have none of the luxuries of slavery, but they possess the hearty content of the toiler who is free.

That they have accomplished so much with so little capital is surprising. That they have a better future is certain. Any personal letters addressed to me will be answered.

E. J. PAUL, Lake Bay, Wash.

### Socialistic Labor Party.

[From Etta Semple, President of the Kansas Free Thought Association, we have received the following statement in regard to the political campaign now opening in that state. In the convention that nominated her for superintendent of public instruction, Mrs. Semple secured the adoption of a resolution denouncing the practice of using public money to support sectarian institutions—schools, hospitals, chaplaincies, etc., etc. Kansas Liberals have now, for perhaps the first time, an opportunity to record a vote against this very common outrage upon freedom and justice].

LIBERAL VOTERS OF KANSAS, GREETING: Having no money to make a traveling campaign, I use what means I can command.

After many unfair attempts to oust it, our ticket is now in the field. If you have no sympathy with socialism, please remember that my plank is independent, and is for religious and mental freedom alone. It stands for constitutional rights and demands that no tax money paid by us shall be used for any sectarian purpose whatever. When you vote for me, remember my name stands only for the principle involved. I want or hope for one thing only, viz.: to establish a precedent which will aid our cause. Personally I am no politician, therefore I expect nothing, but if the Liberal voters of Kansas mean anything, they will hold up their own standard.

Yours fraternally, ETTA SEMPLE.

## Our Barbarous Marriage Laws.

A friend sends us a long clipping taken from a leading Spiritualist journal, showing the trend of thought among Spiritualists in regard to the present irrational and superstitious marriage laws and customs. Regretting that our limited space prevents insertion of the whole article we give place to a few characteristic paragraphs:

"It will, as usual, be objected by the stronger sex and even by female advocates of male superiority, that woman's true realm is the sacred duties of motherhood, which nature has specially designed her to perform. So far from leaving this undeniable fact out of sight, it is not only acknowledged here, but homage even is claimed, if not a certain degree of reverence for the sex that has to fulfil these duties under pangs often excruciating and with a degree of devotion and complete self-denial and self-abandonment which the more selfish man would be incapable of. But what is truly damnable, and must appear so to every right-minded person, is the physically stronger sex placing the physically weaker one in a position so humiliating and dependent as to leave to the latter the choice only between want and even starvation in sickness and old age, or the absolute surrender of body and soul to the first man who can offer sustenance and a home. Sacred indeed are the functions of motherhood; a blessing to the race as well as to the mother herself; but the social conditions that almost force them upon her are nothing more nor less than a remnant of barbarism still lingering in our boasted civilization.

"To be a mother is woman's pride and highest destiny. It is in motherhood only that the truly angelic part of her nature finds full scope of development and manifestation. In matrimony—alas—as it is carried on now, she is forced to repeat the process almost constantly. Between gestation and lactation no interval is allowed her for recruiting her vital forces, which are necessarily drawn upon by every fresh gestation. This is bad enough when she can command servants to wait on her, but her case becomes truly pitiable and desperate when she has to toil from daylight till night in household labor, and perhaps to take in outside work, to supplement a husband's scanty earnings and help to fill a number of hungry mouths. It is then that the shameful dependency on man, which the laws, both civil and ecclesiastic, have placed the better half of humanity in, finds its full and almost ghastly illustration.

"We have a society for the prevention of cruelty to animals and for the protection of innocent children. But nature's masterpiece, beautiful, glorious woman, may be degraded, defiled and cruelly, slowly tortured to death under the yoke of 'holy matrimony,' without a hand being raised for her protection, except perhaps that of the kind physician, when at last called in to save one of these victims of unbridled lust, against which, because her very nature revolted, she had protested in vain. Only a few short years ago a bright and joyful maiden in the full vigor of health and youth, she now stands before him a complete wreck, the mere shadow of her former self, surrounded by a crowd of children whom she had to bring into the world against her will, and when she was totally unfit for the task, simply because she must satisfy the brute passions of her lord and master, whose slave and chattel she is. Perchance she will be saved to her children if some wasting organic disease has not already undermined her enfeebled constitution; but the chances are about equal that she will go to a premature grave, that the frail casket will break to pieces and set free the tortured soul.

"And how long, one may well ask at the end of the century, will this deplorable, this appalling matrimonial immorality be possible? Not till we have acquired a sexual conscience, till our present barbarous marriage laws are abrogated, till woman stands on equal footing with man, and is independent of him for the means of subsistence, not till love and love alone joins the sexes together and finally not till the conviction is shared by all, that our present life is only probationary for the next one—not till all these conditions, one the corollary of the others,

are fulfilled, can we hope for better things. But come they must. Evolution though slow, is sure."

## VARIOUS VOICES.

R. B. Kerr, New Denver, B. C.—I enclose five dollars, for which send Lucifer for three months to each of the following addresses:—In sending the paper for the first time I should like you to choose a number in which the sex question is prominent, as it is in that question I wish to interest them.

F. C. Kleinath, Lacon, Ill.—Enclosed find fifty cents, for which send Lucifer for three months to each of these names.

[This method of helping The Light Bearer is one of the very best—much better than to send money without the names. If all our present subscribers were to adopt this plan the circulation of the paper would at once be more than doubled, and its influence correspondingly increased; and while it is doubtless true that but a comparatively small proportion of such trial subscribers would renew when the time paid for is expired, the educational benefit of three months' reading along Lucifer's lines, cannot fail to be seen and felt in after years].

Nellie M. Jerrault, Hustburg, Tenn.—If all children were weak willed and had little or no individuality then I would agree with Lizzie M. Holmes in her article "Our Children," which was published in No. 729 of Lucifer. But having had considerable experience in public schools, both as a student and teacher, it seems to me that the picture is too dark. Now please do not think that I am pleading for our public schools as they exist today, for we can well see the faults of that system, but I want more justice shown the children. There are many, very many children who can not be "drilled and filled and squeezed until it fits." They are individuals and their individuality remains unaltered throughout life. See the men and women about us today. Strong, healthy, well educated, fighting life's battles bravely and successfully, who were educated in public schools. As for the destruction of health, that is very rare. It may be caused by over-study, but if the studying is done during the school hours, unless the child is constitutionally weak, it will not be injured either mentally or physically. Too much of anything is harmful, even outdoor work on a farm. Children sometimes play until they injure themselves, but a wise parent will watch with keen eyes, and noting the first appearance of a breakdown will call a halt.

Another reason given against public schools by some people, is on account of the foulness learned there. Parents can forestall that. Let them send the child well instructed in all matters pertaining to its body, and having the child's full confidence, there is nothing to fear. A boy or girl who comes to mother with all new-found knowledge is perfectly safe. Of course if a child is expected to get all its education in the public school during the week, and is then sent to Sunday school "to learn to be good," the responsibility being placed on some one else besides the parents—then we shall see terrible injustice done the child. Let the parents at home do their duty, and until a better system is devised and put into practice, let us get the full benefit of the public school.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
Isabel's Intention. A story by "Marrille," dealing with the social evil in a new and radical way. 10 pages.  
Rumored Women; by H. Fielding. 10 pages.  
Reminiscences of Berlin Heights; by A. Warren. 10 pages.  
The Sexes and Love in Freedom; by Oscar Kotter. 8 pages.  
Thomas Jefferson as an Individualist; by Geo. M. M. Trumbull. 20 pages.  
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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 42.

CHICAGO, ILLINOIS, OCTOBER 22, E. M. 298. [C. E. 1898.]

WHOLE No. 733

### The People

(From the Italian of Tommaso Campanella.)

The people is a beast of muddy brain,  
That knows not its own force, and therefore stands  
Loaded with wood and stone; the powerless hands  
Of a more child guide it with bit and rein;  
One kick would be enough to break the chain;  
But the beast fears, and what the child demands  
It does; nor its own terrors understands.  
Confused and stupefied by bugbears vain,  
Most wonderful! with its own hand it ties  
And gags itself—gives itself death and war  
For peace doled out by kings from its own store,  
Its own are all things between earth and heaven;  
But this it knows not; and if one arise  
To tell the truth, it kills him unforseen.

—John Addington Symonds.

### The Inter-Relation of Reform.

BY E. C. WALKER.

The sex question is a tremendous question, but I have to give my spare time entirely to economics. There can be no liberty in sex association till we have the economic basis for its exercise—subsistence. Marriage is just suited to the common herd who are under the present economic status. Free sex relations are now possible only to the elect few who understand the sovereignty of the individual and can act on the highest plane of responsibility. —From a letter.

In the second section of his affirmation, my friend has very well stated my position, and the position of Lucifer also, I believe, and he has quite effectually answered what he said in his first section. It is most true that "free sex relations are now possible only to the select few who understand the sovereignty of the individual and can act on the highest plane of responsibility." Not only is it true that "now" free sex relations are possible only to the intellectually and morally emancipated, but it will be true always, whatever the economic system. That is why we insist that our work is so necessary, not in antagonism to, but both independently and and of in connection with, economic agitation. Enlightenment regarding sexual matters, and economic reform must proceed concurrently. Has my friend ever asked himself the question, "What is to be the economic basis of the future, as concerns the relations of men and women?" And that other question, "How is that basis to be attained?" Are we to plan for an economic system that shall be incorporated with the present sexual system? Will my friend's economics be based on the present family property arrangements, legitimacy as now understood, inheritance as it is under existing laws? If, as by a miracle, there should tomorrow be a complete economic revolution, along either Socialistic or Anarchistic lines, would that give sexual freedom? Assuredly not. Supernatural moralism, the idea of exclusive mutual possession, have survived through economic system after economic system and they will continue to survive so long as the brains of the people are in the chains of superstition.

Economics and sexuality are intimately related; the problems they associatively involve cannot be solved separately; any

improved economic system, to have the elements of reasonable permanency, must be based on other than the old conceptions of the relations of men and women, who have been regarded not as units but as fractions of a unit known as the family. Understand clearly, my friend, that any attempt to radically change the economic relations of men and women—which change is inseparable from a general change in the economic system—will fail if you do not have a radical change in the beliefs and consequently in the feelings of men and women in regard to their sexual relations. If you force an economic revolution without the necessary revolution in thought concerning sex and its manifestations, the battle will recommence with redoubled fierceness and bitterness, and the system prematurely established will have but an ephemeral existence.

So our educational work must go on; we must continue to insist that love is to be free from extraneous trammels; that woman is to own herself; that initial freedom of choice carries with it the liberty to rectify mistakes, and that sex is normal and healthful. Rational economics will cognize these fundamental principles of human association, and will plan for their full recognition in the industrial life that is coming. How can communism or co-operation be supposed possible where the men and women engaged in it are dominated by the idea of exclusive sexual possession, where they accept the present view of legitimacy, where vengeful jealousy is king of the fevered emotions? How can genuine individualism be supposed possible in any society where each person deems him or herself rightfully commissioned to interfere with the most private concerns of any and every other person? No; the sex question can not be kept in abeyance until the economic question is settled, for such a "settlement" of the economic question would not be a settlement. The sex issue is a very live issue; it will not down; it can not be evaded.

### Current Comment.

BY C. L. JAMES.

I have not read William A. Whittick's "Value and the Invariable Unit of Value," but I have read C. F. Hunt's criticism thereon. By this I perceive that my old friend Hunt is at his old tricks. Of the three contradictions which he claims to have found in Whittick's book, not one is a contradiction. And suppose it were, what would that prove? Nothing more than this, that Whittick's was wrong at one time or the other. It would by no means prove that his theory was of no value; only that he had not always expressed himself with sufficient accuracy, not a conclusion of any great importance unless some one had been found to suppose him infallible. Since Mr. Hunt has apparently staked his hopes of immortality on his ability to find fallacies in other writer's reasoning, I should sincerely advise him to bestow a little time on the study of logic. That friend of our childhood, Doctor Isaac Watts, has left a treatise on the subject, which may be obtained from any publisher; and

which, though rather antiquated now, would teach Mr. Hunt quite a lot about the *ignoratio clenchi* and the *non-distributio medi*.

Complaints about the bad manners of Mr. Warren's critics would have been more graceful had he omitted to charge the critics with intentional unfairness and with being after "cheaper opportunities" for sexual pleasure. However it may be about English, I must, with the authoritative definitions now before me, suppose I understand Warrenish sufficiently for the purpose of this discussion. "Monogamy means marriage. Marriage means an obligatory sex obligation." And Mr. Warren said in his former letter, that he would prefer monogamy to the New Ideal. Therefore, Mr. Warren prefers obligatory sex relations to the New Ideal. He is so bigoted a stickler for the number of sex relations one has to maintain in order to relieve him from being classed "as one who dispenses with love in the sexual relation that he had rather we were all compelled by law to take upon ourselves 'a solemn and binding obligation to devote' ourselves, each to one individual 'sexually, to the exclusion of all others forever,' than that any should disregard this standard. Therefore, he is no 'true believer in freedom.' (Nobody ever 'stickled' for any other number of sex relations than Number one). Mr. Warren's history is of a piece with his liberalism. Mrs. Woodhull always disclaimed variety, he ought to know. It is a libel on Andrews, Nichols and Barry, to intimate that they ever preferred monogamy—"an obligatory sex relation"—to any free relation whatever. Who first laid down the plan of freedom in "love", or what Mr. Warren means by "love", I don't exactly know. But so far as I have been able to find out, my "Law of Marriage," printed in October, 1870, was the first publication which laid down freedom in the sexual relation as the only sexual platform on which believers in freedom could unite; and warned them against either narrowing that platform by cutting out a central arena for fights over "love," "lust," communism, dualism, pluralism, etc., or weakening it by admitting to fellowship one undermining traitor who preferred anything to freedom. It is by sacredly guarding this platform that the friends of sexual freedom have become a power in two hemispheres. My paternal pride in it is very much strengthened by the incendiary character of utterances from that older one which, if it were set up forty years ago, never held together forty hours.

I read with considerable surprise in *Lucifer*, the things which an English artist had said and written to Lillian Harman on the sex-question. They are not at all the characteristic sentiments of an artist but of an ascetic. To explain this observation involves a little psychological discussion, which I think may not be uninteresting on its own account. Among the great, though scattered and imperfectly reported thoughts of the most logical among ancient philosophers, Aristotle, the following have particularly impressed me. Thought is secondary to will—a principle applied in our own time with revolutionary effect by Schopenhauer. There are three types of volition—the will to know, the will to persuade, and the will to create. The first gives rise to metaphysics, the second to rhetoric, the third to art and science. Since the time of Bacon, there has been a growing conviction that the third alone is progressive. To know anything but how to accomplish a definable end is impossible. The will to do so—metaphysical and ascetic—impales the intellect on a wheel of Ixion, which spins forever round a pivot without giving any ground. To persuade action when the intellect has been convinced, is a part of the creative function; but to substitute persuasion for conviction is simply to deceive; and, as one deceit annuls another, this, too, is but spinning round and round, like a beetle on a pin—witness the scholasticism of the Middle Ages. Thus all exercises of the will which satisfy it by accomplishing anything may be classed under the two heads of useful art and fine art, with the body of theory which grows out of their practice.

The fine arts have for raw material the passions and appe-

tites of men—for their final cause the embodiment of these passions, which begin as stormful and disorderly in the harmonious form of beauty. Tragedy "purifies" the passions by means of pity and terror—these are Aristotle's own words. Comedy purifies the taste by condemning what is excessive and inartistic to ridicule. (For this criticism on the function of Humor, we have chiefly to thank Kant). Art, in its two phases, the tragic and the comic, has thus no other material to work upon than human passion. Those objects in nature most profoundly interesting to the scientist, are nothing to the artist, except as they lay hold of the emotional nature—he does not see the bacteria of the plague, but the destroying angel ravaging across the continent; he is not interested in the physiology and morphology of sex, but in the united effect of those various impressions on the imagination, through the senses, which enkindled the love of an Antony or a Petrarch. To despise the passions, therefore, to see in that of sex, solely or chiefly an anatomical process offensive to the eye and nose of an observer impartial enough to scrutinize it with the curiosity of a vivisectionist, is not at all like an artist. I know nothing about the one whose name is suppressed in *Lucifer*, but assuming him to be a good artist, I am sure he must be repeating a cant which he has learned from others, not expressing the spirit of his own occupation. It is easy to see how this may be. By a general law of reaction most men's volition to know takes an opposite direction from their volition to do. An age of war, conquest, slavery and gross idle sensuality, like that which culminated in the Roman Empire, produces a pessimistic turn of mind in which the appetites are decried, and the soul seeks its satisfaction for its activity in the theory of bodiless ideas. This is asceticism—the deadly foe of art and beauty. An ascetic era, like the Dark Ages, sees the beginnings of invention and trade. An age of material progress and accumulation of wealth, like ours, always tends to higher creations, but not to the suicide of disembodiment; and art, in such an age, revives. No one man can do much towards hastening or retarding these actions or reactions of the stream of time. But art is the most fragile bubble which glitters on the stream—as Puritanism showed. For an artist to preach asceticism is to do all he can towards destroying the genius which inspires and the taste which patronizes his own function. If he wants art to attain the Grecian excellence, he should plead with all his powers, not for reaction to medieval prudery, but for that freedom of manners without which we should never have had an Antinous or a Venus de Medici.

### An Open Letter to Francis Barry.

BY A. WARREN.

MY DEAR OLD FRIEND: It is not my purpose to prolong a controversy which has become obnoxious to our worthy editor, and doubtless to others who differ from me. I add these few lines to thank you for the spirit of fairness shown in your criticism No. 5 (*Lucifer* No. 724), and to explain certain points in which you seem to continue to misapprehend me. While I have felt that my language was purposely perverted, garbled and misconstrued, by some of my critics, I am not unaware that, in our English language, words have such a variety of meanings, and shades of meaning, that misunderstandings are liable to occur, even with the best of intentions on both sides.

This I think is illustrated in your first paragraph in the article referred to. We use the term marriage somewhat differently. As I have been using the term, it would be defined as a sex relation which by any means is made arbitrarily or conventionally binding. I am willing to stand by that definition. I have not, for forty years, advocated any form whatever of such relation as you yourself frankly and generously testify. But when I allege that the old experimenters have slunk back into marriage, you say my informants are slack-twisted and unreliable, and this notwithstanding you admit that a majority of those experimenters were matists, even while they were still living at Berlin. Now voluntary mating is not marriage, as I



have recently conceded; but mating from principle, as the parties have to do; to be properly styled matists, is not what I call the voluntary sort. A conventionally and permanently mated pair are as much married without a legal ceremony as with it. It is not the law that binds. It is the cruel conscience of the parties, fortified by the barbarous public sentiment around them. You have loved to characterize marriage as a "system of prostitution, rape, baby-stealing and murder," and the world has been shocked at your audacity; but the world may thank you for uttering only the minor half of the indictment. The smothering of spontaneity, the turning of love into hate, and the rearing of children in an atmosphere of discord are still more serious counts; and these lie against mating, equally with the legal relation. I did not intend to affirm that any of these people went back to legal marriage. What I was aiming at was to show that experience leads to a renunciation of plurality. This is what John Patterson, and the Berlinites and the Onecida people all did; and for the purposes of my argument it was of no consequence what form of marriage they adopted, or whether they were all freelovers or not. This answers your question as to Onecida, "Why mention them at all?"

As to the term variety, I confess that I have used it in two distinct senses. In common with my opponents, and to avoid misunderstanding, I have used it as synonymous with sexual plurality; but when I said that my critics were not varietists, because they insisted on people living all one way, I conformed to your definition, which I like better. Applying to their own definition, my critics should have been more modest. One lived in one city, another in another, and if any one of them has, or imagines he has, more than one lover, he never sees them together, and never sees the other fellow's lover except within the sphere of the other fellow's influence. What do they know of the workings of variety? They adduce no facts. They have none to offer. Their argument is made up of a mixture of pure theory and base flings. Why should I bother further with them?

I make these explanations in part because one of my critics, in a private letter, suggests that "If you have been misconstrued, it must be that you have been unfortunate in your modes of expression." Let us look at that point. This controversy had its rise in my criticism of the new ideal, so-called. At that time I had not read up on the subject, and I expressly disclaimed any intention of reviewing Mr. Roedebush's book. But assuming, from what had appeared in *Lucifer*, that it, the ideal, differed little, if any, from the ideal of certain varietists, who had made haste to endorse it, I charged that it disrupted the sexual embrace from all considerations of affection.

Incidentally I displayed my own ideal. I had no need to do this, but I did it in these words: "I am not denouncing variety. I am not going to crucify freedom in the name of freedom. I believe in freedom for varietists and others alike. So long as men are without love, they are apt to crave its manifestations from many women, and often with little discrimination. Some men never learn anything of love but this. And the same, to a degree, is true of women. But at last, perhaps, comes genuine love, a love that satisfies the heart. There may still be 'side lovers,' whatever that may mean, and friendships, and attractions of all sorts; but the desire for love's sweetest sacrament with any of these, has vanished like stars with the rising of the sun. It is not a question of morals. There is no obligation about it. It is simply an option between stale bread and the sweetest of cake. The best love known to the human heart is nothing if not spontaneous. If the divinest manifestation of love is to be reserved for expressions of only the divinest love, it will be because to do otherwise will be recognized as profanity—as uttering or acting a lie, and not because variety in itself is wrong. Nevertheless, that it will, in the happiest state, be so reserved, is my cherished ideal."

Is the above language ambiguous? Was I unfortunate in selecting those modes of expression? It did not rest at his. Finding that certain wise philosophers pretended to

resent monogamy lurking somewhere under cover of these views I afterward, in another article, made the following explanation:

"In my ideal society all will love one another. There will be no binding partnerships; no marriage; no mating; no living together in families, nor in partnership homes; no ownership in persons, either as lovers or parents; no contracts in contravention of social freedom."

Still my opponents were not satisfied. In another place I had said in plain words that I would reserve the sexual embrace for the one I loved best, and that settled it. It was the sexual embrace they were contending for. To reserve any sex manifestation whatever for one lover in preference to another was deserting to monogamy.

Is it? Let us see. Best is an adjective in the superlative degree. Applied to lovers it involves three or more. According to my ideal, therefore, I require three or more lovers. But I do not, necessarily, love them all alike; nor do I have to pretend to treat them all alike. I have various ways of manifesting love. My critics have but one way—the sexual embrace. Yet they, forsooth, are varietists, and I am only a monogamist. Yes, I have been unfortunate in my modes of expression, considering the class of readers I have encountered, but not because I have not said precisely what I meant.

Adios, Benedicto Amago! Let me hear from you. There are plenty of crudities yet to be aired.

Dale, Oklahoma.

#### Listen!

DEAR FRIENDS: Though I do not write many articles of late for *Lucifer*, I am all the time in the work, as my ads. show. I don't think the general reader realizes how much can be done through correspondence. A personal letter comes right into our own nearness, and we are more free in speaking our thought than when we address the great public. It is true that now and then a person will take a wrong advantage of such correspondence, just as is done in all kinds of fraternizing. But the good so far overbalances the wrong that we should be encouraged to persevere, knowing that

Ever the right comes uppermost,  
And ever is justice done.

All my most prized friends and correspondents are readers of *Lucifer*. It is a substitute for church membership. We need each other; need friendship, love, counsel and stimulus, one from another. To be a *Lucifer* reader or correspondent is the open sesame for each and all of us.

I thank the women who have sent me their names as willing to write to men. All my life men have been asking me to find them congenial correspondents of a liberal type. Men outgrow creeds faster than women do, because they mix more among all sorts of thinkers. But where twenty years ago one woman was free enough to speak her thought, now there are one hundred or more who do so. Every good true woman can help hasten the day when perfect equality of sex will exist. If we simply do our part day by day growth is sure and certain. We want womanly men and manly women. The best of each sex combined in each individual. In every letter we write we should be sure to sow some good progressive thought.

I want to hear again from each woman who has heretofore sent me her name, and to have the personal verdict of each concerning the correspondence, and to hear if she still wishes to continue in the work. Some have changed locality and address and perhaps opinions; and now at the commencement of work for the coming winter days, it is well to begin with a new state.

AUNT ELMINA DRAKE SLENNER, Snowville, Va.

A RED CROSS over this paragraph means that the person whose name appears on the wrapper is in arrears on subscription. If a mistake has been made, either in the number at which the subscription expires, or in any other way, we shall be glad to correct the same. If no mistake has been made then we respectfully but earnestly ask the person receiving this marked copy to send us a little financial aid, either on subscription or for books in our line.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ANY PERSON, not a subscriber, who may receive a copy or copies of the Light-Bearer, is hereby requested to give the paper a careful reading, and if the objects of the publication are approved a trial subscription is respectfully solicited.

## Pilot House Observations.

In selecting matter for the make-up of each issue of Lucifer there is great advantage in having a big pile of contributed articles from which to choose. But while this statement is incontrovertibly true it is equally true that the abundance of eligible material adds greatly to the perplexity, the embarrassment of him or her upon whom devolves the duty of making the weekly selection. This perplexity, this embarrassment, arises in great measure from the exiguity, the paucity of Lucifer's space—in plainer Anglo-Saxon—from the smallness, the slenderness of The Light Bearer's room, its lack of ability to give hospitable reception to all comers.

When it is remembered that Lucifer's readers hail from all of the five quarters of the habitable earth—America, Europe, Asia, Africa and Australia—that almost without exception they belong to the class of readers who do their own thinking, it will not be considered strange that one small eight-page paper can find room for a small fraction only of the thoughts that are sent us for publication.

Such being the situation, as seen from Lucifer's pilot-house, it ought not to be considered strange, wonderful, or in any way surprising, that long articles, especially if loosely or carelessly written, should be compelled to wait in the ante-room for an indefinite period of time, and then, perhaps, find their way into the waste-basket, or be sent back to the writers thereof. Nor should it be thought surprising if many short articles are doomed to a like fate, for no other reason than that Lucifer's forms are inelastic,—that they stubbornly refuse to stretch or bend a single inch or half-inch! The traditional omnibus had room always for "one more" passenger. Not so with the steel "chases" that "lock up" our little Light Bearer.

Other things being equal, however, short articles are always preferred, by both editor and reader. The art of condensation without sacrifice of clearness, is one most difficult of attainment for the inexperienced writer, and yet one of the most necessary, especially so when writing for a journal small in size but of wide circulation. A very few articles, each a column long or more, may be admitted for the sake of variety, in a paper such as ours, but when elaborated articles follow each other in quick succession, more especially if of a controversial nature—the pilot of Lucifer would hereby respectfully suggest to the writers the propriety of publishing a paper of their own, or at least that they club together and send us enough of the wherewithal to publish a "supplement" for their special accommodation.

All this is said in none but the most kindly fraternal spirit. Those of our contributors who have themselves had experience the publishing business can appreciate the above observations, and those who have not themselves "been there" will have to

take their knowledge second-hand, and bear with us as best they can. One thing, if no more, it is well to remember: The writing of articles for publication is its own reward. In other words, the mental exercise or discipline incident to the writing is usually worth more to the writer herself or himself than it is to any one else, and hence the contributor to Lucifer's stock of eligible articles does not lose his or her reward though the article itself may never see the light of print.

Eleven years ago, in Chicago, eight men were tried and convicted of the alleged crime of talking "Anarchy," four of whom were hanged, two sentenced to life-imprisonment, and one to a term of fifteen years. The eighth is believed to have been murdered in prison by his guards to exaggerate the anarchist scare and prevent commutation of sentence, by making the impression that he killed himself with a bomb smuggled into his cell by his confederates outside. Now we have the astounding spectacle of a governor of Illinois, elected as a republican, who not only talks anarchy but puts it into practice—at least this is what the papers of Chicago accuse John R. Tanner of doing in the matter of the striking miners at Pana and Virden, of which mention has before been made in these columns.

The governor admits that he is going "outside of the law" when he uses the state troops to prevent the mine-operators from importing negroes from Alabama to take the places of the striking miners at the places just named. He justifies his course by saying that "the citizens and taxpayers of Illinois expect me to protect the interests of Illinois." He takes special pains to say that his action is not intended to discriminate against negroes as a class, but against all classes of workmen brought from other states or countries in the manner adopted by the Chicago-Virden Coal Company. Commenting on the results of the late battle at Virden, in which the killed and wounded numbered thirty or more, Governor Tanner is thus reported:

"My position has been from the beginning, and I am now more positive in that position, emphatically against the importation of labor into Illinois not from the southern states alone, but from all other states, because such a pernicious system, as I have said before, necessarily brings into our state and dumps upon society an undesirable class of citizens, and I do not propose, if I can help it, that the State of Illinois shall be used as a dumping ground for the criminal and idle classes of other countries or other states."

He further said that the Chicago-Virden Coal Company has been an intentional outlaw, has sent an agent to Alabama and by false pretenses induced negroes to come here, loading them on the trains like cattle, locking the doors of the cars, feeding them like stock and procuring the services of armed guards from a detective agency, and invading the state in an illegal manner without the consent of the governor whose state was to be entered.

In its pictorial illustration of the events of the week just closed, a leading Sunday paper represents the battle of Virden with explanatory statements—"Mine Workers at Virden Collide with American Institutions—The Law, Equal Rights for All." An interesting chapter in American history it would be that could show how "equal rights for all" are now secured, under the interpretation of "law," as claimed by the monopolistic mine owners and interpreted by the average "court of justice"—so-called. What are "American Institutions," anyway?

The Annual Congress of the American Secular Union and Freethought Federation will be held in this city, November 18, 19 and 20. For particulars address the Secretary, E. C. Rickwald, 141 S. Water street, Chicago.

"DREAMS," by Olive Schreiner, comprising "The Lost Joy," "The Hunter," "The Gardens of Pleasure," "In a Far Off World," "Three Dreams in a Desert," "A Dream of Wild Bees," "In a Ruined Chapel," "I Thought I Stood," "The Sunlight Lay Across My Bed"—Also in the same volume, Mabel Collins "Through the Gates of Gold." Well bound in cloth, Price, 30 cents. For sale at this office.

## Discipline and Discipline.

BY LILLIAN HARMAN.

In writing of "discipline," I think we might profitably state what we mean by the term. All parents agree that children should be fed, but there is a great divergence of opinion as to the kind of food which is suited to the stomachs of children—and that which is suitable for one child may be very injurious to another. Just so there are many kinds of discipline. It is evident, from Mrs. Holmes' last article that she believes in the first definition given by Webster:

"The treatment suited to a disciple or learner—development of the faculties by instruction and exercise."

In her use of the term in the sentence quoted by "An Old Foggy," however, the "discipline" she had in mind was evidently that given in Webster's fifth definition:

"Correction; chastisement; punishment inflicted by way of correction and training."

It is apparent that this is the discipline defended by our venerable friend, despite the fact that in one place he says that frowns, whippings, etc., are not necessary to insure obedience. The keynote of his argument is Obedience—obedience to laws of all kinds from babyhood up—obedience implicit and unquestioning.

I believe that a child is capable of reasoning from infancy, and should be encouraged to use its reason. It is undoubtedly sometimes necessary to insist on prompt obedience without an explanation—there may be no time for an explanation—but I am convinced that the explanation should be made later, and that the child has a right to expect it.

"Self-will" is a very desirable trait of character when properly developed. A strong will is a splendid endowment. Children should feel "opposition" to orders which seem to them unreasonable. We all feel "opposition" under similar circumstances, and we should not require our children to submit to anything which we ourselves would deem unreasonable if not explained.

"As the twig is bent the tree's inclined" would be a very good illustration—if it would illustrate! If it were possible to eradicate all "self-will," all reasoning ability from the child, it might grow up exactly in the direction in which it is trained, as the tree is popularly supposed to do. (Even that is a proposition concerning which there is room for argument, but I will resist the temptation to wander away on this by-path). But as a matter of fact, trees and human beings are different species, and require quite different modes of culture. Persons who do not change materially after arriving at maturity are sadly lacking in mental development. The thoughts and actions of all intelligent people are continually modified through the entire course of their lives. If this were not true, why should we waste our time in talking and writing, and trying to inform ourselves, and striving to modify the views of others?

I agree with our friend that the lesson of obedience—if fully learned—will make the child believe that "obedience to social and society regulation is the surest way to preterm." Personally, however, my highest ambition is not to help make people law-obeying. It is well to observe many of the social laws, not because they are laws, but because they are for our mutual advantage. And there are also many laws which are wrong. I would be far more proud of a child of mine whose life ended on the gallows, as a penalty for disobedience of an unjust law, than I would if it obtained "preterm" through obedience to all laws, right or wrong, unintelligently, unthinkingly, narrow-selvishly.

True courtesy consists not in form, but in feeling. It sounds very sweet to hear baby lips lip "Thank you," if we know the feeling is behind the expression. But a look of pleasure in the eloquent eyes of a little one can express more than forced words of thanks. Is it probable that the little baby of which "An Old Foggy" writes felt thankful to its mother after she had

insisted so long on the, to it, empty form? She thereby forced it to tell a lie for gain. I wonder if she always said "Please," and "Thank you," to it? If not, why should she expect it to do so? I am sorry to say that my little girl does not always say "Please" and "Thank you," but I am more sorry to say that I quite as often fail in this courtesy to her. It is due to her quite as much as it is to me or to any one else.

In the old-fashioned school it was held to be the duty of the child to memorize its lessons—whether it understood what it memorized or not, was regarded as quite immaterial. If so disobedient as to fail in its lessons the child was punished. Physical pain was apparently considered a great aid to activity of mind. The theory of the schools now is to help the children to think, to use their reason, and the mere memory work is falling more and more into desuetude. I think this is a move in the right direction.

There is really very little difference between "grow-ups" and children. We all are sometimes very childish and unreasonable, and if we are interested in children, and will talk with them, we often receive the benefit of great wisdom, the result of the workings of their own reason. If "An Old Foggy" really thinks that a normal child is ever as unimpressible as "a block of marble," all I can say is that he has been very unfortunate in his experience of children, or in his capacity to understand them. It must be the latter. He is not to blame for his inability to come in rapport with the childish intelligence, but he is as unfortunate as the man who cannot appreciate colors because he is color-blind.

In conclusion, I will say that I believe discipline is necessary—the discipline which strives for "the development of the faculties by instruction and exercise," but I am opposed to the cruel and barbarous discipline which insists on unreasoning obedience.

### New Esoteric Books.

"Healing, Causes and Effects," is the title of a neat little booklet which we have received from the Hermetic Publishing Co., 4006 Grand Blvd., Chicago. This is a unique presentation of the basic principles of mental healing, and their relation to vibration. It discusses in detail the Esoteric side of the processes manifesting themselves in the operations of healing—through the silent power of invisible force. By W. P. Phelon, M. D. Price, 50 cents. For sale by the publishers or at this office.

From the above-named publishing house we have received also "Her Bangalow. An Atlantean Memory." By Nancy McKay Gordon. "The writer does not claim to set forth any line of thought," we are told, "Nor claims for it any practical purpose. It is simply a setting to words of some idealistic experiences of many years ago, which have lent their charm and influence toward making her own life practical and beneficial." The book is a model of typographic and bookbinder's art and would be a handsome present to a mystically-inclined friend. The writer of this brief note is too "practical" to thoroughly appreciate a work, the "purpose" of which is "unknown" to the author. If the author does not know the meaning, how can the reader be expected to understand? Price in cloth, \$1.

IN ORDERING BACK NUMBERS, please do not say you want a copy of "last week's" paper. Give the number, or at least the date, and if the paper is wanted by "return mail" inclose stamp for it. We have to pay a cent for each copy when not sent out on our regular mailing days.

WE HAVE ON HAND a few slightly shelf-worn copies of Proudhon's masterpiece, "What is Property?" which we will send to any address for one dollar, with seventeen cents additional for postage. This book is regarded as a classic in its line, and has usually been sold at much higher prices.



## "As the Twig is Bent."

BY "AN OLD FOGY."

"The child who has had a reasonably fair chance before birth can safely be allowed to grow up without discipline."  
—Lizzie M. Holmes in *Lucifer*.

Without learning what is to be understood by "a reasonably fair chance", the writer who has considerably passed the three score and ten stake, is prepared to say that, up to the present time, on Mrs. Holmes' theory, he has never seen the child nor the man nor woman, who has grown from childhood who had a "reasonably fair chance before birth."

Every observant mother will bear witness to the fact that almost the first, if not the first development in a child is, self-will, perversity, opposition. To undertake to teach that child by reasoning with it would be about as sensible as to attempt to reason with a block of marble. Is that child then to be permitted to strengthen that disposition each day of its life? or is it not the wisest, and every way better for the child that he or she should be firmly restrained at the very first development of instinct? Mrs. Holmes has doubtless been witness to the general boorishness of Americans of both sexes, but chiefly of men. What is the reason? Because they have been brought up on Mrs. Holmes' theory, or rather have been let grow up without discipline.

It is all waste time to talk of what "should be;" we have to take human nature as it is, and to let a child grow up without discipline is the surest way to bring up a criminal. The child being permitted to grow up in the family without restraint will presently disregard school laws, community laws, then society laws.

A loving father had permitted his child to grow up on Mrs. Holmes' theory. He developed the instinct which is strongest in all children, that of opposition; but the father acted on the theory that, as the child grew older he would of himself see what was right and choose it. The child at length acquired age, and such strength of will that the father, having let the time pass for discipline took to advice. The young man got tired of it, and at last took it upon himself to teach his father a lesson. They lived on the edge of the timber. One day after his father had been trying to reason with him, he said, "Father, just come out here with me, will you?" Taking the father into the timber he saw quite a young tree that had got its first year's growth. "Can you bend that?" he said to his father. His father almost felt as if the son were joking. "Come on," said the son. Coming to another large one he said, "Bend that!" Going on he came to a larger one, "Bend that!" It needed a little more strength, but he bent it. Going on he came to a larger one. "Bend that!" He could not do it. "What now?" said the father. "Why just this; if you had taken me when I was as pliable as that growing tree you could have done what you pleased with me, but as I grew older, I got like these trees you have been bending, until you have come to one you can't bend—and that's me."

That will illustrate the outcome with every child that is left to grow up without discipline; and that is the reason that every age produces a greater number of criminals, simply because home discipline is neglected. It is in the home where discipline should be commenced, and not leave it until of school age, and then denounce the teacher because he is compelled to discipline or have all order rudely broken up.

Discipline need not necessarily be harsh. If begun at the first indication of opposition and conquered then, all after discipline is comparatively easy. To demand of a babe what it does not understand is simply cruel. But as soon as it becomes apparent beyond a question, that it understands what is required, that is the time to hold it firmly to what is required.

I have seen a mother almost distracted at having to deny her babe what it wanted. She gave it something and bade it say, "ta"—a baby thank you. It would not say it. The child evidently understood it, but resisted. The mother took it away. The child screamed. After a time the mother gave it

again, saying, "ta!" Still it would not. That child held out until exhausted it went to sleep. On waking it was given the toy and required to say "ta." Still it would not. And it stood several such sieges before it gave in. Each repetition after that was less severe until the habit was established of obedience.

It is all a mistake to think that "fears," "testiness," "frowns," "whippings," are necessary to insure obedience. They may be if discipline is neglected until such measures are necessary as a means to save the child, but not if the discipline is undertaken at the proper period. At all events obedience prompt and complete is what should be exacted from every child; not when it pleases, or to the extent it pleases, but at the word. This can be most easily done by exacting it at the right period, and letting the child understand that what it gets or is permitted to do, is the reward of obedience. He will then with age figure out for himself that obedience to social and society regulations is the surest road to preferment in any and all departments of life.

### Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as *Lucifer* will be given a candid and thoughtful reading. With each weekly issue a surplus printed to send out as sample copies—as pioneers, as evangelists of the newer, and as we earnestly hope, better gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us at once a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few stamps for necessary postage, should accompany the list, the favor would be much appreciated. But, please don't forget to send the names while the matter is fresh in mind. Please write the names and post-offices plainly—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, Chicago, 50c; Mattie Cuddie, 50c; E. C. Hart, \$1; A Friend, Illinois, \$10.

### For the Bedfordshire Defence Fund.

E. C. Hart, 50c.

### VARIOUS VOICES.

W. H. B.—I was indeed surprised that I should have been regarded as considering *Lucifer* treating of love as necessarily involving sex manifestation. On the contrary, it is the only publication in the United States I know of that does not. No! I had in mind only those who oppose *Lucifer*, or would, if they knew of such a publication. The idea that I desired to make plain was that two of opposite sex might seek comradeship with neither expectation nor obligation as to sex life, even perhaps with an understanding that such intimacy could not exist, yet each as free as to this in the other direction as judgment might dictate, as free as though such comradeship had not been entered into. The object in writing this was to protest against sex manifestation as a basis for all home alliance, as does the marriage institution and all popular ideas concerning home life, which is based on the bodily possession of each of the parties involved. I was glad indeed that my words called out your excellent thoughts which made much that needed it most clear.

Had I known that free speech instead of "active" would have been more acceptable, I would have so written it. I had in mind the couple who were not allowed to land at New York because not married.

I am deeply interested in what you [Lillian] write of children. If you would write a book on this subject, I am sure it would not only be a great seller, but would pave the way for your future work in a most wonderful manner.

William Schemenour, Waterville, O.—Your X-Ray in No. 730 of the Light Bearer has awakened me from my reverie. Yes, I plead guilty to the charge. Enclosed find amount against me. This tricky "Prosperity" is so hard to handle. Were I a Marcus Hanna or an Abner McKinley, or some other successful player in the great game of grab-all-you-can-get-your-hands-on, it would not be so hard to keep our reform papers going. Here in Ohio we have dug up the hatchet, donned the war-paint and are now on the trail of the champions of special privilege. But I expect little or nothing from the new movement. Why, the human driftwood in this so-called Christian land have not intelligence enough to use and enjoy freedom if they had it. The political cesspool is alive with these human microbes. Who will bring these people to realize the dangers ahead? Who will lead them to Freedom? Your able editorial in a recent *Lucifer*, entitled "The War at Pann," I read with much satisfaction. In your reference to land titles you have stuck your spade deep into the subsoil of the trouble. The land question is the heart of the whole industrial problem. Our monopolistic system hinges upon the private ownership of land.

[Yes; this is one phase, and a very important phase of the Freedom and Slavery problem. There are others. For instance: How to overthrow this monopolistic land system. Can it be done through the ballot in the hands of the "human microbes" of which our friend speaks? Methinks not. The ballot is no remedy for existing evils, but rather an engine for their perpetuation and aggravation so long as the masses of voters are so much human putty, mere man-worshippers and party-worshippers, as now. How can these be changed to self-respecting, self-reliant, self-owning citizens? Education upon such material can do but little. The only sure way to reform a man is to begin with his grandmother. So long as the mothers of the masses of voters are submissive slaves, just so long will the voters themselves be the submissive slaves of cunning land grabbers and other monopolistic bosses. M. H.]

Albina L. Washburn, Ft. Collins, Col.—To show you that I have not taken root in Larimer County, Colorado, where I lived since 1863, I will tell you that I am going to California, my objective point being San Diego, where my dear boy (nephew and adopted son) has lived for some years. On the way I propose to visit a half dozen of those places where the Labor Exchange has obtained a more or less firm foothold, or sympathizers with the Co-operative Exchange idea may be found. The only difference between the two movements is that the latter is managed without organization and without banker's money or legal tender, a cheap paper labor tender of local origin being substituted as a medium of exchange. This is to all intents and purposes money based on "labor and its products" and is absolutely without coupons, office or time of redemption and is absolutely without names, except here, my own as manager. Something similar may be issued by any set of people who wish to establish a depository or do business on pledges of labor or industrial products.

I would like to hear from friends and readers of *Lucifer*, or others on or near the southern route to San Diego, who would like to have me talk Exchange or *Lucifer* to them, and to aid in establishing depositories in their neighborhoods. I can remain from one to three days in a place according to circumstances and the prospect for practical business. I wish to waste no time in platitudes, but would meet with earnest, progressive people who have been thinking and who are ready to

abolish legal tender as fast as possible and help one another instead of the parasitic moneycrat. I want no pay except to be fed, sheltered and transported to the next stopping place.

I hope some of my old friends in Denver and on down through Southern Colorado, whom I have known and esteemed in the grange, temperance and anti-monopoly reforms, as well as resident fruit-growers who have been comrades for years with my husband and self in horticultural and other public work will let me hear from them as soon as possible, as I wish to reach my destination by the middle of November.

Have the little jails cleaned up nicely in case the word anarchy or sex-emancipation form the theme occasionally and scare the "old fogies" into visible suppression of the speaker.

Richard Fisher, 175 Summer st., Boston.—I have just finished reading the latest issue of *Lucifer*, and cannot refrain from expressing the satisfaction which the little paper gives me. Walker's "Plumb-Lines" are excellent and Rev. Sydney Holmes' replies indeed amusing. The comments on the "War at Pann" are as thoroughly good as they are true the land question being the fundamental basis of social and economic reform. The letter of "Giotto" is a gem in itself and it would be refreshing to see a few lines of that lucid spirit in every issue. In fact I can say that all of your matter is selected with care and is well worth reading.

To return to "Giotto's" reference to "love," which she refuses to recognize as passion (which is only emotion in extreme), while a contention is seemingly implied that emotion and passion (love) are two different things. I must state here that this point has never been clearly touched upon by any writer except Joseph M. Wade. Emotions are perfectly right and proper as far as the necessary requirements of our material and intellectual self goes; we may experience them and develop thereby but ever under the control of the real self, the ego, that they may never carry us beyond the real, the true. The problem of the emotions resolves itself simply into the proposition that we ever remain their master and never allow them to become our master, and this holds good for anything else in life. Between that love which causes evolution, the inherent force in all things and the "love" which brings man and woman together in intimate embrace, is a vast difference. The first is that "love" which may be compared to the sunshine shining on all alike, mountain or dale, river or tree, man or animal, innocent or guilty. It is the "divine" love which is the very essence of life itself. It is eternal, never changing. The love between man and woman is simply passion (in its broadest sense). It is simply emotion in its extreme state, and is everchanging, now dying, now being rekindled and goes out only to certain favored ones. Preachers have made out of "divine" love—the force or principle of nature—a person, and called it God, locating him, her or it, (which?) in an imagined sky far off, instead of pointing to it in and around us. The second so-called "love" (which is not love at all) has been used by church and government to enslave woman and, in natural sequence, man. Does "Giotto" now see the difference between love and passion?

Let the good work go on in demolishing mediæval thought, law and custom, so that a new generation may find prepared a happier material condition through the battles fought by the present one.

## Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in *Lucifer*, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.  
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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 43.

CHICAGO, ILLINOIS, OCTOBER 29, E. M. 298. [C. E. 1898.]

WHOLE No. 734

### The Conservative.

The garden beds I wandered by  
One bright and cheerful morn,  
When I found a new-fledged butterfly  
A-sitting on a thorn;  
A black and crimson butterfly,  
All doleful and forlorn.

I thought that life could have no sting  
For infant butterflies,  
So I gazed on this unhappy thing  
With wonder and surprise,  
While sadly with his wailing wing  
He wiped his weeping eyes.

Said I, "What can the matter be?  
Why weepest thou so sore?"  
With garden fair and sunlight free  
And flowers in goodly store?  
But he only turned away from me  
And burst into a roar.

Cried he, "My legs are thin and few  
Where once I had a swarm!  
Soft, fuzzy far—a joy to view—  
Once kept my body warm,  
Before these flapping wing-things grew,  
To hamper and deform."

At that outrageous bag I shot  
The fury of mine eye;  
Said I, in scorn all burning hot,  
In rage and anger high:  
"You ignominious idiot!  
Those wings were made to fly!"

"I do not want to fly," said he,  
"I only want to squirm!"  
And he dropped his wings dejectedly,  
But still his voice was firm.  
"I do not want to fly," he said,  
"I want to be a worm!"

O, yesterday of unknown lack!  
Today of unknown bliss!  
I left my fool in red and black,  
The last I saw was this—  
The creature maddly climbing back  
Into his chrysalis.

—Charlotte Perkins Stetson.

### "Some Problems of Social Freedom."

BY T. B. WAKEMAN.

[A Liberal Club Speech, concluding the discussion after Lillian Harman's address before the Club, New York, April 1, E. M. 298.]

**Mr. President, Ladies and Gentlemen:** The fair lecturer who has given us the beautiful, thoughtful and instructive discourse of this evening, joins in your evident request that some scientific or sociologic intimations should be given of the solution or "way out" of the almost impenetrable entanglements and difficulties of this subject—a subject so alive and quivering with feeling and consequences that it seems almost like vivisection to touch it at all.

But if we must touch it, in a few minutes at this close of a long discussion, let us try to round up with some verdict of science, that is of evolution, as to how the difficulties, sexual and social, arise; why they continue, and what can reasonably be done towards their removal or mitigation.

Yes! Evolution must be our guide and prophet; for we can never tell what our troubles really are, nor the way out, until we know their causes and have a bird's-eye view of the paths which led us into them.

Well, then, the long backward glance of history shows us plainly that, as a general thing, slavery and marriage, as far as woman was concerned, had one and the same origin. In 1856 we, then Republicans, tried to elect John C. Fremont on the platform that "slavery and polygamy were twin relics of barbarism." But we soon had to drop that epigram, for the Mormons and sociologists lost no time in showing that slavery and marriage were the same "twin results," and that they were still existing with only a slight disguise. The married woman (*femme covert*) had no political rights, nor other rights, except such as her master, father or husband, gave her; she was captured, or "given away" in marriage, and then said, "I obey," as the cap and seal of her final slavery as to person and life. The two became one, and the one was the man.

All this came down from old "ex-ogamy," where the common marriage (co-ogamy) of the tribe was broken up by the head man or warrior going out of the tribe to capture or buy a wife or wives, which with the slaves and wealth of concomitant property made him the superior of the rest of the tribe, and gradually changed it to a tyranny over a city—thus breaking up the tribal and matriarchal politics which had preceded. Thus old monogamy and polygamy marriage was born with slavery and tyranny as the result of the rise of plutocracy. The same dominance of a wealthy and powerful few produced, and has continued and will ever continue them as such twins in substance. No matter about the name, as long as the means of subsistence of the many is under the control of a few—marriage and sex ownership by a few must continue.

The first lesson then is that the co-operative Republic, with its "Social Democracy," is the first and the absolutely necessary condition of emancipated woman, free marriage, and of a free, sacred, successful and happy motherhood. And this emancipated, regenerated, disenthralled and ennobled womanhood is the necessary stepping-stone to that true Republic which is to be the corner stone of our "Heaven on Earth"—the future welfare of the race. It was the omission of this great and needed industrial and economic change from Mrs. Harman's lecture that should be supplied. As shown in Bellamy's "Equality," the woman's emancipation can only come as a part of the whole—mental, moral, social financial, religious, economic and political emancipation. The fight for humanity is along the whole line, and against the same combined selfishness, ignorance, superstition, robbery and oppression. All reformers must therefore begin to learn Napoleon's tactics of throwing their votes and

influence to the front at the actual points of the contest, no matter when, where and under whom it may be necessary to stand.

Yet the lecturer to-night has shown us emphatically how utterly impossible it is for any reforms to advance far unless the "new woman," the emancipated sweetheart, wife and mother is brought to our side. We can no longer shut our eyes to the fact that there sex and woman relics of the old marriage slavery present to us outrages, cruelties, murders and other crimes which are far exceeding in enormity those of the black chattel slavery which so awoke the conscience of our people fifty years ago and brought on our civil war. There is really no need, apart from our ignorance, superstition, pride, selfishness, inhumanity and general cussedness—for the continuance of these enormities. Do you deny them? Think of the murders we commit to keep up that marriage slavery! Of all the children—thousands of them every year—we collect in our New York City founding asylums, the last published reports show that only three per cent survive—that is, ninety-seven per cent perish in infancy!

Then think of the unutterable wrongs, sufferings, privations, shame and often suicide of the mothers deprived of these children! These are facts known, and last month admitted even broadcast in our newspapers. Why need these children die? Because they were not born calves, and the public attempt to substitute cows for human mothers is an insult to nature and humanity—an unspeakable crime!

Is it not time to reverse all this? Is not maternity, when an accomplished fact, an ever sacred fact to be respected by every aid and care that nature and humanity has or can secure? Then let us take the millions of dollars by which these child murders are committed and prevent them by giving the money to the mothers themselves to nurse, provide for, and bring up these "their children." Do you say that they are not fit, not respectable? Well, nature says that they are at least better than cows—and who made them unfit but your caste laws, worse than Hindoo superstition?

Let humanity repeal those infamous bastardy laws and come to the help of all mothers as their true and sincere friend in time of trouble and need. Let the mother know that all the past will be covered with honor and that she will be respected as she, with our help, stands by her baby and makes its life a success. The child will thus be the means of redeeming not only her, but perhaps us.

Don't say this is impossible. In my long experience as a lawyer I have learned of at least half a dozen such young mothers, true heroines they were and are, who have stood by their children and have brought them up nobly, notwithstanding our laws and social persecutions. The true helping hand and countenance is all that is needed to place the child in the mother's bosom and make both a blessing. The city or the state is the father of every child, if it have no other, because humanity is its true God-mother.

Again: The enormities of marriage-slavery should be able to be ended by something besides death or adultery in our state. Adultery is prescribed by our laws as the only remedy for marriage outrages. This is itself an outrage on decency and human nature which should not stand another year! Every other state in our union, except South Carolina, which always was a barbarous state, with no divorce at all, has relief for cruelty, drunkenness and many other just causes. But even that is not enough, for here Ingersoll is right, the wife should have a divorce whenever she deliberately desires it—with proper provision for any children. Thus marriage should be made practically a matter of contract and not of status. It has been taken for granted generally, and here tonight, that "marriage is a contract"—because it ought to be. But any lawyer will tell you otherwise. Marriage is a status, an institution permanent in law. It is a matter of contract whether parties will enter into it or not, but once in there is no way out, any more than out of slavery, except by death or adultery. The law also fixes the

conditions and relations of the parties in that status, just as it did of slaves. Let not another session of our legislature adjourn without the abolition or material modification of this old slavery—at least as far as Ingersoll has proposed.

But why not try free marriage and free divorce? Is this bond-love, that is "bondage" really worth the cost of the enormities which it involves? Think of the murderous consequences of the "social caste" to which we have already alluded. Think of the thousands of married women whose whole natural existence is blighted for want of at least an attempt at motherhood. Then think of their counterpart, the cruel, brutal, dirty, debasing, remediless prostitution, with its crimes and death to both soul and body!

Slave-marriage, with law-enforced ignorance as to conception, with the consequent utter physical and mental helplessness of women is the real cause of all these things. Our laws enact them! Let us change our moral ideas from the old theological exclusive kind of ignorance and authority of command, to the modern human, scientific kind of knowledge, with its self-control, sympathy and helpful co-operation. Then the conduct that is really injurious to society will not long be knowingly submitted to or continued by any one, or only by a very few physically or mentally diseased, who as patients will be treated and cared for accordingly.

Suppose that then free contract-marriage and rational divorce should prevail. Suppose that every co-habiting should be a natural marriage, modified if the parties, one or both, were already married—but so that the offspring should be the legitimate child of both parties, or of the state. Suppose every woman should have the right, social and legal, to have at least one child, and to use the name of "Mrs." after eighteen years of age, and should have the control of her own person at all times, as to whether she would be a mother or not. Suppose every mother and woman should be independent of any man for her livelihood? Suppose, in fact, the dream of those who would do away with marriage-slavery should become true. Would the enormities to which we have referred continue to exist? Could things be any worse than they are? Scarcely, if at all, do I hear you say? Would they not vanish like the slave-pen, the slave-whip and the slave-sale, before knowledge, love and liberty?

Why then, will not these great reforms come to reality? We answer because it is not for the power and the interest of the plutocracy, the theocracy and their snobocracy. This marriage restriction is the means by which "the 400" retain their family descent, property and pride. In old times, as we have seen, slave or status marriage was originated for this very purpose. The people, even the slaves, who were the vast mass of the population, had free marriage as far as they were allowed to have any at all. The "nobles" had freedom and status-marriage, and no or rare divorce. There was no divorce at Rome, we are told for five hundred years after the founding of the Republic of Nobles; and this assertion is often quoted as a virtue (?). Those nobles had wives and children as property, much as slaves, and would have divorced an ox as soon as a wife, though they might occasionally sell either! So in the ten commandments, the "ox and ass" are classed as similar objects of property ("nor anything that is his") not to be "coveted."

Our Roman Catholic brother has to-night tried to rally us on his church as the champion of a no-divorce status-marriage, and so also of "morality." But there can be no real, true morality without choice, and his church has nothing and is nothing but authority which strikes down both choice and morality at one fell swoop. His church is worse than Christianity, which was at its primitive stage, opposed to any marriage at all, for every earthly interest was suspended under the early Christian craze in the vivid expectation of a "heaven" to descend from the skies to those then waiting, wherein "they shall neither marry nor be given in marriage." But the Romish church afterwards went into the status-marriage business and made it a

"sacrament" under its strict control, so as to perfect its power over both nobles and people. Such is its object and the position it holds today. While it maintained this exclusive power, the morals of the people sank to the lowest degradation in the history of Europe. The venereal disease was its gift to the human race. Read for instance Lea's history of the "Celibacy of the Clergy," or Lecky's "History of European Morals." Recall the state of things in which Voltaire was brought up, or notice the morals of Rome and Naples under the Pope's nose today, and never let us hear more about Romish morality! Tyranny and ignorance strike down liberty and make morals scientifically impossible. Let us hear no more about such "morals" among free Americans, except as we would speak by way of contrast of the "morals" of the dumb-driven cattle, or of slaves, or of automatons. That kind of "morality" is worse than none. It is beneath humanity, and would soon be the death of liberty and the Republic. It is an exotic on this continent, and our people will by instinct keep it so.

No, my friends, the only true way out, the true remedy for immorality, is only through love and knowledge, that is, science, liberty and humanity. It is only by these and through these that any true and permanent remedies must come. This will bring us a broad, inclusive morality which will give a greater flexibility of adjustment to individual needs, tastes and conditions, and a far greater aid to public welfare and social progress than we have ever dreamed to be possible under the old exclusive, crushing, brutal morality of slavery. But in so advancing the heart must lead the way "with charity towards all and malice to none"—a charity that will mean a co-operative helpfulness to sustain and protect the womanhood and motherhood of the race against the consolidated and brutal malice and caste of the old church and state, which has come down to us from the ages of their barbarism. And still more must the new reforms be sustained and led by our "new woman worship," arising from the closer recognition of the indispensable part which the regenerated womanhood must play in our social welfare, and in any hope we may have of the regeneration and future progress of the race itself.

### Plumb-Line Penographs.

BY E. C. WALKER.

The *Athenian Globe* says that when "a man is ashamed of the fact that he is about to get married he will make a poor husband." It is quite possible, but still I would not advise any girl to be too sure that the other kind of man will always prove to be a good husband. Over-confidence is always dangerous.

I shall be very glad to have Mr. Holmes send to any of our mutual acquaintance who do not take *Lucifer's* copies of No. 731, containing his article and mine on the war question, marking those articles and charging the expense to me. I will add here only—although this much even would seem to be wholly unnecessary—that what he quotes from my "Prohibition and Self-Government is utterly irrelevant. Any child even can see there is no parallel between the prohibition of the sale of liquor or any other article and going to the help of men assaulted by the robbers and murderers. In fact, interwoven in the cause of the oppressed Cubans is on all fours with resistance to prohibition. To confuse prohibition and the Inquisition with attempts to save men and women from robbery, outrage, mutilation and murder is only wildly aimless agitation of the atmosphere. That we use a government in our struggle with a worse government is merely an unavoidable incident of the unending conflict between liberty and despotism. In sociology as in physics, each body follows the line of least resistance. What each does is relatively good or relatively bad; our choice is never between the absolutely bad and absolutely good, but between that which is more bad than good and that which is more good than bad, as our senses and reason apprehend the facts. Academic ideals have their great use, but it is the nature of an ideal to be an

ideal; cannot be anything else; it is a guide; when we have caught up with it it is no longer an ideal, no longer a guide, but there is a new ideal, a new guide in the lead. In the monarchy, the republic is the ideal, the guide; in the republic, anarchism is the ideal, the guide; in both, man, in order to survive, measurably conforms to his environment, while he strives to modify, to change that environment. If one man whose ideal is no government favors the cause of one government against another which he thinks is a worse government, and another man whose ideal is the same, renders daily service to a journal which stands as the champion of the first-named of these two governments and also as the defender of government *per se*, is either to be condemned by the other for doing what he judges is for the best under the circumstances?

The New York "Times," whose motto is, "All the news that's fit to print," and which can, under the authority of such "office law," consistently shut out any information regarding unpopular reforms that the orthodox editor fears will contaminate the morals of his virgin readers, is much concerned about the multiplicity of marriage and divorce laws which our system of state governments creates. It very earnestly commends the discussion of the question by the triennial Episcopal Convention. It says the subject is one "peculiarly appropriate for the united action of all religious bodies." The putative father of Christianity is alleged to have asserted that his kingdom was not of this world. The "Times" adds:

The Episcopal church has always sought to promote the adoption of a high ideal of the marriage relation, but other churches are not less interested in checking an evil which saps the foundations of morality and of social order wherever it prevails.

In England, the Episcopal church promotes its "high ideal" by preventing the marriage of the deceased wife's sister by the widower, and in general its "ideal" lacks in rationality what it is to be supposed it tries to make up in altitude. How Mr. Ochs of the "Times" and Mr. Spencer Trask of the *Episcopalian* manage to reach the conclusion that morality is promoted by forcing two persons who do not love each other to live together, associate, and probably bring children into the world, is one of the "mysteries" of the religious "ideal" which is past all finding out. The "Times" further says that the evils it perceives in divorce exist "because of the varying legislation of the several states," but sees no remedy for it except "the force of general, earnest and active public opinion which the churches are particularly adapted to arouse and direct," for the action by Congress which is suggested in the resolution before the Episcopal Convention, is, in the view of the "Times" "without authority in the Constitution, except of an indirect and doubtful character." But when, since the close of the civil conflict, has the Constitution been permitted to stand in the way of the machine morality of the dominant church? The Edmunds-Tucker legislation against the Mormons in the West was indisputably and flagrantly unconstitutional, but it went through Congress, through the hands of the president, and through the Supreme Court, without serious difficulty. So it is in the case of "obscenity" statutes and in the case of Sunday laws, and if the church really goes to work unitedly and in earnest for national marriage and divorce laws, they will come all right, Constitution or no Constitution.

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# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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## Illness of the Editor.

Absence of editorial comment this week is owing to illness of the editor. A man of mature years ought to be ashamed to acknowledge himself sick. Sickness implies transgression—neglect of hygienic rules of living. "The way of the transgressor is hard," saith the old proverb. The illness in the present case is not thought to be of a very serious nature though extremely annoying at a time when his presence in the office is greatly needed. Hoping to be able to make a better report a week from now, he asks the forbearance of the readers of Lucifer.

The above paragraph, as well as the last of "Peace Jubilee" was dictated to me by the editor. His illness appears to be a low malarial fever, accompanied by headaches, nausea, and weakness. He has been sick for more than two weeks. We expected that it would be only a temporary indisposition, but it appears we were mistaken. He has seemed remarkably well and strong for a man of his years and hard experience, but he has probably over-estimated his strength, and drawn too heavily on it. He would not quit work soon enough, but persisted in working all he possibly could, when he should have "let go," and taken time to recuperate. If he had taken his accustomed vacation from the city and office in August or September, the probabilities are that he would have escaped this illness. But he did not feel that he could afford the time or the money necessary. Friends in Southern Illinois, and in St. Louis, want him to make a trip in that direction soon, and he was making preparations to go. He will probably be unable to carry out that plan, as it would necessitate an effort to do enough business to cover expenses—an effort which in his convalescent condition should not be made. But if a place sufficiently near Chicago to be inexpensive can be found, I think he will go away for a week or two as soon as he is able to travel. As long as he is in the office he will take to himself all the work and worry he can endure.

Now a word in regard to the prospects of Lucifer. We have sent out "red-crossed" papers to all whose subscriptions have fallen in arrears; but very few have taken the hint. I simply have not the time to write and send out personal statements, when trying to do my work and the editor's also, and attend to the wants of the "patient"—(and he is very patient truly). Yet the money to pay printers, paper bills, etc., must come in if the paper is to be kept going. I am not asking for charity. If the money due on subscription were received by us we would have plenty to issue the paper promptly. If that which is due does not come in we must either discontinue the weekly publication of Lucifer or ask the assistance of our friends—equally unpleasant, not to say humiliating, alternatives. If your subscription is in arrears, will you not let us at least hear from you?

Subscribers to "Hilda's Home" will, I hope, remember that we are getting out this book in addition to our regular work. The work is nearing completion, but many of the subscribers have not yet sent in the money promised, and the money which we have received is not sufficient to finish paying for composition and binding. We hope that those who want to see "Hilda's Home" in book form will understand the situation and act accordingly.

L. H.

## Peace Jubilee.

Chicago has had another sensation—another celebration, another glorification. Not since "Chicago day" at the World's Fair, five years ago, have such crowds of people been seen within the city limits as were seen on Wednesday, October 19, the occasion being the much-advertised "Peace Jubilee." Speaking of the numbers in the parade and in the crowd of onlookers, the Chicago "Tribune" says:

Estimates by policemen place the numbers in the crowd that watched the 10,000 men in the parade at from 500,000 to 1,000,000. Many of the estimates said the throng was larger than Chicago day at the World's Fair, when 750,000 people passed in at the gates of the White City.

Other figures, from which estimates can be made, are afforded by the numbers brought to Chicago by the railroads during the jubilee season, the number of passengers carried yesterday by surface and elevated lines and the population of Chicago. The roads brought 200,000 visitors. The interurban lines carried 1,184,000, the cables running till 3 o'clock this morning. The population of Chicago is over 1,800,000.

It is probable that 600,000 onlookers is a reasonable estimate.

This jubilee occasion was full of object lessons suitable for editorial comments, but for reasons mentioned in a preceding article, these comments must be postponed to future numbers.

## Ignorance, the Great Obstacle.

In Mr. Beeson's opinion, I was the proper person to challenge the truth of Mr. Kerr's story of the Kentucky lynching; but I do not agree with him. First, I have no doubt of the substantial accuracy of the story. I think it was reported in Lucifer about three years ago, though I have been unable to find it by hastily looking over the file. I am fully convinced that such horrible lynchings have occurred more than once, and I have no inclination to attempt to deny or justify the action of the mob.

Second, I did not make any comment on the affair for the reason that it had nothing to do with the case, in the light of my statement that I meant there was more liberty from police interference in our meetings, and a better fighting chance for liberty of publication in the United States than in England. But Mr. Kerr was entirely justified in bringing up for discussion the quoted sentences of mine. As I explained, I was writing the impressions of the moment to one whom I felt sure would understand me even when writing carelessly—as when the personal letter was penned which called out all this discussion in Lucifer and elsewhere.

The ignorance and insane prejudice of a sparsely settled community caused the horrible tragedy in Kentucky. The absence of the "police" had no more to do with it than the presence of the police explains the absence of such lynchings in large cities. A parallel affair occurred in Ireland a few years ago. (I cannot remember names of people, and am not even sure of the county, but the case was reported in "The Truth Seeker" and other papers). In this instance the ignorance and insane prejudice of the community caused them to believe that a sick woman was possessed by devils, so they slowly burned her to death in the effort to drive them out. The woman's husband assisted in the affair. This district was probably not as sparsely settled as that in Kentucky, but whether in Ireland or in America, it is difficult for the central government to have much influence on a distant community when that community is unanimously determined to resist. Witness the "moonshiners"—the distillers of illicit whiskey in the mountains of the South. The government spends immense sums of money in attempts to suppress that traffic, but has so far failed, and doubtless will fail so long as the sentiment of the community is in favor of the offenders against the law.

Ignorant and superstitious persons will disobey and defy the law when in the way of their prejudices. Enlightened and justice-loving people will ignore the laws that stand in the way of justice. It is well-known that laws are always for "the other fellow." Our work, then, should be to strive for the enlightenment which will enable us to treat each other justly, regardless

of laws. Ignorance and prejudice are evils. They exist here and in England. The discussion of the question, "In which country are they most prevalent?" seems to me, as I have previously stated, a waste of time, space and energy.

I will say here, in justice to Mr. Kerr, that he did not consider himself overcome by my arguments in my reply to him on this question. He sent an article in rejoinder; but a few days later voluntarily withdrew it from publication, saying that the space in *Lucifer* could be used to better advantage than in such prolongation of the discussion.

### The Secular Union Convention.

To the Secularists, Freethinkers and Lovers of Liberty in America: The Annual Congress of the American Secular Union and Freethought Federation will be held at Washington Hall, 70 E. Adams street, in the city of Chicago, Ill., November 18, 19 and 20. The object of this Congress is to transact the regular business of this Association, to devise plans for better organization and for the prosecution of its work during the coming year, to advocate the complete secularization of our government, to disseminate a knowledge of the principles of Freethought and to enable Liberals to become better acquainted with each other and to unite them in closer fellowship. The purposes for which this Association was organized were never more pressing. Its work must be both defensive and aggressive. We must defend our institutions against the attacks that will undoubtedly be made upon them by the Theocratic National Reform Association and its allies. We must prosecute with increased energy our fight against the exemption of church property from taxation, the employment of chaplains, religious instruction and ceremonies in our public schools, Sunday laws, religious tests and religious proclamations, appropriations to sectarian institutions, donations of government land for Roman chapels and donations of government money to Methodist book concerns. As a result of our war with Spain it is probable that Cuba, Porto Rico and the Philippines will become a part of, or under the protectorate of, our Republic. If so, we must demand that in providing for their government the widest religious liberty be secured for their inhabitants, and that no partiality be shown any church.

To accomplish these purposes Liberals must unite and cooperate for their own protection and the extension of intelligence, freethought and liberty. We therefore urge Liberal thinkers everywhere to attend and to contribute to this Congress. We shall strive to make its sessions interesting and profitable to them. Able speakers will address them, inspiring music will be rendered, and fraternity and good cheer will abound. Funds are needed to defray the expenses of the Congress and carry on the work of the Society. Its usefulness has been impaired in the past by a lack of funds. This should not be allowed. Christians contribute annually an average of \$10 each for the support of their church. Is our cause less worthy of support than theirs? We have no right to be indifferent to its success and withhold from it our support. We owe a debt to the heroic men and women of the past who labored and suffered that we might have a greater freedom than they enjoyed. They sowed, we reaped; and we in turn should sow that others may reap again. In no better way can we discharge our obligations to these dead pioneers. We owe a duty to our living workers—to sustain those who are opposing religious superstition and ecclesiastical tyranny. We should encourage them and aid them. If all would do their part the victory would be soon be ours. The battle of San Jacinto, it is well known, was won because every soldier did his duty. Suppose that in the midst of the battle a portion of the army had ignominiously withdrawn, or stacked their arms and left their comrades at the front to face alone that hell of shells and bullets. We owe a duty to posterity. We should strive to make the future better than the past has been. We can leave our children no richer legacy than an enlarged domain of intellectual liberty—the only

sure foundation of political freedom. We hope that every liberal will respond to this appeal at once. Every dollar will be faithfully expended to advance the cause. Send your contributions to the treasurer, Otto Wettstein, Rochelle, Ill., or to our secretary.

E. C. REICHWALD, Sec., J. E. REMSBURG, Pres.,  
140 S. Water St., Chicago, Ill. Atchison, Kan.

### Helen Wilmans' "A Search for Freedom."

REVIEWED BY ELMINA D. SLENKEN.

When I read an interesting book I feel as if I want all my friends to read it also, and every one else who will appreciate it or be helped by it. This book of Helen's is unique, lively, humorous, and withal so full of life, energy and good sense, no one can read it and not be enthused and uplifted by it. The "road to freedom" was long and tortuous, but she has reached the goal, and now desires as many as possible to enjoy the same great and glorious blessing.

All who love child-life and child-nature will enjoy the pictures she gives of the escapades of her little brother and sister and the quaint naturalness of it all. One feels like quoting whole pages from the book. The first extract I make seems eminently suitable for *Lucifer's* columns. Speaking of marriage and parentage, she says:

"Self-love is the germinative point in the man, it is the centralizing factor about which all that is related to him through his desires comes to him. But to express this self-love in the being of another creature is so much waste of the parents; it is diffusiveness, it is the opposite of concentration, it is the beginning that self-loss which leads to disease and ends in death. In saying this I'm not trying to make the impression that in the higher marriage there will be no sex interchange; but under control of the intellect it will not result in creation on the animal plane. Man in his growth becomes more and more and not less in any particular. He loses no use that he has acquired in his process of evolution, and those uses are the highest which contribute most to the expression of his happiness. The sex relation will never be disused, but it is even now in process of evolving to a higher use than the mere begetting of children—namely, the quickening into active life of a world of vital intelligence so high and fine and potent that we may not even guess its power."

You see this is right good Dianism and Karezzaism.

The book pleads eternal life here in our present existence, if we so will it and determine it. But like Rider Haggard's "She," I think each individual existence must end, some sooner, and some later. Still there is no doubt mind has power to prolong or shorten life. Be all this as it may, I am sure every one who reads Helen's autobiography will be more than paid for the small outlay needed to secure it.

\*For sale at this office. Price, \$1.50.

### Lynching in the United States.

BY JAMES HERRSON.

I have read Mr. Kerr's explanation of the alleged burning of a woman in Kentucky, but it is not satisfactory by any means. First, because it is a contradiction of his first story, and second, because I didn't propose to take any clue for finding out anything about it. He made the statement that a woman was burned at the stake for the law-made crime of adultery, or words to the same effect, and then said he was mistaken; that the mob fired her house and forced her to stay in it until roasted alive. The last tale might be good bible evidence of the truth of the first, but we infidels don't take contradiction as evidence of infallible truth, as believers of bible stories do. Then he is very sorry his memory was so treacherous, but, hopes it didn't cast any slur on the chivalry of Kentuckians. Again I must remind him that the readers of *Lucifer* are principally anarchists, to whom "chivalry" and like phrases are empty terms.



Now, what I want to know is whether or not a woman was burned in Kentucky by a mob of fifty men in the year 1895, and I shall continue to brand the whole story as false until positive proof is given. Lillian Harman was the proper person to have done this, but as she declined, and no one else took it up, I thought as a citizen of the United States I had as much right to know the history of crime in my native country as any foreigner has. Mr. Kerr had just as well own up that he was trying to get even with Lillian for her account of police meddling with the Bedfordshire arrest and trial. I don't blame him for that so much as I do our own people for their savage practice of lynching law-and-religion-made criminals; and I take this occasion to give my advice to lovers of life and liberty who want to stop this practice which is a sequel to our (un) civil war. I said at the start that lynchings had become alarmingly frequent in our country, and this can not be too often repeated; not until our people see what it is leading to, and stop it.

There is no use depending on the courts or officials to do anything but tax the people for their own maintenance, and history is full of evidence of that fact. When any reform is to be made the people must do it. The officers of the law, with sentences from the courts, continued hanging witches and wizards in New England until the people saw the folly and danger of it and rose in their might and put it down. They reasoned one with another—"whose life is safe while these proceedings are allowed to go on?" And they were right. Bear in mind that there was plenty of "respectable" evidence of the guilt of those victims of superstition, and some of the victims themselves swore they had ridden on broomsticks high in the air. But who believes any such mischievous nonsense now? Not even the preachers who expound the scriptures that say, "Thou shalt not suffer a witch to live," believe there are any witches. Does any one believe that had it been left to the courts and officers witch hanging would have been stopped?

Nor will lynching be stopped by the propagators of either law or religion. But when the people say it must stop it will soon be at an end. Let them organize or be ready armed to meet any company of lynchmen—no difference what the offender may be charged with—and say to them, "This practice must stop. It is not only a disgrace to us as a people, but it is endangering life and liberty." If they still persist, a few well aimed shots from determined men will convince them of their errors. It will never be done in any other way.

Unless stopped it will result in feuds like that of the Hatfields and McCoys in Western Virginia, where something near 100 men were killed before it could be stopped. I know of two cases of parties trying to get men lynched through malice and fear. Some time such a scheme will succeed and a good man killed who has friends. These will lynch some or all the perpetrators, and their friends in turn will lynch these lynchmen and so on a la Hatfields and McCoys.

#### Sociologic Lesson. No. LXXIV.

BY HENRY M. PARKHURST.

**REMEDIES FOR MISTAKES.** The three great stumbling blocks of co-operative associations have been these: 1. Persons have been induced to subscribe all their available funds, and when they afterward desired to leave they have been unable to withdraw without a sacrifice of their investment. Remaining through compulsion they have been an element of weakness and discord. The remedy is first for applicants to be dissuaded from investing more than they can afford to invest permanently; and then for provision to be made for gradually buying in the stock of members who leave, whether from dissatisfaction or for other reasons. 2. Persons unable to get a living elsewhere have crowded into associations, and have there been allowed an equal voice in the management. The remedy is for all voting to be in proportion to the interests of the several voters in the question submitted. 3. Persons who have become members without contributing to the capital, have claimed an equal

share in the direction of the affairs of an association, thus jeopardizing the investments of others without sharing the danger, having nothing to lose. The remedy is so to organize the association that capital shall have sole control of financial questions and until success is certain to rigidly exclude all who are not honest enough to fully assent to this plan. All these difficulties are avoided in my proposed organization.

#### Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as *Lucifer* will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangelists of the newer, and as we earnestly hope, better gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us at once a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few stamps for necessary postage, should accompany the list, the favor would be much appreciated. But, please don't forget to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

#### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

A. Friend, Austin, \$2.00; Mrs. P. Clark, \$1.00; Gaylord Clark, \$1.00.

#### VARIOUS VOICES.

W. H. Blackwell, Peoria, Ill.—I herewith enclose \$1 to pay my subscription to *Lucifer*. I am ashamed that I overlooked my arrears. I receive *Lucifer* every week and wonder how a publication of its kind can be supplied for the small fee of \$1 per year. I agree with H. E. Allen in "Passing Comment," in the last issue of *Lucifer*. I am too busy to read all the numbers that arrive, but they do not go to waste, as I hand them to other persons.

Clinton Loveridge, New York City.—The discussion carried on in *Lucifer* between Walker and Holmes, is so important, as well as interesting, that I would like to express my own thought, as briefly as possible. I am wholly on the side of E. C. Walker. The church does make people bad; the whole experience of over sixty years tells me so. But I feel it best to point out where my friend Walker is weak in argument. In No. 731 he writes:

"... My reading of history tells me that progress has been made by the temporary alliance of forces, none of which stood for complete liberty, but the united action of which tended to limit or destroy the power of another force, a force that stood for greater despotism." I think my friend Walker is in error. I will grant he gave utterance to a poor half-truth. Half-truths are misleading. History teaches me that all worth winning has been won by and through active rebellion. I grant the other half reads—at sight—more unpleasantly than Walker's assertion, partly true—but I am fond of the whole truth. I have no wish to unduly interfere in the discussion so well carried on by both Walker and Holmes—I only wish to say that, in my opinion, it is a most timely and important discussion.

Mrs. M. McCaslin, Cleveland, Ohio.—The revival of Spirit



ualism now going on on the West Side is attracting considerable attention. Mrs. Carrie Thwing is both speaker and medium. At a meeting just closed she read characters and circumstances surrounding the lives of about thirty persons and described many of their dead friends. She received her information from gloves, chains, rings, watches and other articles laid on a table by these persons. One old gentleman was so delighted with his reading that he announced, "I will hand your secretary ten dollars as a donation to your society, but I'm not yet a Spiritualist." Rev. Dr. Sprecker, a noted Presbyterian divine, has also taken up the subject in a series of evening lectures and promises to give his audiences many interesting facts from the experiments of the Psychical Research Society. Christianity and Spiritualism may yet work together to establish the fact of happiness in a future state. But what about the present one?—the cause of humanity here and now? To appreciate a luxurious heaven one must have some little knowledge of the luxuries of earth, that are denied to the struggling mass. "Now is the accepted time; now is the day of salvation;" now the only atom of existence we can realize.

C. M. H., Chicago.—I enclose you \$1 for renewal of my subscription, and also send you a clipping which illustrates the evils of the present condition of society. A short time ago I clipped an account of one Frank Kellogg, of Sioux City, Ia., who upon returning from his work found his wife in company with another man whose name I have forgotten. The latter was shot, of course, by the "outraged husband," who gave himself up to the police, but who was released on \$500 bonds. I was interested to know the outcome, not only to see how heavy a hand the law would lay on the murderer, but I felt sorry for the poor woman who witnessed the killing of her friend or lover. Just after this occurred I was called home to attend a sick brother and could not follow the proceedings. I thought perhaps you might have an interest in finding out the result, etc., and perhaps be able to apply the lesson in a telling way. I am so glad to see letters from Iowa, Minnesota and the West in general. It is as E. C. Walker says, the West is destined to lead in reforms.

I registered Tuesday, and I find I am the only woman in this precinct who did exercise the privilege. It seems a little discouraging when women will not try to help themselves. They don't seem to understand that reforms come gradually. They remind me of Olive Schreiner's story of the woman lying in the desert, so long unable to rise; but the "might I not rise?" was finally accomplished. Then man proudly stood beside her. I trust the day is not far distant when these things shall be realized.

Caroline de Maupassant, Otter Lake, Mich.—Allow me to say a word in your paper on the Walker-Holmes' controversy. It is evident to me that it rests entirely on a misunderstanding. What Mr. Walker calls the church, and what I would call it myself, is not the congregation, but simply the ministry. What ever church he belongs to, the clergyman is expected, by those who pay him, to teach them the way to Heaven. The prudent people, knowing full well the value of making in this world provision of money and respectability, have an idea that it is well to provide for the next, and they imagine that the safest way to do so is to belong to a certain congregation, that of their forefathers, for instance, or perhaps that congregation which counts in its fold the greatest number of respectable people, that is to say, of rich members. The doctrines taught in that church (I mean the building) don't weigh much in their mind; in fact if the Queen of England belongs to the Episcopal church that church is the very thing for them; they have nothing to do with its liturgy or catechism—these they swallow, of course, even if they do not digest them. The great point is to belong, for one reason or another, to such and such congregation. Of course this pious herd does not constitute the church. They don't preach sermons, compose liturgies or professions of the faith; they simply swallow them, ready prepared, thanks to their

faith in the clergy who are paid to pray for them and guide them in the way they should go. These clergy are what, in Mr. Walker's opinion, constitute the church. The masses that follow them are a herd of sheep simply. This being well understood, Mr. Walker's arguments remain faultless and Mr. Holmes' controversy falls to the ground.

Perhaps it will interest Mr. Rotsbeck to hear that among the readers of Lucifer there is one who knows Ludwig Buchner personally. I lived in Mr. Buchner's family while in Darmstadt and have received a letter from him in this country. We are just of the same age, two old people, and agree perfectly on almost every question.

C. S. A., Iowa.—In reply to the suggestion that it might be agreeable to me to make the acquaintance of the L— family, who are located at this place, so as to unite our forces as workers in the cause of freedom, I would say, that it seems impossible at present for me to take any active part in this work. My husband's opposition against anything whatever that suggests the emancipation of woman from sex slavery, or that advocates free love principles is so intense, that for me to attempt work in this line would bring to me an experience that I am sure I have neither the courage nor strength of individuality to endure. Had I no children—and I have four who need my care and from whom I would by no means be separated—I might look at the matter in a different light. Indeed I know I should. I shall have to content myself at present with thinking along the lines of freedom, and since thought is creative, I may manufacture in time, strength enough to be able to act on those lines, and thus free myself from the bonds of an uncongenial marriage, and at the same time help in the work of a general emancipation. Marriage as a rule, I believe, is a failure, though there are some happy marriages; unions that were made in real love and not through mere physical attraction. And in case of a real love marriage, a home brightened by my number of children—or less—is to my mind an ideal state.

I don't know that I am a varietist, as that word is sometimes interpreted. I do not believe in the righteousness of any law that would compel two persons to live in the same house and sleep in the same bed when such association is disgusting and the breeder of unhappiness and misery to one or both parties. A law that would compel such things is inhuman, and yet how can we expect human enactments from man until he himself becomes something more than the present half-evolved ape, or if not ape, then half-developed man, and what is a half-developed man but a human animal seeking to give birth to something higher, and until that higher is born within his mentality what can we expect from him? Nothing more, I suppose, than we've been in the habit of getting, and if we ever hope to get more I presume it will be necessary for the more enlightened members of the race to use their best efforts to bring the less enlightened into a higher and broader perception of truth, which perception leads ever toward greater freedom. Truth and freedom are one and inseparable. To perceive a little truth is to feel the first faint monition of freedom; to perceive the whole truth (the fact of man's divinity or sovereignty) is to be free indeed.

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## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 44.

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Whole No. 735

### Riches.

Freedom the wood-nymph in a marsh found  
A glided asp, with glittering jeweled crest  
And eyes of light. No gracefully coiled,  
With rainbow shimmer playing o'er its gold,  
That Freedom, charmed, took up the lissome toy  
And let it coil about her sloping wrist.  
And span her neck, and make its pliant nest  
Among the curves of her youthful bosom.  
For what should white-armed Freedom dream of ill!  
Now lies she low, a purple-spotted corpse,  
Pulsing the air, dead without sign of wound.  
But those that nearer drew tell how they saw  
A mark as of a tooth above the spot  
Where once beat freedom's heart.

Harry Lyman Koopman.

### The Relation of Religion to Conservatism and Hypocrisy.

BY E. C. WALKER.

Rev. Sidney Holmes deprecates the use of so much of Lucifer's space in the discussion of religious questions. He began this particular debate by consuming nearly three columns in the effort to rewrite the religionist's theory of the history of the church and of the relation of the church to reaction and progress. I had let pass Mr. Kerr's attempt to perform a like miracle. To date, each of Mr. Holmes' articles has been longer than my one article.

I repeat that the church is an organization whose main purpose is either to maintain the *status quo* by antagonizing the tendencies to differentiation, to change, or to hark back to earlier types of belief, moral sanction and polity. By its very constitution it is always conservative when it is not reactionary, which more often happens. It posits a revelation from a perfectly good, all-wise and an all-powerful god as the source of its principles and the warrant for its authority to teach and to command. Thus it is necessarily hostile to whatever is not recorded or approved in that "revelation." Thus it becomes, whenever it has the power, the persecutor of whoever blasphemes its god by doubting or denying any of the dogmas which it asserts constitutes its Word. Thus it hinders development by holding men at least outwardly loyal to ideals that no have been outgrown, to hypotheses and institutions that no longer represent the widest knowledge and best aspirations of mankind. Thus it makes men hypocrites by rewarding their subservience and stupidity and punishing their independence and mental alertness.

It is not a sufficient answer to say that the man who actively participates or passively acquiesces in the invasions of which his church is guilty would be inclined to do the same things if he were not in the church. The church gives him the opportunity, the sanction of numbers, the protection of its mighty power, and does all it can to stimulate his belief that he is doing God's work in making his fellows miserable. It is in this case, as in the case of the state—the individual's natural

tendency to bigotry, tyranny and spoliation is intensified and sanctified when exercised in the name of, and for the benefit of, recognized authority. Crimes that he could not commit as a mere man, as a private citizen, he can commit with impunity as a churchman or as an official. His nature may not "be changed by the church" or by the state, but its better elements are choked into inactivity, its worst elements are stimulated into noxious vigor.

Yes, I have sought "to expose the narrowness of some of the self-styled Freethought advocates"; I have repeatedly shown that they are only whitewashed religionists, acceptors of that baleful principle of imposed authority for which the church has ever stood as a rock; I have shown that while they have rejected a few of the tenets of the church they have inherited its spirit of invasion; that they would now do in the name of morals or of temperance what the church did in the name of God and of God's morals—in a word, that while they take the name of Freethinker, they have no conception that the fundamental principle of freethought is liberty, freedom to investigate and to accept or reject as the testimony gives warrant to our individual minds.

Mr. Holmes is at times delightfully humorous. He wants to know why all reforms in religion have come from within the church instead of without the church. The reason is obvious—they have not come in that way. To be sure, for a long time all the questioning there was came from within, but why? Because there was no without. "Accept the teachings and authority of the church or be exterminated." That was the dictum. As Kingdon Clifford said, in substance: "Men destroy your house and all your other buildings, erect a wretched hut on the ruins, and then take credit to themselves for all the shelter there is about the premises." That was what the church did in the world of thought in Europe. So Luther was necessarily a Catholic; nowhere outside of that church could his abilities have been utilized. But, mind you, the evils he assailed were the direct and inevitable outgrowths of the authoritarianism and the dogmas that are the essentials of religion; the man in a measure revolted against the churchman. As to Bruno and Galileo, their inspiration and their work lay outside of, and was therefore hostile to the creed and polity of the church. They were investigators of nature, and in the effort to do the work they most liked they found themselves hampered and thwarted by the Bible and its official interpretation by the church, and at last one was forced to deny his discoveries and the other was burned. The twelve years' imprisonment of Roger Bacon because of his persistency in studying chemistry is one of the million answers of the church to Mr. Holmes' belated claim that it is self-reforming. But it is when we come to the distinctly modern period, the period that has witnessed the most marked change in the preaching and practice of the church, that we see how very little it is which the church has done to reform itself. The two great agencies are the so-called higher criticism



and evolutionary science. The higher criticism is simply an amplification and further demonstration of the researches and criticisms of Thomas Paine, and this amplification and further demonstration have been made possible by forces which the church cursed and sought to nullify in their beginnings, such, to illustrate, as archaeology, and the comparative, scientific study of mythology, religion and language. As for evolutionary biology, which has scooped the very foundations from under the doctrines of the creation of man, the fall, the atonement—the whole “scheme of salvation”—we who live today know for ourselves how bitterly the church has contested every inch of its advance and still contests it in all the obscure corners and darkened brains where it yet has power to sway the thoughts of men.

The fewer he shows the men to be who wrought havoc through the inquisitions and the more kindly the dispositions of the vast majority of the religionists, the more effectively does Mr. Holmes assist in demonstrating that it was religion acting through its working organ, the church, that did the terrible mischief, not the untrained impulses of humankind, as he is vainly trying to prove. Mr. Holmes should know that we admit the intense sincerity of many of the worst inquisitors; that we admit they were good men *in intention*, but became bad men *in results* because they *did* believe their atrocious cruelties would preserve the church, save their souls and the souls of those they loved. The false doctrines were what was wrong and the church existed to conserve the false doctrines.

The church is no “imaginary monster”—the church is a compact organization, having name, mission and vast wealth to protect and perpetuate. “Witches” existed only in the imaginations of believers; the church is a great power which oppresses and robs entirely independent of Mr. Holmes’ non-belief and of my belief in its existence. And it is the firm support of the other oppressors and robbers, the state and state-defended monopoly. It was the great Catholic Winchester, I think, who said: “Religion must be preserved for the people, for if it be taken away from them they will rebel.” And the business of the church is to preserve religion.

I can assure Mr. Holmes that the average Freethinker knows far better “what the Bible really says” than does the average Christian, and the greater confidence of the layman in the minister is usually based on nothing more substantial than his own ignorance of the Bible coupled with the reverence for “the cloth,” which was in his youth made a part of his emotional equipment.

Of course we want “a careful study of the Bible,” but when did the church ever encourage such study, if there was a chance that it would be thoroughly impartial, like the study of a work not claimed to be divine? The church exists to promote belief independent of the results of investigation, not belief dependent upon investigation.

I repeat, “The church makes men bad by making them hypocrites.” “Cowardice and narrow self-interest makes men hypocrites,” counters Mr. Holmes. To escape starvation a man steals, but if he is in danger of starvation because he has been robbed of his earnings and monopoly denies him the opportunity to work for bread, is it not correct to say that monopoly made him steal? Why do men conceal their opinions or actively profess opinions they do not hold? Is it not because observation or experience has taught them they may be made to suffer if they stand by their convictions? The church has tortured and killed millions of men for standing by their principles, and we know that even today in this land the church does all it can to make it uncomfortable for the doubter or denier of her creeds. Men yield in terror of her implied or expressed threats or of her actual ostracism or violence. Thus the church *does* make men bad by making them hypocrites, else cause and effect are myths and human language a meaningless jabber. Who said there was no hypocrisy caused by threats and oppression other than the threats and oppression of the church? Certainly I said nothing of the kind. The shaft of “you’re another,” fired by Mr. Holmes at government and Grundy can not be transformed

into a shield to guard the heart of the church; it does not follow that I hold a brief for them because I appear against the church.

False belief is a garment that may be outgrown, and when outgrown it can and should be laid off. Unfortunately, many who come out on to the road that leads upward and onward forget to cast aside the garments that have become too small for them, so they go along the highway toward the new with the rags and tatters of the old clinging to them and moving the wonder of their observant fellow travellers.

To say that the church does not make men either good or bad in actions is to say that belief has no influence on conduct, which is absurd. Why does the Catholic not eat meat on Friday? Why is the Saturday-keeper persecuted?

COMMENT BY REV. SIDNEY HOLMES.

I feel certain Brother Walker will admit that no religious organization in this country now would approve the burning of a heretic at the stake.

“Some of them would if they had the legal right to do so,” he may reply.

By “some of them” he would then mean some individual men, and no religious organization in America has enough such men to permit such a proceeding. That religious people under the same conditions which existed several hundred years ago would burn heretics, I admit. So would Brother Walker and myself, in all probability—almost to a certainty—eat human flesh under the conditions in which our ancestors were cannibals.

I do not blame Walker because his ancestors were cannibals. Neither should he hold the religious people of today responsible for the burning of Bruno. He is a believer in cause and effect. The acts and beliefs of churchmen are effects of inheritance, environment and imperfect education—of ignorance, in other words. The way to get rid of the effect is to remove the cause. That can be done, in this case, only by enlightenment of the intellect.

That is all the issue there is between Walker and myself on this church question. He seems to think the best way to cure people of superstition is to denounce it and tell them it is detrimental to progress. I think a better way is to show them its incompatibility with reason. Superstition thrives under denunciation, but reason kills and destroys it.

It is all right to resist aggression even by those who honestly believe they are justified in aggression. But if the aggressors are really honest men—and I am one who believes the majority of churchmen are at least as honest as the majority of freethinkers—the best way to effectually put an end to the aggression is to show the aggressors that it really is an aggression. To Walker it is clear that the churchmen are aggressors, but he should remember that very few, if any, churchmen see all things from his viewpoint. In fact, it is likely there are some freethinkers, besides myself, who do not.

#### Who Were the Pioneers—Who Wrote the Platform?

BY FRANCIS BARRY.

Claims and counter claim have been made in Lucifer, and in this communication I must be understood as making no dispute, but as giving independent testimony. Much of the work that has been done for freedom has been done in private, or semi-publicly. An account of this must be deferred till “the great day of reckoning.”

Probably no one is better entitled to be called a pioneer than the poet Shelley. At any rate, whatever early and good work others may have done, there is no danger of that bright and brave boy getting too much love and admiration.

The mere mention of Mary Wollstonecraft will suggest to the readers of Lucifer more of thought and emotion than any words of mine.

Unquestionably the pioneer of social freedom in this country was Frances Wright. I have read a volume of her lectures on

the religion humbug, delivered in 1830. The exact date of her lectures on marriage I cannot give. Stephen Pearl Andrews told me this anecdote of her: She had given a public lecture in favor of affectional freedom, when one of the smart gentlemen arose in the audience and inquired if it was to be understood that according to the doctrine of the lecture he would have a right at their hotel to invite the lecturer to share his room and bed. "Certainly," was the reply, "and I should have equally a right to decline, as I most assuredly should." Here is a "bravo," and a doffed hat for the woman who went through the country talking that way nearly seventy years ago.

Of the early workers no one is better deserving of honorable mention than Mary Gove Nichols.

Among the ablest writers on the general question it is safe to name Stephen Pearl Andrews and John Patterson.

Edgeworth Lazarus and F. L. Nichols made, I think, the best arguments in favor of non-exclusive love.

C. M. Overton was, in his best days, the sharpest writer in the reform ranks. He brought to bear, with withering effect, his unequal sarcasm, upon the humbug and heathenism of the marriage institution.

Victoria Woodhull was, for a time, the most successful agitator of the marriage question.

Several of the early writers, such as Warren names, did masterly work in the way of making papers that cover the whole ground, but it remained for a *LUCIFER* contributor to say, in the fewest words, just what we mean, and just what the public needs to know.

Several years ago Lizzie M. Holmes wrote as follows: "The fight social reformers are making, is not what woman must do with her freedom when she gets it; not whether she shall have many lovers, or one, or none at all; not whether she ought to have one child, or a dozen, or none; not whether she should care for them exclusively or not, but that her right to choose for herself be generally recognized."

I do not forget Moses and Lillian Harman, Juliet Severance and E. C. Walker. They are workers of whom we are justly proud, and in whose work we are happy and exultant, but I award first premium on platform to Lizzie M. Holmes.

#### Comments on Correspondents.

BY C. F. HUNT.

Mr. C. L. James informs us (in English) that the two following ideas are not contradictory:

1st. Divorce value from a commodity to get an invariable unit of value.

2d. Value apart from commodity is inconceivable.

Or, if contradictory, they only show that a writer may properly change his opinion as to fact, within the limits of a small book. Then Mr. James drops into his native Latin and says I ought to learn certain things, but does not explain that an "elenchi" is one of the machines which Bill Nye invented to enable a syndicate of sages to think vast thoughts into a hopper, then retail them. The other long term is a zoological term. I once met one in the woods and remember thinking what queer things we see when we have no gun.

Mr. W. G. Thorland evidently thinks the way to answer a criticism is to repeat the matter criticised. Concerning Redbeard's book, I pointed out that the strongest men are not the fittest, and that they are liable to be overcome by a weakling armed with modern means of combat. These points, though self-evident, are ignored. It may be that a reading of such an illogical book impairs the power to reason.

I notice that Redbeard has a letter in "The Eagle and Serpent" which is dated "University of Chicago." It is needless to say that such institution has no such "LL. D." nor does the name appear in the Chicago directory. No LL. D. would retain the title while using a pseudonym. No LL. D. moreover would admit in the preface of his work that it contains many errors. He would correct the errors. But this "LL. D." expects the

errors to be discovered by critics, and then in a later edition he can manage to get up a rather decent sort of book as regards scholarship, but he should share honors with the critics. I want credit for discovering that appalling combination, "Carnivorous combat." It is to be feared that when the blunders are all rectified, the pretensions and fallacies of the book will be so apparent that fame and fortune for the author will be as far away as ever.

"The Truth Seeker" has found the truth, and announces it (October 8), viz: "Talmage is incapable of telling the truth." This throws light on a sermon by Talmage on life insurance, which an insurance company has printed for the use of agents. Joseph told Pharaoh to save the fifth part of his crops for the seven years of famine, and this Talmage calls life insurance, and we therefore know that it is not, but is ordinary saving which all can do for themselves.

Rev. Talmage cites Paul who says, Anyone who provides not for his own household is worse than an infidel, but says: "It is meanly selfish for you to be so absorbed in the Heaven to which you are going that you forget what is to become of your wife and children after you go." Infidels are all going to Heaven, because worse men than they are going; unless this logic is too severe for Christian doctrine.

Rev. Talmage continues: "'Oh,' says some one, 'I have more faith than you; I believe that when I go out of this world the Lord will take care of my family.' Yes, He will provide for them [sneers Talmage]. Go to Blackwell's Island, go through all the poor houses in the country, and I will show you how often God provides for the neglected children of neglectful parents."

"Truth Seeker" go to! Talmage has spoken the truth! Chicago, Ill.

#### Sociologic Lesson. No. LXXV.

BY HENRY M. PARKHURST.

ORGANIZATION OF THE ASSOCIATION. The first step, after having decided upon a plan, is to form a joint stock company or corporation, with a selected council or board of trustees, whose duty it will be to organize the industrial operations and to make all necessary arrangements on behalf of the association.

From the very first, all the operations of the association should be upon the principles of organized co-operative industry. The details of the mode of organization are so vitally important that I shall make definite suggestions of what I believe to be a practicable plan, and of considerations which should not be neglected. These considerations will indicate how far modifications may be safely made to meet the wants of an individual association. My limits will not permit adequate explanation of reasons.

It makes no difference who form the plan or select the company; for if it fails to be accepted by persons having the requisite capital and labor to contribute, it will simply be rejected and become necessary to draw up a different plan which will be acceptable. In order to succeed, not only must sufficient capital and labor be contributed in the beginning, but there must be sufficient inducement to insure its continuous contribution, so that no matter who withdraw, others will be glad to supply their places, both with capital and skillful labor.

#### A Suggestion.

Your "Pilot House Observations" in *Light Bearer*, No. 73 are timely. I was positive something of this sort would come shortly from the able pen of the pilot.

If this letter can be given space, I would make this suggestion: Let the editor of the *Light Bearer* state about what additional expense would be incurred in adding say one or two more sheets to the publication each week; such additional expense to be borne by all who wish to enter the arena to air their thoughts. I will head the list with five dollars. Speak out, brethren.

Waterville, Ohio.

WILLIAM SCHEMEROUR.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

AT DATE of going to press (Oct. 31) we have received no  
news of the Bedborough trial, which was to come up at the  
Old Bailey, Oct. 24.

AT THIS WRITING—Oct. 31, the editor is believed to be pretty  
decidedly convalescent, though still very weak. Propped up in  
bed he writes or dictates letters and a few short editorial com-  
ments. With care it is hoped he will soon be able to resume  
his accustomed place in Lucifer's office.

## Memorial for Labor's Martyrs.

The graves of August Spies, Albert R. Parsons, George Engel  
and George Fischer, who were judicially murdered in Chicago  
eleven years ago, and of Louis Lingg whose tragic death in his  
cell a few days before the hanging of his comrades gave rise to  
a well founded belief that he also was murdered, will be deco-  
rated November 11 by a committee from the Labor Martyrs'  
Association of Chicago.

Memorial services will be held the evening of the same day  
in Twelfth Street Turner Hall, Chicago. It is well known  
that none of the Chicago daily papers published in the English  
language will give either a full or fair report of these meetings.  
The speakers are to be Dr. Morris Schultz, in German, and C.  
L. James in English. The latter is a well known contributor to  
Lucifer and to other papers devoted to the cause of social free-  
dom. What Mr. James writes is always well worth reading  
and what he will say in his speech in memory of these victims of  
murderous capitalists will not be less so.

In order to satisfy a demand for a *truthful* account of this  
memorial meeting it has been decided to devote the issue of  
Lucifer of Nov. 19 almost entirely to a report of its proceedings.  
Mr. James' speech will be printed in full, or nearly so, and a  
translation of Dr. Schultz's remarks will be published, if it is to  
be obtained. Summaries of the remarks of others who may  
speak will also be given.

The issue of Lucifer containing this report will be almost  
unsurpassed for effectiveness in the libertarian propaganda and  
it should be widely distributed. In order that it may be given  
the widest circulation and do the most possible good, extra  
copies will be printed which will be sent by mail postage paid  
for 1 cent a copy in bundles of twenty-five copies, or ninety  
cents for 100 copies. For those who think they can not make  
use of twenty-five copies we will send one dozen copies for  
fifteen cents.

Persons desiring bundles of this special edition of Lucifer  
should send in their orders without delay, so we can know how  
many extra copies to print. It ought to be an easy matter to  
place twenty-five copies where good results will follow. It  
should be remembered that the great mass of the people have  
never learned the facts of the judicial murder, of 1887. The  
time is ripe to inform them. Many a convert to the cause of  
individual liberty may be made by taking advantage of this  
opportunity to distribute up-to-date literature on the subject.

How many extra copies shall we print? It depends on the  
orders we receive in advance. Those who delay in ordering  
until after the paper is printed may not be able to get extra  
copies. The forms will be closed Nov. 12 and all orders should  
be sent before that date if possible.

## Sympathy for Austrian Women—Peasant and Empress.

Louis J. Livingston writes from Cleveland, Ohio, as follows:

"In one of the recent Lucifers you ask for the names of per-  
sons to whom to send sample copies. For the sake of the cause  
I enclose a list of very desirable persons, but with the under-  
standing that you send them no copy containing such an insult  
to womanhood and humanity as your defense of the assassina-  
tion of the late Empress of Austria, who was, in private life  
really a Freethinker, under a thin coating of Catholicism, and  
one of the kindest, most charitable, most liberal-minded, as  
well as the most pathetically unfortunate women who ever sat  
upon a throne.

"It was the Catholic church who removed her, through one  
of its assassins, who, for its vile purposes now masquerade as  
anarchists. This fact becomes more apparent now that it has  
leaked out that the old Emperor, himself a really liberal and  
kind man, and an unwilling tool of the church, is looking about  
for a young princess to breed a successor to the only throne  
that remains of any value to His Holiness. Remember, too,  
that of all the outrages committed by so-called anarchists, none  
of the victims have been dignitaries of the church, and the insti-  
tution and its representatives are singularly free from such  
attacks. It was the church itself that drove the empress from  
her home and followed her to her tragic end, because, in spite  
of her formal allegiance to it, she was too liberal and high-  
spirited to become its abject tool."

## COMMENTS.

I have had some warm commendations of the short  
article in regard to the recent assassination of the Empress of  
Austria, as printed in No. 729, and this is the first expression of  
contrary opinion that has been received. I have just re-read  
carefully the condemned article, and fail to see the justice or  
truthfulness of our friend's criticism; and I doubt very much if  
any reader except Mr. Livingston, saw a defense of assassina-  
tion in my remarks. On the contrary, their drift was rather to  
show the futility of such methods. I did not condemn Luc-  
chino, neither did I condemn the Empress, personally. They are  
respectively types of the classes to which they did and do be-  
long. With the life or opinions of the Empress, as stated by  
our friend, I am totally unacquainted. I only know of her as  
a representative of the parasitic class—the exploiter class, the  
governing class—in short, of the feudal lord class, the wholesale  
robber class. If a Freethinker, that fact has nothing to do with  
the case, as I see it. Many a Freethinker or heretic in religion  
is just as much attached to the prevailing system of exploita-  
tion of the many by the few as are the churchmen themselves.  
If she was charitably inclined, that fact speaks something for  
her personal merit; but it is doubtful if it does not make her  
a greater enemy, really, to the poor than if she had been a hard-  
hearted tyrant. The chief effect of charity from the rich is to  
fasten more firmly the present iniquitous system upon the poor,  
by making them more patient under it.

I do not blame the Empress, as I said before, because,  
whether good or bad, she could not, under her environment, be  
other than she was. The same, of course, must also be said of  
Lucchino, or Lucchesi, as he is sometimes called.

As to whether the Catholic church is in any way responsible  
for the bloody deed I am wholly ignorant. If Mr. Livingston  
is in possession of facts which warrant his assertion he should,  
in the interest of truth and of freedom, publish those facts to  
the world.

In a recent issue of the "New York World" is an article of  
great interest, as showing the conditions in Austria, and on  
Continental Europe generally, that naturally produce such  
tragedies as that which lately occurred in Switzerland. If these  
women bod-carriers are not wholly besotted, wholly bestialized  
or brutalized, they must, at some time of their lives, feel hate-  
ful, revengeful, even murderous, towards the class that lives in  
ease and splendor on the fruits of their unrequited toil, their  
disinherit lives, their worse than savage slavery. What more



natural, then, that these consciously wronged, these murderously-inclined women should occasionally give birth to a murderer—foredoomed as such by prenatal conditions or impressions? As ye sow, so also shall ye reap." "He that soweth the wind must reap the whirlwind."

The following paragraphs are clipped from the "World's" article alluded to:

Millions of money are being spent on the palace which is being built for the Imperial family—the unhappy Hapsburgs.

Every modern art will contribute to its beauty; every luxury that unlimited wealth can buy will here surround the lonely man who mourns his murdered wife, the children of his gloomy, splendid home.

Austrian women are mixing the mortar for the palace, are carrying it in heavy tubs balanced upon their heads, straining and tugging up endless inclines, with starting eyes and panting breaths—mere human beasts of burden, from whose whipcord muscles and leathery faces nearly every trace of womanly beauty, of feminine softness has vanished.

Austrian men—well, Austrian men are watching the work.

In America one or two watchmen would do this, as bodystocking machines would relieve strong men of the work of the tugging of mortar and bricks, which is here women's work.

Sitting in sight of the new palace is a company of men-soldiers. They are able-bodied young fellows, the pick of the army which is the pick of the country.

They sit on a long bench. They watch the women carry mortar. It is very tiresome.

From time to time the officer of the guard shouts a loud command, when, with clanking arms, the men rise to salute some brass-bound officer, who haughtily acknowledges the honor.

This is men's work—in Vienna.

There are 60,000 men doing such work as this in the capital, while the women carry hods. In the dual Empire there are 2,000,000, counting the reserves of all sorts, some of whom do work at the arts of peace between whites.

Now there is an unusual commotion among the soldiers at the palace. A drummer beats a queer, ancient-sounding drum measure. Civilians take off their hats. A carriage whirled past, in which a gray-haired man, erect and soldierly, salutes the civilians, the soldiers, and gazes proudly at the lofty palace he is rearing to the pride of a stricken house and the glory of a doomed nation.

He doesn't salute the women who toil with straining muscles at his mortar tubs. He does not see them. He is Franz Josef, the Emperor.

No one in Vienna sees anything incongruous in all this or realizes that these women are building a monument to mediocrity.

They receive forty cents a day for their work. They are fortunate. There have been people who have builded monuments for no pay but the lash.

The women mortar-mixers, "by special appointment," work in the dark hours before dawn, for there must be a good supply of mortar for the Emperor's palace, and women are plenty and masons impatient.

About eight o'clock they pause for breakfast, reading meanwhile the newspaper in which their black bread and horsemeat sausage were wrapped.

Breakfast is soon past, and the climbing up steep inclines with tubs of mortar on their heads begins again and continues until noon. Two hours are allowed for dinner. With the strength recruited by more black bread and horsemeat sausage and a nap, the day's work is carried on till dark.

Then the laborer becomes a housewife and cooks the only warm meal of the day.

The laborers begin as young girls, assisting the men, and heaven only knows how much they earn.

They do the fetching and carrying, bringing beer and tools, clearing up after the men's work is over.

In time they take their places as able-bodied laborers on buildings and public works in digging drains and laying pipe and pavements.

Degraded to the level of the roughest men, these women pass days of unremitting toil.

Their arms are bare, their heads covered by folded kerchiefs tied under the chin. A little pad of cloth on the top of the head keeps the tub of mortar from brushing the scalp.

The woman laborer wears a rough waist, free and loose; a skirt, not much below the knee; no stockings, and low-heeled half shoes, of the sabot order.

This dress is common to all the laboring women, whether busy on the palace of the Emperor, digging in the streets, burdened with an enormous square basket of washing, or harnessed to a wagon together with the dog, hauling great loads along the streets.

And then there are the idle, lounging, arrogant officers, who strut and swagger through the streets or sit lounging in the cafes, ogling the ladies as they pass, killing time, since there is no other slaughter to be done, with soldiers to wait upon them, so that their idle hours may not be burdened by any work heavier than turning the files of the comic papers.

Is it not a contrast?

### Who Was James Young Babcock?

Was he a man who wanted to see the world from the tramp's viewpoint? Or was the dead man himself a tramp who had stolen James Young Babcock's belongings? A correspondent sends us the following clipping from a Vermont paper, and we reproduce it, thinking it possible that the dead man's friends may thus learn of his fate. We know nothing of him. The reporter's conclusion that the "Legitimation League" was "an unlawful business" is quite amusing. The dispatch is headed, "A Mystery. An Unknown Man Mangled on the Canadian Pacific Railway."

Vancouver, B. C., October 18.—Who is James Young Babcock? Three weeks ago, while stealing a ride on a C. P. R. freight near North Bend, B. C., he fell to the track and the wheels cut off his head and right arm. The official report at the time was "Unknown, presumably a tramp, killed while stealing a ride on a freight train." The only effects on the man was a well worn, dirty valise. The unknown was ragged himself. Only a tramp, the railway officials thought, so the valise was laid aside unnoticed till the coroner's inquest developed a startling state of affairs. Inside the dirty valise was a suit of stylish clothing, a traveling toilet case, such as might be used by a fashionable gentleman, an unmounted photograph of two beautiful girls about 14 and 16 years old, and most interesting of all, a pocket notebook with the name Jas. Young Babcock upon it and inside a newspaper clipping account of a trial of Geo. Bedford for carrying on the unlawful business known as the "Legitimation League," in which the names of Mrs. Zelenia Harman and Mr. Barnard appear.

### The Opposition—Tactics of Our Friends, the Enemy.

In a recent Light Bearer is a letter from Albina L. Washburn, one of the best-known reform workers in Colorado, telling our readers of her proposed trip to California, and asking for names of those living on her line of travel who would like to hear her lectures on reform subjects, and especially on the "Labor Exchange." Mrs. Washburn is the pioneer worker in the Labor Exchange gospel in Colorado, having for many years carried on an Exchange at Loveland, also at Fort Collins and at Denver.

At Loveland and Collins Mrs. Washburn has been an active and outspoken friend and agent of our little "Morning Star." She has obtained for us quite a number of subscribers and distributed many hundreds of samples, with the usual result of meeting with much unfair opposition. The following letter written for the "Loveland Leader," more than six years ago, explains to

some extent the tactics of the enemies of our Light Bearer:

**EDITOR LEADER:** A few days since I received by mail a copy of "The Leader" which contained an article to which my attention was called by several enclosing pencil marks. The communication, signed "X. X.," was headed "Does Not Like the Paper." Just why the paper is sent me, or by whom, I do not know, but suppose it may be to invite a few remarks in behalf of a benighted public.

The thought that strikes me first would doubtless occur to others, after reading this kindly warning, that "there has been circulated in our community a number of copies of a vile sheet, issued from some filthy cesspool of Topeka journalism, which would make a fit subject for official investigation by the postal authorities." Why does the writer not give the name of the paper, its editor, origin and reason for being? If, as is asserted further, "the paper is an obscene and vicious publication," if it "has a local contributor" and "agent," why not tell about it that we may avoid this pernicious sheet, or if need be, secure "official investigation."

Furthermore, why will not the correspondent sign his own name to so apparently friendly a warning in the interest of public welfare? Thinking people rarely like to take the word absolute from a person unknown, hiding behind a nom de plume. They have a right to judge for themselves of the reliability of the writer and how far such expressed opinion would probably be indorsed by their own. Readers are aware that sometimes mistakes are made; people may be blinded by passion, by prejudice, or by ignorance. To say that the paper is devoted to the cause of "free love" and is "consequently opposed to any code of morals" is to me an astonishing statement, and those who understand "free love" to mean in its purity the very opposite of free lust, would certainly take exceptions to such a misleading use of terms. That it demands the absolute freedom of speech and of the press, may be said of so many papers nowadays edited by brainy, progressive men and women as to cause one to wonder if "X. X." can be some modern Rip Van Winkle just rubbing his eyes after a long nap, waking to find that the earth is round and not flat and "does move" besides. Also "it asserts that there is nothing too obscene to be published." Can it be possible? A bold paper if this be true, and one to avoid.

Yet, where can we pick up a common daily or weekly political paper but we are met by obscene stories, hints, advertisements and jokes? So, which of the many is the awful paper which, if it does not assert this privilege, acts upon it. And "no regard for chastity either!" It is fortunate "X. X." does not regard the mention of chastity as obscene, for really it is the pearl of great price in these days of lustful men and sad-hearted women. Then those other terrible charges piled high and higher, as "anarchism, socialism, unrestrained lust," etc., and "an utter disregard for all law, divine or human." Why not make known this rank publication, that we may denounce, as all upright citizens should, so vile a sheet, doing violence to all decency and honor? For it is time to guard against the intrusion of these enemies of our peace and happiness.

Among the papers devoted to a radical improvement in public sentiment and laboring in self-sacrifice to lead humanity up to the contemplation of simple truth, there are several worthy of a more cordial reception than they receive from a thoughtless and prejudiced public. Such are the "Twentieth Century," edited by Hugh O. Pentecost; "Christian Life," by Rev. J. B. Caldwell, and last, but not least, but best, in its peculiar work, of all, is *Lucifer*, the Light Bearer, devoted to the emancipation of women from the tyranny of lustful men, and advocating with bold fearlessness the "right of children to be better born." What thinking mind or feeling heart but must approve of these objects? And yet the very mention of the sex slavery endured by many wives, is by their selfish, lustful husbands, regarded as "obscene." The crime of legal rape is not obscene, but to call public attention to its horrors is "vile and indecent." All honor to the noble man, Moses Harman, its editor, who has endured contumely, fines and imprisonment for the emancipation of

womanhood, and thereby the elevation of manhood, who at the age of seventy declares his determination to keep on with the fight, and purify, so far as his labor can, the fireside and the home. Two dozen of the foremost thinkers, ministers, speakers and writers of the present day have published in *Lucifer* their "protest and pledge" against the aggression of private or class laws abridging the freedom of the press as guaranteed by the Constitution. They are names of men and women who stand not only for progress and liberty, but for purity in the home, society and government. The aims and demands of *Lucifer* the Light Bearer are indorsed by many of the foremost writers now molding public sentiment. As reading space in a country weekly is precious, I will but indicate one of those demands as the cultivation of "a conscience that will compel girls and boys, as well as women and men to, to have within, such high and holy thoughts o-sex that outward expressions of sexual impurity, in word or deed, will no longer be a possibility." Surely, it cannot be against such a paper we are warned!

MRS. A. L. WASHBURN.

Loveland, May 2, 1892.

[Mrs. Washburn's address is now at Collins, Colo.]

### Hygienic Rules of Living.

In last week's *Light-Bearer* reference was made to certain hygienic rules, the neglect of which had caused the scribe of *Lucifer* to be laid up for repairs. Thinking that some of our readers might care to know what rules in particular were referred to the following paragraphs of that admirable book on "How to Get Well and How to Keep So," are here inserted, in the confident belief that if these plain and simple suggestions were lived up to, more than half the fits of sickness, and of premature break-downs, in health and life, would be avoided.

"You should make it an unupsettable rule to rest—thoroughly and placidly—before and after each meal, so as to store and have nerve-force (unsquandered on other things) for the good work of digestion; to rest as the worthy man said he did in church, just laid his legs up and *thought o' nothin'*. Try for only half an hour's nap after the midday meal, there is virtue in it. Be sure and get clear away for at least a month every year. Leave worries and business thoughts behind, and live, careless and free as a happy boy in the happy present.

"Avoid all doings that exhaust and tire; and here I venture to submit that for the sick excitement is not recreation, nor for the over-wearied brain-worker are mountaineering and violent bodily exercise repair. Rest, man, rest; there is no return of vital force once expended or squandered. It is gone with the years beyond the flood; and rough is the sackcloth and red the ashes in which we dree our weird of unavailing regret.

"If during business hours you become conscious of growing weary, rest awhile, and then go on again. By using a little tact and judgment you can catch rest now and then, here and there, and manage to escape fatigue while still accomplishing your necessary labors. Drive your pair Work and Worry if so you must, but keep them well in hand and be master. And remember you can bring on diarrhoea and other evils simply by overwork and even quicker by worry. The functional weakness thus induced will arrest digestion, and the foods will decay and ferment just as if you had eaten what is in itself indigestible."

### Letter from the Author of "Hilda's Home"

DEAR MR. HARMAN: I suppose you think I take little interest in "Hilda's Home" or I would surely write something about it sometime. Well, I have offered my excuse, "no time," so often that I am ashamed of it, nevertheless it is the only one I have to offer. As I have seen for some time in *Lucifer* that the book is safely under way, I confidently hope you can have it ready in time for the holidays. Aside from my anxiety to get my own supply by that time—as I want to use some of them for gifts, I am sure there are many more like myself, and I firmly believe you will be able to sell many extra copies if you succeed in getting it ready by that date, so that our friends can buy



them for Christmas presents. If they cannot then have them the chances are they will become neglectful and not buy it at all.

Oh, if only some one could and would come forward who had something more to offer than good wishes. As it is, you doubtless receive more empty words than dollars.

Am glad Lillian had an enjoyable time while on her trip to England, but am more than sorry for the occurrence of the Bedfordshire prosecution. It is sad to think that always our best workers have so much persecution to contend with. I sincerely hope he may come out on top of the pile. Enclosed you will find one dollar. Wish it were ten, or better still, fifty. Use it where you need it most. Give my love to Lillian and kiss little Virna for me. Hoping that the responses to your last appeal will come in to the extent of enabling you to push the work on our book to completion.

I am as ever fraternally,  
Pittsburg, Pa.

ROSA GRAUL.

[The above brief letter was evidently not written for publication, but believing our readers would be glad to see an occasional word from the author of "Hilda's Home," we give it insertion. If all who have expressed a desire to see this story put in book form had done but half as much to meet the necessary expense as has the author—though herself poor in this world's goods and dependent on hard labor for her daily bread—the book would have been delivered to subscribers many months ago].

## VARIOUS VOICES.

Walter Breen, Omaha, Neb.—I quite agree with Henry E. Allen when he declares that Lucifer is practically the best edited paper that now exists. If all papers were thought-provoking and thought-producing, quality and not quantity would be the editor's maxim, and instead of spending time devouring our sixteen and forty-eight page daily journals, people would try to digest instead a few thoughts dropped by those who really think.

O. H. Perry, Great Falls, Mont.—I enclose several names of people who I think will be interested in Lucifer. The stamps are to go as far as they will toward the expense. I would prefer that a copy of the last number (732) be mailed in preference to others, but if not convenient or advisable on account of surplusage of former numbers, then send any copies you deem best. I just exactly know what it is to run a reform paper. Here's sympathy and best wishes and a promise of all available help.

Alfred Gibson, Russellville, Ore.—I see that I am again in arrears for my subscription. I beg you to excuse me for being so slow in paying up—money is coming in so slowly. But I can assure you that I am not at all slow in reading the little vehicle of enlightenment and progress which comes to me very regularly every week. I fell in love with the first copy that came into my hands, and I could not live it up now. Starvation may be staring me in the face, but the paper I must have. May you and your daughter long remain among us and carry on the holy work you have espoused.

A. J. Pope, Lents, Ore.—As H. Addis and I have gone out on a fifteen-acre tract of land eight miles southeast of Portland, and about one mile from Lents, to try to earn a living raising and marketing garden truck, chickens, etc., and rest from our literary and publishing occupation, I thought best to inform you of the change. I am getting calls occasionally for my photograph and some very comforting and encouraging letters. As our nearest neighbor, who moved us out here, is needing help, I am over at his house, his wife and children having moved into Portland to give the children an education, and am chief cook, etc., for three men besides self. I feel much more comfortable and contented now I am usefully employed. With love to all and the same ardent desires for Lucifer's success, I am your Pantarchian friend.

Sara C. Campbell, Roodhouse, Ill.—With K. B. Kerr, I believe more women are ready for sex reform than men. With married couples the woman soon knows that something is wrong, and if intelligent, goes to work with the determination to find the right, and succeeds. She finds that universal freedom is the only road to happiness or heaven on earth. Then if the man has not searched with her, he must be convinced and all will be well. Still woman cannot conscientiously recommend marriage. But with free married lovers, or free lovers who are not married, I see nothing impossible, improbable, unwomanly or anything else that is wrong in woman making the first advance, and I hold that man has the same right, or else we do not have universal freedom. The new man will come with the new woman. They must and will climb the hill difficultly together.

E. E. Lange, Harrisburg, Pa.—Your red cross-ed article in No. 730 read, and in reply will say, that I haven't been able to do as I wished to do. Nevertheless, these seeming hopeless conditions can't drive me to despair. Having a large family for which I consider myself responsible, I'll battle like a man, and am willing to bear weary drudgeries and bitter disappointments for the sake of a better and more human future generation. I have denied myself almost everything. I have been in the movement for social reconstruction for about twenty-five years (i. e. here and in Germany) altogether; and during that period I have spent considerable for the progress of humanity. I am sorry I cannot now spend as freely as I have been doing until recently, when I lost all my real estate property through the agency of our "best (most infernal) banking system in the world"! I like to read your paper, in particular Lillian Harman's articles, but as I don't have means, or at least the assurance to get them, I guess I will have to do without them, much as I regret it. Enclosed you will find fifty cents, part to be applied to earned subscription, for the balance please send "Personal Rights and Sexual Wrongs." If you have got any numbers of Lucifer or any pamphlets for distribution at any time, send them on, I will gladly distribute them free of charge and where they will do the most good.

C. E. Nichols, Boston, Mass.—Yours just reached me. Let me thank you for it, and hope your father may soon be well. Please send me fourteen copies of "The Creed of Liberty." Also please order fifty copies sent to enclosed address as soon as convenient. In my opinion the little pamphlet is as great an eye-opener as any printed in a like number of words. Its writer, William Gilmour, is Scotland's prose edition of Robert Burns, and today is the clearest, best writer in the "land o' cakes."

[I had the pleasure of spending a few days in the home of William Gilmour, in Glasgow, last summer. I told him that "Bobby Burns" was a great favorite of my father's, and he entertained me by reading selections from the poet, with the native Scotch accent. To William Gilmour is due the credit for a great deal of the life and spirit of the radical movement in Glasgow. He is a clear thinker, forcible speaker and energetic worker. He expects to visit the United States during the coming winter, and would like engagements to speak in cities between New York and the state of Washington. He will probably be accompanied by Maggie Gilmour, who, though not so prominent in public work, is no less earnest in her devotion to the cause of Liberty. I shall never forget my brief visit with these genial Scottish pioneers, and I hope to be one to welcome them to America.

Mr. Gilmour's address is 73 Cedar St., Glasgow, Scotland. Those desiring lectures by him should communicate with him at as early date as possible. L. H.]

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 45.

CHICAGO, ILLINOIS, NOVEMBER 12, E. M. 298. [C. E. 1898.]

WHOLE No. 736

### The Wolf at the Door.

There's a haunting horror near us  
That nothing drives away;  
Fierce lamping eyes at nightfall,  
A crouching shade by day;  
There's a whining at the threshold,  
There's a scratching at the floor.  
To work! To work! In Heaven's name!  
The wolf is at the door!

The day was long, the night was short,  
The bed was hard and cold;  
Still weary are the little ones,  
Still weary are the old.  
We are weary in our cradles  
From our mother's toil untold.  
We are born to hoarded wealth  
As some to hoarded gold.

We will not rise! We will not work!  
Nothing the day can give  
Is half so sweet as an hour of sleep;  
Better to sleep than live!  
What power can stir these heavy limbs?  
What hope these dull hearts swell?  
What fear more cold, what pain more sharp  
Than the life we know so well?

To die like a man by lead or steel  
Is nothing that we should fear;  
No human death would be worse to feel  
Than the life that holds us here.  
But this is a fear no heart can face—  
A fate no man can dare—  
To be run to earth and die by the teeth  
Of the gnawing monster there!

The slow, relentless, padding step  
That never goes astray—  
The rustle in the underbrush—  
The shadow in the way—  
The straining flight—the long pursuit—  
The steady gain behind—  
Death wearied man and tireless brute,  
And the struggle wild and blind!

There's a hot breath at the keyhole  
And a tearing at of teeth!  
We'll do it know the bloodshot eyes  
And the dripping jaws beneath!  
There's a whining at the threshold—  
There's a scratching at the floor—  
To work! To work! In Heaven's name!  
The wolf is at the door!

—Charlotte Perkins Stetson.

### The Duration of Feminine Charms.

BY N. B. KERR.

It is generally believed that women become old sooner than men. At thirty a man is considered quite young, but a woman of that age is regarded as almost middle-aged. The fact that it is considered proper for the husband to be older than the wife is evidence of the general belief in the early fading of feminine charms.

Nevertheless, I am inclined to regard the whole thing as a myth. It is notorious that women are considerably longer lived than men. If a woman of any given age wishes to buy an

annuity of \$100 for life, she will have to pay much more for it than a man of the same age, because her expectation of life is known to be much greater. Now, it would surely be very curious if the sex which lived longest were the one that aged soonest.

When we go into particulars, the popular theory begins to get still more shaky. I do not think that any one maintains that a woman's hair gets gray sooner than a man's, or that a woman's teeth decay earlier. When carefully scrutinized, I think that the popular belief comes down to this, that a woman's complexion fades sooner than a man's.

That, however, seems to me a delusion arising from want of observation. In reality, a man's complexion fades much sooner than a woman's. Indeed, it fades so early that a man is not expected to have any complexion at all. Little boys of ten have just as beautiful complexions as girls of the same age. But a young man of twenty-one with as fine a complexion as a girl of the same age is considered a trifle ridiculous. Men fade so early that a man who reaches twenty-five or thirty and still retains his bloom, is very abnormal. Not only do women expect nothing better than faded men for husbands, but a woman with a sweetheart who is not faded is apt to be a good deal chaffed by her friends.

Thus it comes about that the women have to suffer for the early fading of men. While men fade so early that no one expects them to have beautiful complexions, women retain their beauty until long after maturity. Consequently, when women do fade, the fading is generally noticed, and spiteful tongues are not slow to record the fact.

That the popular belief is a delusion, is well proved by the way in which older women are coming out at the present time. All sorts of women are now to be seen riding bicycles, and dancing at an age at which their mothers would have considered life nearly over. A generation ago readers of Mrs. Yonge's novels were startled and almost scandalized to learn that "Ethel mounted the tower, maugre her thirty years." Last year, however, I heard of an English lady who was learning to ride the bicycle at eighty-five.

This revolution is remarkable everywhere, but is most visible in countries like England, where the age of marriage is constantly becoming later, and where consequently old maidenhood commences later. It is now quite the thing to call an English woman of thirty-five a girl, and to make guesses as to whom she is likely to marry.

The present marriage system has done women a great injury in this matter, as in many others. A woman is expected to be either loved exclusively and for life or not at all. Consequently, it is always necessary for a young man to consider, not only what his lady love is like now, but what she will be like in fifty years. Judged by this standard, a woman of thirty-five no matter how attractive, is at a great disadvantage compared with one of twenty.

It is quite possible that the events of middle life may cause

a sudden ageing in women, to which there is nothing to correspond in the life of a man. But I feel sure that, from twenty-five to forty-five, and from fifty onwards, a woman is as young in every way as a man of the same age.

### The New Ideal in Education

BY ALBERT CHAVANNES.

This is an age of new ideals, due probably to the freedom of thought following the scientific overthrow of the belief in creation. We have new ideals in religion, new ideals in economics, new ideals as to sexual relations, and we must also have new ideals in education, for the teaching of evolution is, that progress consists in a correlative development where any advance can only be of permanent use if complemented by many others.

What is this new ideal education, and how does it bear upon the position occupied by "An Old Foggy" and answered by Lillian Harman?

Let me say here that I use the term "education" to designate that full training of all the faculties which prepares us for the battle of life, and not in the restricted sense in which it is commonly used.

A somewhat thorough study of the law of conduct has shown me that social progress depends upon three different factors. An increase of independence of character, a greater degree of self-control and a better system of organization. I have never been able to find any real and lasting social progress which was not based upon an advance in these three lines of individual development, and the teachings of the past are that any progress which is based upon only one or two of these lines will be transient and end in failure.

The improvement in the education of children depends upon the improvement of the family, and to be real, the parents must have progressed in these three directions beyond the average of the society by which they are surrounded. If they have not, they may be theoretically acquainted with the best systems of education, and make all kinds of good resolutions, but the end will be a failure so far as any special advance is concerned. The average education of children is based upon the average amount of independence of character, self-control and power of organization possessed by the average individuals who compose society.

This being understood, let me say that there are some families which have progressed beyond the average, and possess a little more of these three qualities. There are families where parents are really independent, not only in name but in fact. Where the mother controls that part of the partnership—usually housekeeping—which falls to her share as completely and absolutely as it is possible to do in associated life. Where, although she is anxious to please her household, and does not find in independence an excuse to neglect her work, yet her word is law within her realm, and her decisions are accepted as final. The same is, of course, true of the father so far as regards his sphere of influence, but he has so long enjoyed this privilege that it occasions no remark. This perfect independence requires a great deal of self-control, and a fair power of organization, and as these qualities are sometimes partly lacking, they can be supplemented between persons of different sexes, by the sympathy which naturally exists between them.

When a couple has reached that stage, there is a fair prospect of an advance toward a better system of education. The father and mother who mutually respect their own independence, will easily respect the independence of their children; depending on self-control to regulate their conduct, they will teach their children to regulate their conduct by the same power; and the power of organization which teaches them how to divide their work and to faithfully attend to the part of the work which falls to their share, and to trust the other for a like faithful fulfillment, will teach them to set apart light tasks for their children, and to place upon them the full responsibility or their fulfillment.

Right conduct is not the result of rules and precepts. To

teach a child to say "please" and "thank you" will not make him polite or thankful. The child who sees his parents considerate of each other's feelings, and who knows that they are considerate of his own, will soon learn to be considerate of the feelings of others. If the parents are industrious, orderly, economical, very little teaching will be needed to develop the same qualities in their children, and they will not need to resort to threats and punishments.

It may be accepted as a fact, that in the matter of training, it depends always upon the qualities possessed by the parents and that if the education is defective it is not due to disposition of children, but to the defects of the parents, and while these defects seem to branch out in many directions, I have always found their root to be lack of independence, self-control and the power of organization.

As regards the article written by "An Old Foggy," it would be easy for me to show how the parents of whom he speaks, had each and every one broken the most plain laws of conduct, but I will only say a few words about that old saying, "As the twig is bent." The only truth of that saying is that faculties grow by use, and good and bad qualities are strengthened by the environments, but if any one supposes that the future of a child depends altogether on the education he receives, or the conditions by which he is surrounded, he is making a great mistake. The most important factor is the inheritance he receives from usually one or the other of his parents. No one who has used his power of observation for any length of time, but what has seen families where the children, differing from their very birth in disposition, have received the same training, and some have turned out a success and the others failures. The strict training—meaning the harsh discipline advocated by "An Old Foggy," and justified by the saying, "As the twig is bent," etc., usually ends in failure, for it is a training of restriction and not of development.

So far as economic success is concerned, the most successful training is that given to boys on the farm, not on account of more restraint, but because of more liberty, and also because a farmer's life develops more independence, self-control, and the power of organization. The farmer's boy is compelled by the conditions of his life to learn to rely upon himself, to decide for himself, and to accomplish tasks which demand the exercise of these three qualities. The same is unhappily not true of girls raised on the farm, who are kept under the mother's wing, and seldom accomplish as much as girls raised in the city.

Lucifer is devoted to the growth of independence in a most useful direction, but let us not forget that independence alone is not a sufficient basis of progress, and that other qualities must be developed before we can make any beneficent change in our social institutions.

### "Stop Feeling and Go to Thinking."

MY DEAR HELEN: The intellectual crumbs that fell from these rich men's tables come from "The Ladies Home Journal" loaf, and it requires some effort to be perfectly grateful, but here is something:

"A woman is lovely in man's eyes in proportion as she is womanly in her tastes and careful of his earnings."

Blessed be our enemies; for they tell us much truth.

I have not seen Charlotte Perkins Stetson's "Women and Economics," either; but, if we sit still everything may come around to us yet—according to the proverb. I have always heard it spoken very well of, but neither the extracts nor the reviews that I read gave me a definite idea of it. I did not find myself in touch with the idea that seemed to be much dwelt upon, viz., that "women are over-sexed." I do not think it true. Largely I doubt it because, since sex is the voice and soul of life, I conceive it impossible to be over-sexed. It would be as apt if one were to speak of women as being over-educated or over-refined. A musician cannot have an ear too well attuned to melody or harmony, but he may become by the very fullness of his culture, unfitted for daily life in the noise of th-



streets. The "over-training" of an athlete which makes him too fine for his work is simply wrong training. There is no ultra-excellence. Most of the world, men and women, are, as yet, under-sexed—even for life as it is.

But—unless I am all wrong as to Charlotte Perkins Stetson's meaning—she feels, probably, that women are under-developed otherwise; and I agree with her entirely. Women's sex impulse can be quite safely left to take care of itself. It has had its own education through all the ages. The man who meets the fine woman on her own plane will find fullness of beauty and power in the instinct which responds to him. What women need, I think, is not a denial or negation of their love nature in any of its various manifestations, but a wiser control of the forces within them, that the true wealth of their nature may flow outward into more fullness of light and life, instead of inward, in self-devouring floods of feeling. I once heard a mother reprove her boy for crying. He said, "I can't stop crying, I feel so bad."

Her answer was: "Don't you know you must stop feeling and go to thinking?"

Women need the same prescription. If they will think more deeply they will feel to more purpose. Whether their sensibilities are too acute or not, they are certainly acute about the wrong thing. They are in danger of celebrating their own emotions as divine, and it is this uncontrolled and undirected emotion which has been eulogized as if it were real greatness of character. One secret of a deep success—there are many perhaps—is to find in life that to which we belong and cling to it against advice, or misconception or censure—to believe in ourselves, against the standards of all men and women who have ever lived. It may be that to do this we shall have to "stop feeling and go to thinking" a great many times. Certain it is that we shall have to search the secrets of the universe and the secrets of our own hearts more thoroughly and deeply than we have been doing. "We must meet and touch all life before we can see and sing ourselves." We can never again be content with loving a few people madly, or blindly, or unhappily. Then we shall love truly and that is always happiness.

And then, too, there is no doubt that women would get far more of the satisfying out of the years of their life if they would once attempt, studiously attempt, to taste "the impersonal delights of life as a perpetual discovery." If it is possible, as George Eliot believed, "for this sort of impersonal life to attain a great intensity—possible for us to gain much more independence than is usually believed of the small bundle of facts that make our own personality," then will there be wondrous wealth of enduring joy as a reward for all resolute efforts at expansion and deliverance.

There is much wisdom in "Love's Coming-of-Age." It is in one of Carpenter's other books that he says, alluding to the world's lack of progress in certain directions, something like this:

"We have increased our store of technical knowledge and we have forgotten the beginning of wisdom."

Carpenter has not forgotten the beginning of wisdom. His treatment of what might perhaps be called the one-sidedness of women is more acceptable to me than any designation of them as over-sexed. I believe he says something like this:

"The perpetual accentuation of sex—as if they were all sex."

That seems to me to touch the truth more surely. Women have been treated as if they were all sex. But he takes a tone more in accord with my own feelings and belief when he speaks more as being undeveloped in their love natures rather than of men as being over-developed and excessive. I should not wonder if woman's affections were, as yet, the strongest and wonder if woman's affections were to be less. But I want best gift she has. I don't want them to be less. But I want her to be more besides. Men's greatness is, as yet, in other things, as Carpenter points out. When love lays hold upon him it is apt to take a violent form and to seem like a whirlwind of power, for the very reason that it is a force from without, foreign to him, not as yet an abiding, essential strength of sweet

life within. Small wonder that it flashes and flares and as quickly dies, like "the fire of olive wood." But as the cure for the evils of liberty is more liberty, so the cure for the evils of love is more love.

But this time again I have written all around my intention. I meant to talk about magnetism, but not technically. I am afraid the word is becoming fatally "polarized." And I meant to lament that Carpenter, in the letter, sometimes seems to come dangerously near St. Paul and George Eliot in the spirit.

GIOTTO.

## Sociologic Lesson. No. LXXVI.

BY HENRY M. PARKHURST.

LABOR, SKILL AND CAPITAL. Organic life consists mainly of three elements, CHO, carbon, hydrogen and oxygen, combined in different proportions and different ways. So the organic life of co-operation has three elements, labor, skill and capital, which must be harmonized in order to ensure success. Labor and skill must be combined in different proportions in manual labor, and in mental labor, and capital is required to enable either skill or labor to be effective. Neither of the three can be dispensed with; all contribute to production; but the ratio of the contribution varies with the kind of production and the mode of production. The plan of organization must be such as to enable the three to co-operate, and such as to distribute the production equitably; and must be so elastic and so adjusted that in its operation the tendency shall be to continually approach greater efficiency and justice.

## A Young Girl's Missionary Work.

BY C.

I have noticed that among my young friends, more especially the boys, the terms "cat" and "tommy" are often used when speaking of prostitutes. I severely reprimanded one of them and asked him why he spoke of them in this way. He said that he had not spoken of them in that manner intentionally, for he pitied them and respected them as much as he did any girl. I looked at him in surprise and asked him what had given him the idea.

He said, "Heretofore I have looked down on them, and even laughed at them, but after I read the Lucifer which you gave me I began to consider the question, and then I came to the conclusion that I was a prostitute of the same degree, if not worse, for I had fallen to that station in life from choice, while they had fallen from necessity. And now I treat them with as much consideration as my own sister."

I had quite forgotten that I had given him the paper, and was surprised to see such fruit of my efforts.

## Lectures and Entertainments

M. Florence Johnson is coming west during the present month, and desires engagements between New York and Kansas. She delivers radical and secular lectures, and is a first-class public entertainer. She is a graduate of the Emerson College of Oratory, of Boston. A plan of campaign which has been proved successful in many places is to arrange and advertise a popular entertainment on the first evening, with the Free-thought lectures following on succeeding evenings. Mrs. Johnson's clear mind and charming personality always win many friends for the cause, as well as for herself, wherever she goes. For terms, dates, etc., address M. Florence Johnson, 244 W. 143 St., New York, until November 11. After that date address her at 1394 W. Congress St., Chicago.

LILLIAN HARMAN will read a paper before the Ohio Liberal Society at Cincinnati, on Sunday evening, Nov. 13. Owing to pressure of work in office, and illness of the editor, her stay in Cincinnati will be as brief as possible, but she hopes to see many of Lucifer's friends at the place of meeting, G. A. K. Hall, 35 W. 6th St.

# LUCIFER, THE LIGHT-BEARER

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European Representative, George Bedborough, 51 Arundel  
Square, London, N., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly One dollar per year. Three months twenty-five cents.

IN ANSWER to many kind inquiries the editor gladly reports himself slowly convalescent, though still very weak. Personal letters will receive attention as soon as possible.

"HILDA'S HOME" will be ready for delivery, no serious accident intervening, about the middle of next month, December. Meantime, we hope to receive many more orders for copies to be sent by friends as holiday presents.

DON'T FORGET that our next issue will contain report of the Memorial Meeting of Nov. 11. A verbatim report of C. L. James' speech will be given, and as good a translation of Dr. Schultz' speech as we can obtain. Mr. James' speech, alone, will be worth more than the price charged for the paper. Please send in orders as early as possible, that we may know how many papers to print. We offer them at the reduced price of one cent a copy in lots of twenty-five, or one hundred for ninety cents.

C. C. MOORE, editor of the Blue Grass Blade, Lexington, Ky., has been arrested for "advocating free love in its most flagrant form" in an editorial published in his paper Oct. 3, '97. He is under bonds of \$1,000 to appear for trial next February. No one but a detective of the "Vice Society" could discover advocacy of free love in Mr. Moore's writings. He has bitterly even vindictively, opposed it and its advocates through the columns of his paper. Nevertheless he should have right of free publication. None are compelled to read his paper against their will, and those who want to read it should be permitted to do so.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a new subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

## The English Inquisition.

The cable brings us the news that George Bedborough is convicted and bound over to appear for sentence. It is yet too soon to receive particulars by mail, but it is probable that we shall have letters and newspaper reports to publish in our next issue.

Fortunately, conviction and defeat are not synonymous terms. The English prison system is atrocious, and if our brave young comrade is not crushed in mind and body, no thanks for his preservation will be due the system. I hope and believe that he will have the strength to endure. His is now the hardest part—that of silent endurance. For us who remain outside prison walls the work remains to advance and spread the ideas for which George Bedborough suffers the slavery of an English prison.

In conversation with Chief Inspector Melville, in his office in Scotland Yard, in London last summer, he said to me: "Well, this will be a good advertisement for you."

I replied that while his words were true, we were not seeking such advertisements and could quite dispense with them.

"Yes, but 'The blood of the martyrs,' you know," he said. "If it hadn't been for that we would have moved in the matter long ago!"

It remains for us, now, to show the prosecutors that their Chief was a true prophet. They must see that the desire for universal freedom is not to be crushed by the imprisonment of any number of leaders.

L. H.

## Woman—Past, Present and Future.

The following very suggestive letter by the editor of the "Western Druggist" was written, as the writer tells us, on the "great day of the Peace Jubilee," while all Chicago, or nearly so, was on the streets, marching or watching the parade:

I write for the purpose of sending you the illustrated article from the Chicago Sunday "Tribune" (October 16), about the Pennsylvania woman, who at the age of forty is the mother of twenty-four children (twenty living), good for half a score more, and who glories in this fact, praises her husband and pities the woman who is otherwise disposed.

I should like to see Lucifer writers comment on this case. Looking at it in an unprejudiced way, are we not dealing here with a normal phenomenon which, however, in our artificial civilization, has become so rare as to attract attention? Child bearing is not a curse, but a source of gratification to this simple woman, and whatever bodily discomforts she must endure are forgotten the moment the thing is over—just what we expect normally in woman, a creature of impulse, as opposed to man, the reasoner. To this woman the man is not the brute it is fashionable now to picture him. She understands his natural promptings, which in herself she does not suppress, and not having disfigured her anatomy by the engines of civilized life, she takes things good-naturedly as they come—even if they come twinwise.

Of course I don't favor families quite as extensive as this one—there is a limit to everything. But as to the new woman and her apostles, suppose we apply her theories conjointly with those of our friends, the anarchists. Remove all governmental restraint and let women as a whole submit to the desires of men only when they wish to become mothers. The nature of man is not altered by these arbitrary conditions; his sexual impulse remains as imperative and all-controlling as ever; he looks about him for a mate, but finds no congenial soul; his impulse becomes terrible, he is strong, women are weak—by brute force he compels to his desires the first woman crossing his path. The woman may struggle, but blows will subdue her—and no government to protect her frail person! After a few such terrible experiences, this man no longer need apply his fists, the woman becomes his ready slave to avoid the punishment. Having made one woman submissive, the man will naturally seek her out in the future; and she? Well, she will try to make the best of a bad bargain by putting the man into a good humor by petting him and indulging his humors and slaving for him.

Have we not then gone right back into the original state of savage man, and will not the entire race thus revert to barbarism? Then in course of time, the whole system of the family will redevelop until it again reaches monogamy, brought about by wily woman who, though weak, learns to govern man and bend him to her will. Woman has made out of man, the heterogamous, a fairly monogamous companion, who looks after her welfare more or less perfectly, according to his development. But the economically free and independent woman who also is sexually absolutely free must remain an iridescent dream so long as man retains his present sexual nature unchanged, and woman is the frail being that nature made her, who cannot exist in a civilized community, make a living and raise children.



without the co-operation of someone else. And let woman be able to do all this alone, yet her very love of ease and repugnance of doing battle with the outer world, will prompt her to place herself in the power of some man who is willing to assist her in this in return for favors she may be able to grant.

All this, of course, does not argue that our institutions are perfect and that marriage laws are what they might and should be. But to me woman seems to make a mistake in trying to deprive herself of the advantages she has gained by her centuries of cunning and diplomacy.

ADOLPH G. VOGELER.

The article referred to occupies, with its accompanying illustrations, nearly a half page of the Sunday "Tribune," and is headed in large display type, "Here's the Most Remarkable of All Mothers. Married at Fourteen, She has had Two Pairs of Twins and Twenty Other Children, Nineteen Living in Good Health. Her Children Have All Been a Comfort to Her; She is Fair Forty and Happy and Does Not Like New Women."

One of the first queries that suggests itself to one who knows anything of the ways of the "reporter" when in search of a sensational "take" or "scoop," to make his paper sell, is, How much of this interview with Mrs. Swartwood, of Mountain Top, Pa., is "straight goods?" and for how much of it did the enterprising hunter for news draw upon his own fertile fancy? Admitting, however, for the argument, that the report is substantially correct, let us inquire whether the facts as stated, bear out Friend Vogeler's inferences therefrom.

First, "A normal phenomenon." Yes, normal, because in accord with the well-known rule or principle of nature known as "the greater fecundity of lower organisms." All the lower or primary organisms, whether of plant or animal, are more prolific than are the higher or more complex, and therefore more valuable. The mother fox in the fable taunts the mother lion on her own productiveness, as compared with the latter's "one at a time." "Yes," retorted the lioness, "I have but one, but he's a lion!"

That "child bearing is not a curse, but a source of gratification" under normal conditions, to a woman, whether "simple" or the reverse, is not to be disputed, nor that it is passively submitted to, and even welcomed when it comes once every year, by the woman who is simply "a creature of impulse," with little or no aspiration or conception of anything higher and better than to be simply a breeder—a "multiplier and replenisher of the earth," a seeker of notoriety as the most prolific of mothers. I have known a few such. One in Kansas—the mother of fourteen children, one for each year, or thereabouts, of married life—who was reported as boasting that she was good for a dozen more. Her home was the abode of squalor and wretchedness. Her children were below ordinary in intelligence, quarrelsome, disobedient, indolent, shiftless, promising candidates for lives of vagabondage, or of vice and crime. They could not go to school because of lack of clothes and books, and had no desire to go when offered help from outsiders.

In the case of the Swartwood family the mother says: "We've given them all as good a schooling as they can get around here, and school's a good place for them because it gets them out of the way, teaches them something and keeps them out of mischief." This means that the education of her children must be wholly entrusted to others, and that it is a relief to get them out of the way so that the mother can spend all of her time in work to supply the animal wants of her numerous household. This view is borne out by what Mrs. Swartwood says elsewhere: "It keeps me and the girls pretty busy working looking after the eating and washing of our large family but we get along all right. Father makes seventy dollars a month and the boys about ninety, and, while we are getting along we've nothing to spare."

What a revelation is here! With an income of \$160 a month it gives the mother and larger girls all they can do to look after the "eating and washing" of the household. From this income

there is nothing to spare for culture. The father is "an engineer on a railroad" and he and his larger boys presumably have steady employment. What would it be if the father were a brakeman, a common day laborer, or a coal miner, a dollar a day or less, and subject to be "laid off" half the time, and no other source of income for these dozen and a half or two dozen mouths to be fed and backs to be clothed?

Looking for causes, it is easy to see why such prominence is given in a leading political journal to an object lesson like this, a lesson glorifying traditional marriage, with its necessary accompaniment, its logical sequence—obedient, contented and prolific motherhood. The state, the nation, that is, the ruling class, wants nothing so much as an unfailing supply of subjects such as the conditions herein described naturally produce—men whose time is fully occupied in looking after their own animal needs and those of their families, men with just enough intelligence to go to the polls and "vote 'er straight," at the command of the party boss; men who are satisfied with the old; men who are born worshippers of authority (church and state); worshippers of creeds and constitutions, and who have a horror of everything new, especially the "new woman," knowing full well that the new woman with her demand for self-ownership, her "fewer children and better," would bring, in time, the intelligent man, the self-respecting, the self-reliant citizen, the citizen who could and would be his own ruler, his own lord and master, and that with the advent of the new man the old system of rulers and subjects, of masters and slaves, would speedily pass away.

Yes, Friend Vogeler is right when he calls "woman a creature of impulse, as opposed to man the reasoner." This has been true, of woman, the typical woman, in all the Past,—the Old Woman,—and that the old woman is still getting in her work, supplying the power-loving bosses with their needed contingent of obedient tools, unending swarms of man-worshippers, authority-worshippers, flag-worshippers, "patriotism" shriekers—"patriotism, that last resort of knaves,"—as some one has aptly said—we have only to observe such popular demonstrations as that of the Peace Jubilee referred to by our correspondent. On that day, as reported by the daily papers, many thousands of people of both sexes, stood on the streets and sidewalks, exposed to the inclement weather, from daylight till noon, waiting, patiently waiting, to get a sight of the military pageant headed by William McKinley, of the town of Canton, State of Ohio, at present occupying the position of chief ruler of the United States of America. Forgetting or neglecting their business, their health—the papers stated a few days afterward that "one-third of the people of Chicago were suffering with colds as one of the results of the jubilee demonstration"—for, getting the miseries of the homeless and starving poor everywhere around them, forgetting that the alleged peace is a hollow mockery, and that war between the races and the classes in every state of the so-called American nation has become a chronic condition, these thousands, these hundreds of thousands of people waved their hats and their kerchiefs and flags and shouted themselves hoarse in honor of the hero of the hour—the figure-head representing "authority," "government," power and authority to rule and to rob by whose sale the inhabitants of the earth.

Tomorrow, November 8, these same masses of people will go to the polls—or that part of the people enfranchised by our class laws, will go to cast a vote,—for what? For the equal right of all to nature's opportunities? For free access to land, to coal and other useful minerals? For the right of the laborer to all that his labor produces? For equal rights for all to the use of the common mails for the transmission of honest thought? For public ownership and control of the public utilities? For equal right of the worker to a share in the advantages of labor-saving inventions? For lower salaries for public officers and better pay and fewer hours of work for those who do the hardest and most disagreeable work? For lower taxes, and against further expansion of bonded indebtedness?



No. no! For none of these things will the voting masses be allowed to cast a vote. The party bosses are careful to keep all such questions out of politics. The voters will be called on to vote on questions that have only a remote bearing on their personal interests, questions that they have neither the time to study, nor the mental capacity to comprehend, such as the tariff, the single or double standard for money, McKinley's policy of "expansion," etc., etc.—anything to blind the eyes of the voters and divert their attention from things that more nearly concern them.

All this I am saying is old, old and stale to readers of *Lucifer*, and is only spoken of in this connection to show what the natural, the necessary result is and must continue to be, of the working of the system accepted by Mrs. Swartwood, and endorsed as "normal" by our good friend Vogeler. Yes, woman in all the past has been a "creature of impulse," and the same is largely true of woman in the present, but must it ever be thus? Evolution means change. That which was normal in the past need not always remain normal. Some of us see signs of awakening, of regeneration. The woman of the future will not be simply a creature of impulse, of emotion. She, too, will be the reasoner. She will combine the excellencies now divided between the sexes. She will neither rule nor be ruled, will neither invade nor be invaded, and the man elected by her to be her companion, her co-operator, must be like-minded with herself or there will be no co-operation.

The fears of our friend that the new woman in freedom will not be able to defend herself against the old man is without foundation, since with the new woman must also come the new man who will have "put off the old man with his deeds," as was predicted by one of old time.

Much more I would like to say in reply to our good friend's thoughtful article, but space and strength fail. M. H.

### The Question of Discipline, Again.

BY C. L. JAMES.

"An Old Foggy" deplors the boorishness of Americans, which he attributes to their being generally allowed to grow up without discipline. Certainly, if the evil exists, it is a real one; and if it can be traced to this cause, that is an argument in favor of discipline. First then, is it a fact that Americans, as compared with other nations, are boors? Several people have said so besides "An Old Foggy." But not a few foreigners visiting the Americans, have been much impressed by their politeness. They observe that a woman can travel alone from Maine to California with less danger of being insulted than if she crossed a street in Paris; that every stump-speaker in England expects a salute of dead cats and rotten eggs, while in America, such demonstrations at the polls are very rare; that an Italian at a theatre shows his disapprobation by hissing, while an American keeps still or goes away.

I am inclined to think the reconciliation of these conflicting accounts will be found just this—that there is really much more boorishness in other countries than in America; but the boors there are kept at a distance from the cultivated people by severe "discipline," whose utter failure to improve them appears whenever they enjoy the license of any such Saturnalia as an election, a show, or a journey with an unprotected woman. To insist on obedience from the weak is certainly not polite. It is, I am firmly persuaded, the law of social progress that a disposition to do this varies as the disposition to obey the strong; and both of them inversely as cultivation. Both are stronger among savages than civilized people, and stronger in half-civilized communities than highly civilized. Both, I fear, are more common among women than men, because women have been, to a greater extent than men, either oppressed or pampered, that is, in either case, badly taught. Notwithstanding the obvious interest of the poor, both are more common among the poor than the rich, especially in old countries where the rich are not generally upstarts; and this because the poor, particularly in such countries are, on the whole, the ignorant and unculti-

vated. Both probably are less common in America than elsewhere, because America is on the whole, the most evolved of nations.

It is the fashion among old fogies to say that people need restraint. To simplify discussion, we may admit that they very often do. A child needs it to keep him out of the water and the fire. A maniac needs it to keep him from killing himself and others. A criminal needs it to prevent his multiplying crimes and being lynched. These, surely, are extreme cases. Now observe: In every one of them, the need for restraint is physical. In every one, the effect of the restraint is morally injurious. That it is so to the child no one can doubt who has seen so familiar a spectacle as a baby in a rage. That it is so to the lunatic is stated by all alienists, and that it is so to the felon by all penologists. But since the mind is admitted to be more important ultimately than the body, though it may be in less imperative need of immediate attention, this follows that restraint should be reduced to a minimum. The recent improvements in the treatment of children, lunatics and criminals have all taken the form of dispensing with it as far as practicable. The results have been most happy. The "whining schoolboy with his satchel and shining morning face, creeping like a snail unwillingly to school," belongs to a past era. Under the new system the insane are actually restored and criminals reformed. Under the old, nothing was ordinarily expected but to keep them from doing harm. Furthermore, it is carrying charity beyond reasonable limits to believe that those in authority ever really thought repression beneficial to its subjects. That it saved themselves trouble and gratified their own instincts of domination or anger, is much more reasonable to suppose. The morally noxious practice never sprang from morally commendable feelings. The *pons asinorum* of anarchism is that people do not take the trouble to govern for nothing, or for the stunted wages of popular officials, but for the perquisites of office and the lust of power.

### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, 60c; Bryan Bros., 10c; Theresa Hughes, \$1.25; Lucy N. Coleman, \$1; W. W. Miller, 30c; Alamo, \$1; A Friend, St. Louis, Mo., \$2.

### Bedborough Defence Fund.

P. V. Olson, 25c.

### VARIOUS VOICES.

Lois Waisbrooker, 28 S. St., San Francisco.—Please say to your readers that I found it injured me to try to psychometrie, and thus prevent their sending to me, as I do not like to dis-appoint them.

W. H. Pilcher, Chandlerville, Ill.—Inclosed find postal order for one dollar, which sets me ahead. I have been a reader of your paper for many years, but I am now very much interested in Mental Science. That "all is good and that there is no evil," is so averse to what we have all been taught, that it is a stumbling block to some and foolishness to others. Yet it is claimed to be the basic truth—involving the startling doctrine of the possibility of overcoming death itself. Mental science is so closely related to the sex question—to "regeneration," to "Heaven on earth," that I think it germane to *Lucifer's* work, and would be glad to hear what others think of it.

A. J. Motta, Geraldton, Western Australia.—I enclose four shillings for thirteen weeks' subscription to your paper, and four of your books. "In Hell and the Way Out," "How the Devil Beat the Salvation Army," "Human Rights," and "The

**Sexual Enslavement of Women.** These are the books which I should think would promote freethinking (as I have been a freethinker nearly all my life). If not, and you have any books that you would prefer for freethinking, you would do me a great favor by sending them and I will be only too glad to remit the money by return mail, and if you don't send them let me have the names of them and the price, and I will write for them when the others arrive. I also enclose six cents for stamps which you will have to use in your reply.

**Elsie Cole Wilcox, Lawrence, Wash.**—May I not "for the good of the cause" give in my response to Aunt Elmina's request in the columns of *Lucifer*? This public method of acknowledging the benefits derived from the liberal correspondence to which she has introduced me, may influence some other isolated woman to take up her pen and send in her name, whereupon Elmina will introduce her to the correspondence circle, from which she may receive, as I have, new life. I was a stranger in a strange land, three thousand miles from my old associates, in the heart of a dense forest, far from any sort of civilization, when I felt inspired to answer Aunt Elmina's ad. Presto! Change! I have not passed a dull hour since I received the first letter! I have grown in knowledge, in breadth of character, in power of expression—in fact, in almost every way. I shudder to think what my life here would have been without the stimulus to intellectual development for which I thank dear Aunt Elmina. Sisters, "Go thou and do likewise."

**Kate Austin, Caplinger's Mills, Mo.**—I send you fifty cents on my subscription, which is badly delinquent. Will send the balance before the holidays. Have been a subscriber for *Lucifer* for ten years and have never been in debt like this before. Would have written excuses, but am afraid that excuses do an editor little good. Glad that you are still at the helm and pegging away at superstition, and think if you live to be as old as Methuselah you will still find plenty of work in that line. Lillian's articles are good, and am glad she advocates liberty for the child as well as the adult. I applaud her sentiments when she states her "highest ambition is not to make people law-abiding." It is a pity more mothers are not actuated by the same laudable desire. Yet it is consoling to reflect that some children inherit from dame nature, in so large degree, the "power to think and the desire to rebel," that no discipline can either make or break them. Judging from what I have read, this was true of the immortal Sophie Perovskia, whose father was a tyrant and ruled his family with a rod of iron. Yet his daughter—long live the memory of that fair Russian girl—died on the gallows a rebel and a heretic to discipline, to that law and order element that had converted a portion of that vast empire into a living hell.

**"Alamo," St. Louis, Mo.**—It has been last number of *Lucifer*. Am indeed sorry that the editor is in such a shape. I don't think that the true Altruists, or even the wise and consistent Egoists ought to allow such a journal as *Lucifer* to perish from among men. I am anything but in accord with the editor, religiously, but believing that the paper is doing a work which, rightly understood, will result in the existence of a freer, nobler, a happier childhood and a truer motherhood, I send as an expression of my sympathy the enclosed dollar—all I can spare—would it were a hundred. Dear friends, "Keep a stiff upper lip!" You are doing a good work and I hope that those who should be *Lucifer*'s friends won't wait till the only thing they can do for it is to put flowers on the graves of the editors who are making such a gallant fight. Ever yours for truth and freedom.

The writer of the above letter is a minister of Protestant Episcopal church, who while adhering to the old dogmas concerning the "Trinity," the "atonement," etc., is drifting libertyward in other matters, such as woman's right to self-ownership and children's right to be born well. "Alamo" will please accept our thanks for his cheering words of sympathy and hope,

and for his substantial aid toward keeping the torch of the Light Bearer burning. M. H.]

**L. M. Bryan, New Florence, Mo.**—I see by the date on wrapper that I am in arrears, so send sixty cents, fifty cents on renewal and ten cents to help turn on the light in dark places. I realize and have realized for some time that the way of the reformer, as well as the transgressor, is hard; but while the surroundings are discouraging, this particular human form divine persistently refuses to be discouraged, for a man is never whipped until he gives up. He may be robbed of his time or means, but his manhood can never be stolen. So long as he knows what he is it makes very little difference as to what neighbors think he is. Now that our "big meetin'" has progressed far enough to bring the Spaniards to the "mourners' bench" to make peace with America Almighty, and there is no doubt that they will be duly forgiven and their sins removed from them as far as the East is from the West, provided, of course, that there are enough dollars and islands forthcoming to appease the Almighty America's wrath, I propose to sing the "long metre doxology" and be dismissed. The words may sound a little queer, but I think the sentiment is correct when viewed from a "business" standpoint, and that which is not business is decidedly bunglesome, so we will arise and be dismissed.

Praise God from whom all blessings flow,  
Praise him all day long here below,  
Praise him above, ye upper crust,  
Praise nuggets, quartz and shining dust.

And now may the love of God, the Fodder Almighty, the fellowship of Jarring Crisis, his only begotten son, and the communion of the Hobo Spirit rest and abide with this people forever, amen. Or until they are willing to use their eyes to see, ears to hear, and brains to think.

**Isaac Jameson, Brinnon, Wash.**—I promised to report progress on our Alaska schooner, but there hasn't been much to report. Owing to the bursting of the "golden bubble," together with other minor considerations—insufficiency of funds not being the least—said schooner has so far failed to materialize. At present the boys are away at work, while boat building is temporarily suspended in our yard. I will, as soon as I can take time, write some doggerel for *Lucifer* on the bursting of the golden bubble and the Klondikers returning.

Last June came one comrade who impressed me very favorably. I hoped he and his boy Harry would cast their lot with us, but I recommended him to visit some of the other colonies in the Sound country, especially Lake Bay and the B. C. C. at Edison. He visited the latter and was so captivated therewith that he came for Harry and returned thither next day. Guess he had too much money to invest in our little unpopular enterprise. So mote it be.

But we can't all be in one colony, and we want to co-operate with all these colonies that are working to uplift humanity until we absorb the state, the country and the world. We have just had the pleasure of entertaining J. W. Gaskine, late of Los Angeles, Cal., who went to Seattle today, after spending ten days at our home. I have reason to hope that he carried away many pleasant recollections of our picturesque scenery, beautiful views, charming walks and drives, etc. And on the other hand his visit will be long remembered by us.

He was a walking storehouse of information on communicative and co-operative efforts in the United States, having assisted in several attempts and failures. He has written a very interesting history of Icaria, including its obituary, and I believe he has written up some others. He is sixty-two years of age, well read in history, literature, etc., and is sure that communism and co-operation on a large scale, will never succeed. But we'll try again.

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**The Outcome of Legitimation.** By Oswald Dawson. This address the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that it was matter which they did not print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 10 cents. For sale at this office.


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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 46.

CHICAGO, ILLINOIS, NOVEMBER 19, E. M. 298. [C. E. 1898.]

WHOLE NO. 737

### Labor's "Marseillaise" Hymn.

1850 AT LABOR MARTYRS' MEMORIAL MEETING, CHICAGO, NOV. 11, 1898.

Ye sons of toil, awake to glory,  
Hark! hark! what myriads bid you rise!  
Your children, wives and grandfathers hoary—  
Behold their tears and hear their cries;  
Behold their tears and hear their cries:  
Shall hateful tyrants, mischief breeding,  
With hireling hosts, a ruffian band,  
Afright and desolate the land,  
While peace and liberty lie bleeding?

#### CHORUS:

To arms, to arms, ye brave!  
Th' avenging sword unsheathe;  
March on, march on, all hearts resolved,  
On liberty or death!

With luxury and pride surrounded,  
The vile, insatiate despot dare,  
Their thirst of power and gold unbought,  
To mete and vend the light and air;  
To mete and vend the light and air;  
Like beasts of burden would they load us,  
Like gods would bid their slaves adore;  
But man is man, and who is more?  
Then shall they longer lash and goad us!

O! Liberty, can man resign thee,  
Once having felt thy gen'rous flame?  
Can dungeons, bolts, or bars confine thee?  
Or whips thy noble spirit tame?  
Or whips thy noble spirit tame?  
Too long the world has wept, bewailing,  
That falsehood's dagger tyrants wield;  
But freedom is our sword and shield,  
And all their arts are unavailing.

### LABOR MARTYRS REMEMBERED.

Memorial Meeting in Chicago on the Eleventh Anniversary of their Judicial Murder.

### ADDRESS BY PROFESSOR C. L. JAMES.

Four Thousand Persons Assemble in Twelfth Street Turner Hall. German and English Speeches.

#### LABOR'S MARTYRS.

ALBERT R. PARSONS, AUGUST SPIES,  
ADOLPH FISCHER, GEORGE ENGEL,  
LOUIS LINGO.

The eleventh anniversary of the judicial murder of Chicago's five labor martyrs was celebrated without police interference in the city which hounded them to prison and gibbeted four of them—the fifth escaping the gallows by his mysterious death in his cell the day before the execution, a death attributed to suicide, but now generally believed to have been murder, by all who

knew the brave and indomitable spirit of young Louis Lingg.

The graves of the martyrs at Waldheim cemetery were decorated with flowers in the afternoon of Friday, November 11, and at night memorial services were held in Twelfth Street Turner Hall, which was crowded. L. S. Oliver, of Maywood, was the English chairman. Great enthusiasm was manifested and the speakers were repeatedly interrupted by applause. Following was

#### THE PROGRAMME:

March	Prof. Meinken's Orchestra.	Sousa
Letters, etc.		
Mass Song: "Am Grabe unserer Freunde,"	Alfred German Singing Societies.	Otto W. Richter
Overture, "Dichter und Bauer,"	Prof. Meinken's Orchestra.	Soppe
English Oration	Prof. C. L. James, of Eau Claire, Wis.	
Mass Song: "Norman Song,"	Alfred German Singing Societies.	Fr. Kuecken
"French Patrol,"	Prof. Meinken's Orchestra.	Wiegand
"Our Martyr's Hymn"	Solo sung by Mrs. V. Kinsella, the Audience Joining.	Shirley Woodman
German Oration	Dr. Moritz Shultz.	
Selection, Duet	Mrs. Meinken and Peters.	
Recitation	Nellie Quinn.	
Funeral March	Prof. Meinken's Orchestra.	
Mass Song: "Am Altar der Wahrheit"	Alfred German Singing Societies.	Herm. Mohr
Song, "Good Night, Gentle Folks"	Palmer Square Quartet.	
"Marseillaise."	Sung by the Audience.	Bonnet de Lisle

Among the letters read was one from Bolton Hall, of New York, son of the Presbyterian preacher, Dr. John Hall, who died several weeks ago while visiting in Ireland. Bolton Hall is a radical thinker and writer, a single taxer and follower of Tolstoi. Following is his letter:

#### BOLTON HALL'S LETTER.

"Secretary Martyrs' Memorial Association, Chicago. I desire to express my hearty sympathy with the object of your Association, as indicated by its title.

"I hope that the memorial exercises which you propose may attract widespread attention, as I believe that there are few ways of bringing home to the consciences of the people that state of organized injustice under which we live, like forcing on their unheeding ears the story of the judicial murder of the Anarchists of Chicago.

"I believe that their execution was a national disgrace in which every one shared, and must still share, at least until he

has raised his voice in protest against the system which make such outrages recurrent at Latimer as well as Chicago.

I am yours sincerely, BOLTON HALL.

"You are at liberty to make any use of this letter that you desire."

With a short address setting forth the significance of the memorial celebration, chairman Oliver introduced Professor C. L. James of Eau Claire, Wis., who delivered the principal address in English.

PROFESSOR C. L. JAMES' ADDRESS.

"The righteous shall be had in everlasting remembrance, but the memory of the wicked shall rot." If we apply this saying of an ancient sage to the men who have died for revolutionary innovation, and the men who put them to death, the result will be melancholy indeed for those whom his honor, Judge Gary designates as "friends of social order." The names of Socrates, of Huss, of Bruno, of Algernon Sidney, of Emmett and of John Brown, are held in everlasting remembrance; but though every one knows they were put to death as enemies of "social order," very few can tell who it was that slew any one among them. Judge Jeffries, indeed, we have all heard of, but if Jeffries knows that now, I fear he wishes he were less celebrated. It is my opinion he does know it—a somewhat unpopular opinion here, perhaps, and certainly a most awful one—but which I put in the front of my address that it may excite no comment later. The murderers of these martyrs have gone to the cavernous hell of oblivion, leaving "such vestige of themselves on earth as smoke in air, or foam on water leaves," except here and there one, whom the martyrs' memory has assisted to the ghastlier hell of everlasting infamy.

Surely the uniformity of phenomena points to a uniformity of cause. There must be a common reason why men so unlike each other as Socrates, the special apostle of philosophic scepticism, and Paul, the chief propagandist of an enthusiastic faith, are about equally honored by the very same persons, while their persecutors are forgotten or remembered only to be execrated. My friends, in that reason is the quintessence of Anarchism. Every sincere conviction, for which a man will die, is original, and every originality is an incipient revolution. This is the voice of the creative spirit in man. Its antagonist, "Law and order," is the voice of the mowing, imitating ape. The martyrs are a noble army, an overwhelming host. No nationality, age, sex, creed or party, is excluded from their ranks. To write their names among the stars they have only this in common, that all sacrificed themselves before the shrine of Liberty. It was natural the earliest among them should not have realized this. Dying fearlessly and with light hearts, for Judaism, or Christianity, or philosophy or their own country, they did not know that they were precursors of anarchy. But it was natural also, that, as experience accumulated and the habit of scientific thought became more general, some sagacious persons learned to separate the pure gold in the crown of every confessor from the dross with which it had been mingled—to understand that absolute individual freedom is the normal state of man; that the pretense of a social contract by which he sells his birthright for the pottage of protection is as false historically as the bargain would be bad if he had really made it; that no government represents anything else than the will of an audacious, shrewd minority, imposed by craft and force upon the credulous, timid majority; that none had ever any other object than to protect, not persons and their natural right to what they produce, but those vested, or factitious rights, which can be enjoyed only through injustice—the right of the landlord, the prince, the petty-fogger and the chartered monopolist, the slave-owner.

This great step was first taken about the middle of the last century, in England—though I admit her claim to the glory might be disputed by Ireland. The oldest purely Anarchistic book is the "Vindication of Natural Society," by one whom I hardly know whether to call an Englishman or an Irishman—Edmund Burke. In France, Condorcet, through his "Sketch of the

Progress of the Human Mind," advanced similar views a few years later. But the great Anarchistic movement of continental Europe did not begin till the time of Proudhon, Marx and Bakounine, about the memorable year 1848.

It is, therefore, a gross misrepresentation to describe Anarchism as a product of Russian despotism and ignorance. She is the radiant child of Anglo-Saxon liberty. Since Burke's time, neither England nor this country has ever been without Anarchists. Anarchism pervades the bitter pages of Junius. It sparkles in all the brilliant works of Thomas Paine. It struggles through the dreary volumes of Jefferson. The sons of William Lloyd Garrison inform us that he was an Anarchist. The eminent lawyer, Charles O'Connor, was an Anarchist, and refused on that account to be a presidential candidate. This continues the line to our time, though I have omitted many names. Similarly, in England, Godwin, Shelley, Byron, Morris, form an unbroken sequence from Junius to the present. And what an illustrious band is this! Orators unrivalled since Cicero; mathematicians and scientists, poets, who may rank, one with Dante, another with Theocritus; great statesmen; great jurists; such were the parents and foster parents of that Anarchism which the lying bourgeois press is never weary describing as a movement of the ignorant!

But our comrades were not put to death formally as advocates of those principles which they shared with Burke, Junius, Godwin, Garrison and Charles O'Connor. It is, or has been alleged in their advocacy of these principles they became technically liable as accessories, for the death of one Matthias Degan, who was shot in a brawl on the night of May 4, 1886. If this be true, their slayers doubtless had grounds for killing them, not by any means enough to save themselves from the fate of those who tried Socrates, but perhaps to avoid the deeper damnation of those who are remembered for similar acts. They thus force the issue on us whether they deserve to be remembered. Otherwise I would certainly take no trouble to deny them the milder judgment of being forgot.

On taking up their technical points, all critics observe that they have so encumbered it with verbiage as to make the issue almost unintelligible. A trial of eight persons, 136 days in duration, with an indictment of sixty-nine counts, on all which the verdict was "guilty," though they palpably contradicted each other, is itself such a burlesque that, in my opinion, we weaken and confuse our case by trying to analyze. It is a forest which cannot be seen for the trees. It is like the great Wisconsin pineries, near Eau Claire, where I live, which extend four hundred miles by one hundred, but of which you can see nothing when you are there save a gloomy line of dark green giants, all the same height like a rank of soldiers. I shall not perplex myself and you by attempting to explore this thicket. I decline the job of finding all the rotten trunks in a swamp whose area is forty thousand miles. They say that an ounce of dynamite at the center of the earth would blow up the great globe itself. I will take just a little of that dynamite which I carry where Anarchists and other philosophers usually have all their possessions—in the brain—and I will put it at the right place and shatter this Rinaldo wilderness at one blast. That is the only way to drive out all the fiends contained in it.

For the means of effecting this clearance I am very much indebted to Judge Gary, whose vindication of his conduct in the "Century Magazine" will be my chief authority. Judge Gary is reputed to be a good lawyer. He has come voluntarily from the bench to the bar, and that not as plaintiff but defendant. His contention is no longer that our comrades committed murder. It is that he did not commit murder. If then, from the *ex parte* argument of this able advocate himself, we can show plainly that he did commit murder with his eyes open and his judicial oath suspended before them, we shall have proved all that his part of the day's task requires, and need waste no time upon the mountains of irrelevant matter under which this horrid fact has been hidden, or the labyrinths of special pleading in which it has been sheltered.

My reasons for making the serious charge that Joseph E. Gary, sitting as a judge, put men to death unjustly, in order to serve a political purpose are, I have intimated, innumerable. But I shall only give two which concern the points he has himself selected as capital.

The irresistible demonstration of the first count in the indictment for murder against Joseph E. Gary, is as follows: In order to establish the guilt of an accessory before the fact it is necessary to prove that the principal was influenced by what the accessory did. Judge Gary overrides this principle of criminal law, and allows it to be simply guessed that the accessory influenced a principal who, being entirely unknown, may never have had any communication with him whatever. In proof that the principal must be identified, not by name indeed, but as a person whom the accessory assisted, I will not cite authorities today. You may find them on pp. 138 and 234 in the brief of W. P. Black and Salomon and Zeisler before the Supreme Court of Illinois at the March term, 1887. But I prefer Judge Gary's own favorite ground of "common sense." An accessory before the fact is one who assists the principal to commit the crime; and common sense teaches that this can be proved against no man unless an actual physical connection—not merely a possible connection—between his acts and those of the principal be proved. But Judge Gary says, in his "Century" article: "It is inconceivable that the man who threw a bomb made by Lingg, one of the conspirators, was not, by some of these speeches and publications encouraged to do so." And this is his comment on his charge, as cited at p. 234 of the brief.

Short as the comment is, there are two glaring falsehoods here. It is perfectly conceivable that the man who threw even a bomb made by Lingg never heard or read a line spoken or written by Parsons or Spies, and it is false that there is anything worthy to be called evidence of Lingg's having made the only bomb which was thrown. It was Gary's duty as judge in a capital case, to charge the jurors very particularly that the influence of the defendants' acts on the thrower of the bomb must be clearly made out. What he did tell them was that if they thought the thrower of the bomb was proved a member of the same conspiracy with the defendants (meaning the International) and acted as such, they must convict. That is far beyond the accepted law of conspiracy, and he knows it; therefore, in the "Century" article he befores the issue, after that fashion adopted by himself and his accomplices all through, with statements widely different, but as fallacious as the first.

A familiar, and by no means bad way of exposing a legal error is to show what would come of it if it were logically carried out. Under Judge Gary's rulings every abolitionist in America was accessory to the death of every man killed in the John Brown raid. The abolitionists' organization was just as much a conspiracy as the International. Both were framed in avowed hostility to existing institutions. Neither ever was so absurd as to formally adopt an unlawful purpose. On this point, read carefully Judge Gary's malignant and garbled extract from a so-called "Platform of the International," and note how he is compelled to grudgingly acknowledge that. But both have had a substantial share of illegal acts. One of those acts was the John Brown raid, in which several men were killed. Shortly before that raid Brown was closeted with Whittier, who wrote to Mrs. Child as follows: "I acknowledge I could not blame him but he showed me one of his pikes, and truly, Maria, it did not look like a Christian weapon." What would have been thought of hanging the Quaker poet and Lydia Maria Child, as accomplices of John Brown? The most bloody-minded slave-owner in South Carolina would not have entertained such a proposition. Yet Whittier was more deeply involved in the John Brown raid than Spies or Parsons in the "Haymarket massacre." He knew what Brown was going to do. He saw the very instruments which were to be used. He said they "did not look like Christian weapons," but he could not blame John Brown. There is no evidence that Spies or Parsons knew anything about the designs of the man who threw the bomb; nay,

there is evidence that Spies, at least, would not have approved of them.

In the Chicago "Tribune" during the year before the Haymarket tragedy, there appeared the following paragraph:

"Perhaps if one is not a member of the Humane Society, the shortest way is to put arsenic or strychnine on the meat or other supplies furnished to tramps. This produces death in a short time and is a warning to other tramps to avoid the neighborhood."

Go to the city library today and search the files of the Chicago "Tribune" and you will find what we typocall a "square" cut out. That is the place of the paragraph I have just quoted. It is like the black field in the gallery of the Doges' portraits at Venice, where Marino Faliero's picture ought to be. It attracts every eye, to the exclusion of all the rest. Since this paragraph appeared I read in a Chicago paper that a wealthy farmer had been sent to Joliet for the murder of an unknown tramp. Now, according to Judge Gary's law, Mr. Medill ought also to have been sent to Joliet as accessory to the murder of that tramp. There was quite as much to connect him with it as to connect Spies or Parsons with the killing of Mathias Degan. As for me, I do not think Mr. Medill should have been sent to Joliet. But if I thought Judge Gary's rulings were good law, I should unhesitatingly say he ought. I think he ought not because I am sure Judge Gary's rulings are not good law. There is one who said that for every idle word men shall speak they shall give an account. But he claimed to be the final judge of human actions.

To this adjudication those who believe in his pretensions must refer hasty and intemperate utterances in the Chicago "Tribune," or the "Arbeiter Zeitung," or the "Alarm." And why so? Why, because laws are made, ostensibly, at least, for our mutual protection, and because a law which made loose and unfeeling observations murder would be a law for our mutual destruction. Under such a Draconian code, we should all have to hang each other until the last man hanged himself.

Under Judge Gary's law, every Catholic whose life was sworn away by Titus Oates, suffered justly as an accomplice of Guy Fawkes and Balthazar Gerard; every whig whom Jeffries hanged as participator in the Rye House plot and Monmouth's rebellion, every royalist and Girondin sent to the guillotine by Fouquier Tinville, as accessory to the murder of Marat.

The second point under which I hold Judge Gary convicted by his own mouth, of murder, is contained in his "Century" comment on the first. He holds general recommendations of violence to be murder, if some one resorts to violence which they may possibly have stimulated, and, in so doing, commits murder. Every shyster knows that is not law, and therefore I cannot doubt Judge Gary knows it. General recommendations of resistance to law are a substantive offense. It has a name well known to every six-penny attorney. It is called sedition. But in every free country, the magistrates have been wary about proceeding against sedition lest they should impugn that right of agitation without which representative government would be a mockery. Only despots and their creatures have denied that sedition must be frequently connived at. And the idea that murder can be made out of it is absolutely original with Judge Gary. I will not ask you to take my word for this, but surely you will take his own. Judge Gary says, not in his "Century" article, but his decision overruling the motion for a new trial, apropos to this very point, "The case is without precedent. There is no example in the law books of a case of this sort. No such occurrence has ever happened before in the history of the world!"

In Heaven's name what can Judge Gary mean by this? Not surely that no man was ever tried earlier for sedition as part of a revolutionary agitation which resulted in someone's being killed. He knows, of course, that there have been millions of such cases. I will cite but one.

While the fate of our comrades was in suspense there was an affray at Mitchellstown, Ireland, in which seven men were killed.

Continued on page 372.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WE HAVE DELAYED sending our forms to press, in the hope of getting a translation, or at least a synopsis, of the principal address in German, delivered at the memorial meeting on the night of the 11th inst. Failing in this, the best we can now do is to promise a full translation of this remarkable address in next week's *Lucifer*. Believing the address of Dr. Morris Schultz to be one of the best delivered on the "Crime of the Century" we ask all readers of *Lucifer* to send us their orders for extra copies for free distribution. Terms same as for this week's edition—one cent per copy in lots of twenty-five each, or ninety cents per hundred. Please order early so that we may know how many to print.

ORDERS HAVE BEEN received for some fifteen hundred extra copies of this current issue of *Lucifer*. Thanks, friends, for prompt and liberal responses to the suggestions in last issue in regard to the propriety of a wide circulation of the Memorial number. In anticipation of still further orders we are printing enough extra copies to supply all probable demands. In packages of twenty-five, one cent per copy or ninety cents per hundred.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a new subscriber, accompanied by one dollar for *Lucifer* one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

## Who Is the Coward?

"Bedford Hotel, Covent Garden, London, W. C., October 31.  
DEAR MOSES HARMAN: Mr. Bedborough pleaded guilty to counts 1, 2 and 3 and was liberated on his own recognizance of £100 to come up for judgment, if called upon—today—exactly five months since his arrest. With kind regards to yourself and Lillian, I am ever yours sincerely, OSWALD DAWSON."

In a letter written to Lillian October 30, George Bedborough informed her that he was about to do a thing he was heartily ashamed of—to plead guilty to three counts of the indictment against him. He said he felt it was an act of cowardice, but he was acting on the advice of his legal counsel. He regretted that he had employed counsel at all, for he was bitterly disappointed in the weak defense they made for him. Many—in fact nearly all—the friends he had counted on to give him sympathetic support had deserted him, leaving him to bear alone the prosecution backed by all the power of government and of the reactionary element of the population of England. Under the circumstances he felt it was useless to continue to fight in which certain defeat would be accompanied by vengeance measured only by the wrath of the ignorant persecution.

The fact that Bedborough was released on his own recognizance under bail of only £100—less than \$500—indicates the insincerity of his prosecutors. It has the appearance of a bid for him to forfeit his bail by fleeing from the jurisdiction of the

court—a thing which it is safe to say he will never do, because such action would only tend to support the contention of the prosecution that he really was guilty of the crime charged and had fled to escape punishment that he knew he deserved. Apparently no effort is to be made to punish him further for his alleged crime, but the sentence is to be reserved and held as a club over him to restrain him and others in England from openly attacking the evils of society in general and the institution of marriage in particular.

If George Bedborough be called a coward for his action, what shall be said of the court which has compromised with what it denounces as a crime committed with "intent to debase the morals of Her Majesty's subjects?" And what shall be said of Dr. Havelock Ellis, the author of the book "Psychology of Sex," for the sale of which George Bedborough was arrested and prosecuted? At the preliminary hearing Dr. Ellis volunteered to go on the witness stand in defence of his book to prove that it was a valuable work on psychology. Other scientists and physicians would have corroborated his testimony and the government would have been forced to abandon its prosecution or base it on other grounds. But when the actual trial of Bedborough came on Dr. Ellis was found wanting. He failed to appear to defend his work in the preface of which he had said:

"I regard sex as the central problem of life. And now that the problem of religion has practically been settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands before the coming generation as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—So, at least, it seems to me."

Dr. Ellis certainly meant that when he wrote it, and it was for carrying out that idea, for endeavoring to educate the public in the importance and significance of sex, that George Bedborough was prosecuted. Why then, in his hour of trial, was he deserted by Dr. Ellis?

## Labor Martyrs Remembered.

(Continued from page 371).

—just the same as at the Haymarket. An Irish patriot editor, O'Brien by name, was convicted of inciting that riot. He got three months' imprisonment for the same act for which seven Anarchists were condemned to death in Chicago about the same time. The contrast between enslaved Ireland and "free America" is certainly most edifying.

What Judge Gary means is, that in no one of the innumerable cases in which an agitator has been tried for sedition after some one had been killed, was there "ever before in the history of the world" an attempt to make the sedition murder as accessory. That unquestionably is true. But why are the facts thus? Because sedition, though some one may be killed in the ensuing tumults, is not murder as accessory; and because neither Scroggs nor Jeffries ever had the gall to say it was. That glory was reserved for Gary. Dante tells us that when he met St. Peter in Paradise, the apostle's indignation at the conduct of his successors turned all the heavens red. Be sure that when Judge Gary's law was reported in another place the shame of Jeffries tinged the flames of hell with the same color. Jeffries never thought of that. It would have saved him lots of trouble if he had, and he particularly disliked trouble. What a labor-saving device it would have been on the Bloody Circuit just to say:

"Confound the law and the facts! The law is common sense. The fellow is a whig and that's enough to hang him!"

Awa', whigs, awa'!

Awa', whigs, awa'!

Ye're but a pack o' traitor loons,

Awa', whigs, awa'!

There is but one magistrate—an American they say, though I believe Ireland has also a claim on him—who ever in any measure anticipated Judge Gary; and he was not regularly in-

vested with the judicial ermine. I need not add that the name of this eminent jurist was Lynch.

I have stated that I believe in the immortality of the soul. It seems improbable Judge Gary does. His anxiety to justify himself must be founded, I think, on the fear Macbeth expressed:

"If the assassination  
Could trammel up the consequences, and catch  
With his sorcerous snoods; that but this blow  
Might be the be-all and the end-all here;  
But here, upon this bank and shoal of time,  
We'd jump the life to come. But in these cases  
We still have judgment here, that we but teach  
Bloody instructions, which being taught, return  
To plague the inventors."

Judge Gary is getting his judgment here. His bloody invention has returned to plague him. His action has been reversed by the executive. The bourgeois newspapers have ceased to endorse it. The infamous Merritt statute, passed to give his crime in an irregular manner that sanction which in a regular manner could not have been given, has been repealed. His interpretation of the law of conspiracy was rejected when offered as a precedent in the Cronin case. The governor, the legislature, the press, the supreme court itself—eating its own words and his—have proclaimed that he committed a judicial murder. His last stroke is to pretend he did not know it for one. And this is how he succeeds:

"Mixed," he says, "with all the approval of my own part in the conviction of the Anarchists, that has come to my eyes and ears—the amount of which is beyond my summing up—there has been an undertone, like a minor strain in music, that if I had a little strained the law, I was to be commended for my courage in doing so."

Why what's the matter with that, Judge? You are commended; you have been twice re-elected; you have your palatial mansion, your salary and your applause "past summing up." What more do you want? "Peace, peace!" like Orestes, perhaps? Well, a man of seventy-seven must soon have that—if death ends all. Ah! but suppose it doesn't? "Ay, there's the rub!" It is this tremendous possibility which has always made that "minor strain" a wearing thing to hear.

"The lyricless lay of the Furies is withering to mankind." On the continent of Europe, where cases of this sort are more common than elsewhere, the horrible observation has been made that those judges who take the lives of Anarchists die insane. It was reserved for an American to tell us why. The multitude who participate in these murders can be expected to feel no remorse. They don't know what Anarchists are. But the judges who try Anarchists do know.

"I have occasionally," says Judge Gary, "almost lost sight of the atrocity of the advice given by the Anarchists, and felt a sort of sympathy for their writers. . . . The active leaders were men who fascinated, apparently, those with whom they came in contact. Men and women of a higher order of intelligence, of pure lives, amiable in their own disposition, seemed under a spell to them."

Ah! It requires some force of character to resist that spell—the same which so charmed the murderer of Stephen that he lived to wear a crown surpassing Stephen's own! The whole world's applause is not enough for such an effort if that "minor strain" runs through. The great actor must affect to think he does right, but the gallery gods are under no obligation to condescend that what they praise him for is doing wrong. And thus with their plaudits mingles the infernal chant of all the dead and damned, exulting over a fresh wickedness to countenance their own deeds, and another spirit coming their own way!

High their meagre arms they wave,  
Loed their notes of welcome swell!  
"We come, traitor, to the grave!"  
Perjured, bid the lights farewell."

It is in a different way from this that the prospect of eternity affected those whom we are here to honor. When Fischer stood on the fatal platform, and the death cap had been lowered over his face he exclaimed, "This is happiest moment of my life!"

Why was it the happiest? Surely, because whatever he may have believed before, there burst upon him an actual vision of that reward reserved for "the love which will be annihilated rather than be treacherous" and thereby "proclaims itself no mortal, but a native of the depths of absolute and inextinguishable being."

The eleventh of November returns. The sun rises, faint and cold, upon the oostrogs of Saghalien. He traverses, in his westward journey, the frozen plains of Siberia, and at every gathering of exiles under the suspicious eye of tyranny, he finds the memory which he brings held dear. In the free countries he sees no city where this occasion is not celebrated as a triumph of freedom's indomitable spirit over the last resort of kings. He leaves our continent, and his evening rays have faded from it, when for the last time, he rides high over the Australian bush; and even there, in every mart of trade which fronts the sea, and every village where the shepherds meet, he finds men gathered to commemorate these heroes' deed. These deathless ones have made their exit in a blaze of glory; amidst the applause of a circle on which that sun never sets. Only in those Cimmerian regions to which his rays have never come, can their murderers find refuge from the execration of posterity.

The martyrs of Anarchism are so many and so glorious that it appears invidious to select. But already the world has decided to bestow a special palm on these. Theirs was the decisive battle; theirs the irreversible conquest, torn from the jaws of death. They were so absolutely innocent, it was so wholly impossible to make out they died for anything but their opinions; that millions who never heard of those opinions before began considering seriously what they could be to inspire such devotion. The effect is seen in that prodigious increase of Anarchism which the bourgeois no longer affect to ignore or to deny, and which they are equally impotent to arrest. The measures adopted to destroy these comrades of ours were of that desperate kind which are good only to be used once, and which the boldest will not propose repeating. Their success appalled their contrivers, and made them actually beg the martyrs to save their lives by stultifying their record. When they refused, and nothing remained but to immolate them, it was clear that in doing so, the conspiracy against their principles must equally immolate itself. To them we owe it that we meet this day in safety; that all over the globe there are other comrades assembling by hundreds of thousands, and not by hundreds, as eleven years ago.

Crown then, not with cypress but laurel, these brows protected by honor from the waste of time! Here is the brave old man whose voice rang, at his last moment, to the highest tower of the Bastille in which he died. Here is a youth who sipped at the cup of death, and paused before the draining to pronounce it nectar. Here is the self-offered victim whom love itself could not withhold from the arms of death and duty. And here is he who had escaped their fate, but chose to share it rather than to shirk; an oblation which will be told about aright when men and women meet in freedom's cause, to die no longer, but to subdue the earth!

"Thy name our charging hosts along  
Shall be their battle-word!  
Thy name, the theme of choral song  
From virgin voices poured!  
To weep would do thy glory wrong,  
Thou shalt not be deplored!"

### The Story of "Ideala"

BY REV. SIDNEY HOLMES.

In thirty years of reading of miscellaneous literature, including Fox's "Book of Martyrs," and modern yellow journals, I have read nothing more shocking, more terrible, more perfectly depicting the refinement of unconscious cruelty than Sarah Grand's story of "Ideala." It is the story of the crucifixion of a woman's heart on the cross of conventional morality. It is ostensibly written in defense of the conventional code of morality, for the author says:



"There must be moral laws, and it is inevitable that they should press hardly on individuals occasionally; but it is clearly the duty of individuals to sacrifice themselves for the good of the community at large."

I say it is *ostensibly* written to bolster up conventional morality, but I am almost ready to believe it is in reality intended as a just and stinging rebuke to society for its meddling with which it has no shadow of a right to interfere. The author is too wise a woman not to know that the logic of the heroine "Ideala" is in no way met by the sophistry of the teller of the story, and she is also wise enough to know that a triumph for conventional morality was necessary to gain a wide circulation for her book. The defeat and heart crucifixion of the brave heroine is a masterpiece of art, because it shows the shallowness of the excuses society can give for its continuous record of tragedies. One reviewer says of the book:

"Her story is a brief and familiar one; she is tempted to leave a brutal and unfaithful husband for the protection of the man she loves, but is prevented from taking the step through the wise counsel of a friend."

"Wise counsel," indeed! Let us read a little of it:

"After dinner she brought the conversation round to those social laws which govern our lives arbitrarily. I did not see what she was driving; neither did the good old bishop, who was one of the party; nor a lawyer who was also present."

"I want to know if a thing can be legally right and morally wrong?" Ideala asked.

"Of course not," the bishop rashly asserted.

"That depends," the lawyer said cautiously.

"If I signed a contract," Ideala explained, "and found out afterward that the one who induced me to become a party to it had kept me in ignorance of the most important clause in it, so that I really did not know to what I was committing myself, would you call that a moral contract?"

"I should say that people had not dealt uprightly with you," the bishop answered; "but there might be nothing in the clause to which you could object."

"But suppose there was something in the clause to which I very strongly objected, something of which my whole conscience disapproved, something that was repugnant to my whole moral nature; and suppose I was forced by law to fulfill it nevertheless, should you say that was a moral contract? Should you not say that in acting against my conscience I acted immorally?"

"We all fell into the trap and looked an encouraging assent."

"And, in that case," she continued, "I suppose my duty would be to evade the law, and act on my conscience?"

"The bishop looked puzzled."

"I should be only doing what the early martyrs had to do," she added.

"That is true," he rejoined, with evident relief.

"But I don't see what particular contract you are talking of," said the lawyer.

"The marriage contract," Ideala answered calmly.

"The announcement created a sensation. The lawyer laughed; the bishop looked grave."

"Oh, but you can't describe marriage that way," he declared with emphasis.

"Humph!" the lawyer observed meditatively. "I am afraid I must beg to differ from your lordship. Many women might describe their marriage in that way with perfect accuracy."

"Marriages are made in Heaven," the bishop ejaculated feebly.

"Let us hope that some are, dear bishop," Claudia sweetly observed, and all the married people in the room looked 'Amen' at her."

Ideala then gives her idea of marriage, concluding by saying:

"A marriage without love is an immoral contract."

"Marriage an immoral contract!" the bishop exclaimed.

"Oh, dear! Oh, dear! This is not right, you know—this is not at all right. I remember you said something like it once before

and really it is not a subject to joke about. Such an idea is quite pernicious; it must not be allowed to spread, even as a joke. I wish, my dear, you had not promulgated it, even in that spirit. You have—ah—a knack of making things seem plausible and of giving weight to opinions by the way you express them, although the opinions themselves are quite erroneous, as on the present occasion. Some of your ideas are so very mistaken, you know; and you really ought to leave these matters to those who understand them and can judge."

Understand them and can judge! Who can understand them and judge them better than a woman whose whole nature has been outraged by them? Ideala not only believes she can not live without Lorimer, but she also believes she is necessary for his happiness and for the development of the latent possibilities of his nature. Hear her:

"To be a Pericles I see that man must have an Aspasia. Was Aspasia vile? Some said so—yet she did a nobler work, and was finer in her fall, if she fell, than many good women in all the glory of uprightness are. And was she impure? then it is strange that her mind was not corrupting in its influence. And was she low? then whence came her power to raise others? It seems to me that it only rests with ourselves to make any position in life, which circumstances render it expedient for us to occupy, desirable."

"And you propose to be an Aspasia to this modern Pericles?"

"If you like to put it so. The cases are not dissimilar, as there was an obstacle in the way of their marriage also."

"The law was the obstacle."

"Yes; another of those laws which are more honored in the breach than in the observance. They might not marry because she came from Miletus, and Lorimer may not marry me because I came out of the house of bondage. Unwise laws make immoral nations."

And then the story writer asks her: "Have you never felt that what you are doing is 'wrong'?"

"I cannot say that exactly," she answered. "I knew that certain social conventions forbid the thing—at least I began to acknowledge this to myself after a time. At first, you know, I thought of nothing. I was wholly absorbed in my desire to see him; that excluded every other consideration. Do you know what it is to be sure a thing is wrong, and yet not able to feel it so—to have your reason acknowledge what your conscience does not confirm?"

Oh the wisdom of ignorance in that naive inquiry! "Sure" it is wrong because she has been taught so; unable to feel it is wrong because her intuition tells her she has been taught a lie—a revolting, an outrageous lie. The author goes on to say:

"After she found that her husband had broken every tie, disregarded every obligation, legal and moral that bound her to him, she seems to have considered herself free. [What sane person could blame her?] When the time came she never questioned her right to act on this fancied freedom."

Aye, verily, "fancied freedom," for she was not yet free from the dominion of her "wise counselors," not yet free from a lingering superstitious fear of conventionality which had enslaved her all her life and her ancestors for centuries before her birth. But the rebellion of a true woman's nature against this galling, dwarfing thralldom is too realistically depicted by Sarah Grand for her not to know its appalling results. So I am forced to see the keen, scathing blade of satire ensheathed in this lame and puerile excuse she offers as an apology to the blind and ignorant slaves of conventionality, meanwhile laughing in her sleeve—or perhaps weeping for the folly of her fellow women:

"The restrictions which men and women have seen fit to place upon their intercourse with one another are the outcome of ages of experience and they who disregard them bring upon themselves the troubles against which these same restrictions, irksome at times as they must be, are the only adequate defence."



While such women as Ideala live in the bondage of conventional slavery—and there are thousands of them—surely there is a field for such educational papers as *Lucifer the Light Bearer*.

Do you know such a woman? If so, give her "*Ideala*" to read; and after she has finished it, give her a few copies of *Lucifer*.

### Old Lovers and Young.

BY ROMULUS.

When Jack Callow, aged twenty-two, and Susan Elder, aged thirty-four, fell in love, and in the enthusiasm of the moment decided to take upon themselves the holy bonds of matrimony, Jack's chums, Tom and Fred, thus relieved their minds:

Tom: Jack may find it endurable for a year or two, but when he's in the prime of life he'll be mighty sorry he's hitched to an old woman for all his days.

Fred: Yes, deuced sorry. A man's a fool, anyway, who doesn't take a woman at least four or five years younger than himself.

Tom: You are right. It's the young girls that make married life worth living for a fellow. Going to see the "Black Crook" to-night?

As for Susan's intimate friends, Maud and Julia, they expressed themselves as follows:

Maud: Say, Mary, have you heard the latest? Susan Elder is actually going to marry that boy, Jack Callow.

Julia: Well, I never! How perfectly foolish! Why he's twelve years younger than she is. How on earth a woman can marry a man younger than herself is more than I can see.

Maud: So say I. She must be crazy. The very idea! Say, Julia, are these ribbons becoming?

Several hundred thousand years ago, more or less, when primitive man went out in search of a wife, and solemnized the first marriage with the aid of a club and a stone, the foundation was laid for the remarks above chronicled.

Admitting, as every intelligent person must admit, that marriage originated, and is even now largely maintained, by the superior physical strength of the male, it follows that the institution, in its laws and customs, very nearly suits the desires of the aforesaid male. It is a familiar social edict concerning marriage that the wife shall be younger than the husband, and if we go back to primitive conditions we find that this edict had its origin in the fact that when the would-be husband went out with his club (the prototype of the modern marriage certificate) to select a bride, he invariably and naturally chose the most attractive girl he could lay hands upon—one who was young and pretty. Those women who were unfortunate (or fortunate) enough not to be clubbed into the matrimonial state soon came to be looked upon by their comrades as not sufficiently attractive to win a lover, and when a man clubbed a woman older than himself, the proceeding was looked upon askance for the reason that it was naturally supposed the man had chosen her in lieu of the younger and more desirable one that he could not get, owing to the competition of his fellows. Hence, for a woman to be married to a younger man was looked upon as involving disgrace for both—disgrace for the man, because he could get no younger mate, and disgrace for the woman because she was the last resort of the man. Thus it is that both sexes have united in condemning the union of a man with an older woman, and in applauding that of a man and a younger woman.

In this respect, are the laws of nature in accordance with the laws of man? Is it true that women are never pleased with the attentions of a young lover? When it is a matter of free choice, do they invariably prefer the wrinkled veteran to the youthful soldier in love's warfare? Let every woman, radical or otherwise, who reads this endeavor to cast aside the prejudices of generations, consider the matter calmly, and make answer to herself according to her convictions. Is it not possible that if woman had instituted marriage, not man, the

young husband would have been the rule today, instead of the young wife?

If woman had gone forth with love in her heart and a club in her hand to seek out a lover, would she have ignored youth and swung her weapon at the head of an ancient of days, in order most joyously to enter upon love's young dream? If so the present marriage system is partially vindicated; if not, natural longings have been stifled in millions of women's breasts, that man might gather to his own selfishness.

Another bulwark of the old-man-young-woman marriage arose in the desire of the parents to know their own children, and the consequent establishment of the family. Other things being equal, that family was most stable which had the strongest and most capable man at its head; and woman, naturally desiring stability in her only means of support, was compelled to seek a "protector" as well as a lover—if it is proper to use the verb "seek" when the nearest approach to a choice in the matter was that which arose when civilization advanced so far that woman was allowed the privilege of refusing to be clubbed, either with a billet of wood or a certificate billet of paper, by the first barbarian who took a fancy to her.

When in the future the time comes that love has liberty, it may be that women will as freely seek young lovers as men do now; and it may be that many women by their loveliness of character and form will win and hold the affections of men far their juniors; and it may be that men will in the same way be loved by women young enough to be their daughters, and still in the flush of girlhood—yet all will be considered natural and beautiful; and it may then be esteemed an honor for a woman to be so much a woman that young men cleave to her, and a privilege for a man to be so much a man that he is beloved by young girls; and in that day it may be that the trail of the monogamous serpent will be so nearly effaced from the land that youth will not avoid age through fear of the future, and age will not forego the love of youth because of cackling tongues. In that day love may go where it wills without responsibility, for the love of a true woman or a true man is its own responsibility.

### VARIOUS VOICES.

Joseph Corna, Spring Valley, Ills.—Enclosed you will find ninety cents, wishing it were a thousand dollars for the great New Ideal. Please send me a hundred copies of the report of the speeches of our comrades, Dr. Morris Schultz and C. L. James.

James Vincent, Sr., Tabor, Iowa.—I was glad when I saw in the last *Lucifer* that you thought of going off somewhere for a rest, though I was sorry to learn that you needed it. But feeble, overworked nature will not be imposed on. Now I want to tell you of one of the best places to rest that I have found, and you may let your readers know too, if you have room. It is at the Mineral Springs, Burlington Junction, Missouri, conducted by Dr. S. Black. Those needing rest will find it restful, and those needing common sense treatment will find it. I have seen patients, especially afflicted with rheumatism, who could only step a few inches at a time, with help, get well and walk off six or seven miles and think nothing of it. Another who could not help himself at all but had to be wheeled around got well and hearty, but let me say, many patients get it into their heads that all they need to do is to go to some such health resort for a week and go home cured. This is a mistake. Patients going there or anywhere else for treatment must make up their minds to give to nature ample time for repairs. I have been there frequently and think of going again soon, not for treatment but just because I want to, and if any of your readers want rest or common sense treatment or to restore health, that is the place I would recommend. I recommend your readers, those who can, to send you in addition to their subscription a dollar with instructions to go off and get your strength. And here is mine to go where I recommend or where else you please. Your friend, "An Old Fogey."



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 47.

CHICAGO, ILLINOIS, NOVEMBER 26, E. M. 298. [C. E. 1898.]

WHOLE No. 738

### Our Martyrs.

BY WILL HUBBARD KENNAN.

Inscribed to Dr. J. H. Greer, Chicago, Ill.  
(Written in Honor of Parsons and His Companions.)

The law hath strangled Liberty within our lovely land—  
Nolonger do our Peoplehood their destinies command.  
But Syndicates  
And foreign states  
Control our country now,  
And the voter is a vassal with a brand upon his brow;  
The brand is this: "I am bought" or "sold,"  
Mayhap the price was silver and mayhap the price was gold;  
It matters not, good gentlemen, to either you or me—  
The one, eternal fact remains: WE ARE NO LONGER FREE!  
But a danger-bell is ringing with a harsh, portentous clang,  
Even as a century ago, o'er shuddering France it rang!  
And though our Rockefellers, Yerkes, and Vanderbilts today  
Droop their President and Congress and their courts bold sovereign away,  
They shall fall, as fell King Louis and his Queen and courtiers, too,  
Though they sneak behind the banner of the Red and White and Blue!  
Ours shall be one color only—RED, that symbolizes all—  
Red, the color resting proudly over every Martyr's pall—  
Red, that stands for Man's Redemption, for his Rights and for his Wrath!  
Red, that leads the Races upward on the one, Progressive Path!  
O the glorious men and women who have died for Truths Divine!  
O the splendor of the laurels on their bright, supernal shrine!  
Christ and Socrates and Bruno, Nathan Hale, and grand as they,  
Parsons and his gallant comrades, whom the Dastards slew one day.  
Ah! the mighty Host of Martyrs! If there is a Future, they  
Will receive its radiant roses in the Fair and Far Away!

I would rather be the meanest reptile dragging through the slime,  
Destined to no evolution through the sun and sweep of Time—  
Than be Pilate or his prototypes whose souls are rankly red  
With the blood of the dead Martyrs—but, thank God! THEY ARE NOT DEAD!  
As Christ lived! As Bruno lived! As all those Heroes high  
Lived in the Past, they're living now—their deeds can never die.

You cannot kill immortal Truth; its vital force and fire  
Survives the wreck of bones—leaping higher still and higher!  
Though I die,  
And you die—

Our cause will brightly burn  
Through all the Cataclysms of tumultuous Time eternal;  
And every drop of human blood that falls for Liberty  
Will run into consummate flower through Cycles yet to be!

I would rather lie under the roses tonight  
That were strewn by strong, solend'rous spirits today,  
Than live in the luxuries, languors and light  
Of demagog drifting to dammed decay!

Our martyrs will never grow old! They will grow  
Unto might a more heroic—their names shall increase  
In honor, until every nation shall know  
Our Parsons and Engel and Fischer and Spies!

In the name of John Brown rang the doom of his foes,  
In memory thrillant, their names yet shall ring,  
In a new "Marseillaise," that forever will close  
The Reign of all Rulers—each Ring, Clique or King!

And Man shall be his own Boss, Lord and God—  
Shall follow no Leader—shall bow to no nod;  
But shall take from his Self his own Law and own Light,  
For man shall be ruler, and Right shall be Might!

Chicago, Nov., 1898

We printed a large edition of the Memorial Number. We  
can still fill orders, price twenty-five cents for twenty-five  
copies, or ninety cents a hundred.

### Labor Martyrs Remembered.

[Address in German delivered by Moritz Shultz, Nov. 11, '98,  
at the Memorial Meeting in Chicago.]

Friends: On the 11th day of November, 1887, there were  
put to death in this city five men who, as long as men shall be  
deprived of justice and freedom, will be looked upon as martyrs  
in the cause of freedom.

Spies, Parsons, Fischer, Lingg, and Engel will live for all  
time to come in the heart of the revolutionary proletariat. And  
long after those who by a shameful, dishonorable trial con-  
demned them to death and brought them to the gallows, have  
been buried and forgotten, the memory of our dead will live  
and will never be blotted out.

It is not my intention to discuss in detail the trial of our  
eight comrades, neither will I review the scenes under the gal-  
lows, for there cannot be one among you but has heard again  
and again from this platform all those terrible tales.

However, for today let us contemplate the 11th of November  
from another standpoint—a standpoint which our dead friends,  
were they living, would take, and which, I am sure, will em-  
phasize the position of the departed among this assemblage  
more strongly than could mere expressions of sorrow and  
regret.

Thus far, in every 11th of November address have I heard  
of the unfair trial, of the subversion of right, of the parody on  
justice, of the cruel murder of the innocent, and like things; and  
justly so. For never was right defied more openly, never was  
justice prostituted worse, than in the trial of our eight comrades.

But for all that I believe that in a manner we are wrong-  
ing the representatives of a present society. The sorrow over  
the loss of comrades dims our judgment and weakens the force  
of our argument. Right and justice are very elastic conceptions,  
and the ruling classes of our time will be the last to apply to these  
concepts the standard of common sense or of sentimentality.

But I go farther and maintain that our martyrs were not  
as guiltless as depicted by many November speakers. Spies  
and his companions were leaders of the people, and leaders of  
the people have invariably been hanged when thereby a revolu-  
tionary movement could be headed off.

My friends, this world is not governed by sentiment but by  
reason, yes, by cold, calculating reason. Self-interest, not pity,  
decides the action of our lawgivers. The ruling classes of all  
times have been guided solely by their class interests, and  
whatever these class interests seemed to demand they have  
done, and that with an iron hand and remorseless severity.

The ruling class at all times has succeeded in suppressing  
the voice of conscience whenever the "majesty of law," that is  
their class interests, made it necessary. But the proletariat has  
ever been guided almost wholly by the voice of its heart; and  
on this rock of sentimentalism, as I would term it, nearly all  
popular uprisings and revolutions have foundered.



And, believe me, my friends, no one knows this better than the ruling class itself. It knows well enough that the people, like unto a mighty giant, is invincible when once it arises in mass and raises its ponderous fist for the blow. But it also knows that this giant is like a child, a good-natured, amiable child, whose anger is easily dispelled by a handful of sweets, a few pennies.

When the deception has been consummated and the uprising scattered, then after the sweetcake follows the knout, and they whose interests were menaced are sure to revenge themselves. Then perhaps the giant discovers the fraud, but instead of seriously considering how it is that he could so stupidly permit himself to be cheated he devotes himself to sorrowfully angry reflections on the treachery of his opponents and the injustice of the world.

The friends of our eight murdered heroes behaved in a sorrowfully angry manner when they heard of the incarceration and butchery of their comrades. It is no exaggeration to say that on the 11th of November more than one hundred thousand proletarian hearts were constricted with impotent pain and swore to avenge the wrong inflicted upon the entire laboring class. How many tears flowed in those days, how many sacred oaths were voiced, how many hands closed themselves into fists—where is the man who could count them? And when the bodies of the murdered ones were being carried to Waldheim, when one hundred thousand laborers bore the remains of the executed in triumphal march through the city's streets, then enthusiasm seized this mighty throng and grand and magnificent we saw the majesty of the people.

Then followed the reaction. The enthusiasm evaporated, the oaths of revenge became silent, and—the bourgeoisie by lightning message informed the world: Anarchy is dead!

It is not my purpose now to preach morals. But a fool is he who with hollow phrases would deceive himself as to his own strength or weakness. And truly, weak were our friends, and weak they who bore them to Waldheim. Solitary and misunderstood by the great mass of the American people, they had been dreaming of the triumph of a grand cause until the minions of power came and brought to a terrible ending the noble, but premature undertaking.

"Anarchy is dead!" Thus said the capitalistic press.

Well, my friends, anarchy is *not* dead, nor do I believe that it ever will die.

What the bourgeoisie did kill on the 11th of November, 1887, were a few representatives of the anarchistic idea; what it did suppress was an organization not yet fully ripened. But the words of August Spies, "Our silence in the grave will be mightier than all our speeches," remain true for all time. Through its martyrs Christianity has conquered the world; through its martyrs science has prospered and grown powerful; through the example of heroism Napoleon won his greatest battles; and through the heroism of our own martyrs the idea of Anarchism will gain support. And as Freiligrath puts into the mouth of revolution, so I put into the mouth of Anarchy the words:

Ye fools, do not I then dwell a'en where your power ends?  
Do not I find safest shelter behind every brow, in every heart  
In every workshop where the hammer sounds,  
In every out where signs of anguish rise?  
Am not I humanity's breath, that ceaselessly for freedom pants?

No, my friends, Anarchy is not the fantastic creation of a few hot-blooded cranks, as the bourgeoisie would make us believe. Neither is Anarchy synonymous with social disorder and violence. It is rather the emblem of an idea than which none more exalted and beautiful can be conceived. It presupposes that men respect and love each other and do not govern one another. It is a religion of the new time in which there will be neither master nor servant. Absolved from all superstitious fancies, free from the fetters of material wants, the man of the era of Anarchism will immeasurably surpass, both physically and mentally, his progenitors.

Anarchism is the embodiment of absence of government.

law, rule—the necessary demand or condition of freedom. No man is free who is ruled by another, as no one is truly free who rules over others.

If we ask how it was possible for man to sink so deep into servitude the answer must be that primarily this came about by the invention of personal property. Every kind of non-freedom results from economic independence. While man kept possession of the product of his labor he was free; the moment he lost this he also lost his freedom.

If, then, Anarchism is to be realized, economic slavery, the outgrowth of the capitalistic system must be removed. And because all Anarchists, i. e., those who do not contemplate Anarchism merely from a philosophic standpoint, are conscious of this necessity, therefore they are hated so intensely by the representatives of our present social system.

Messrs. Spies, Parsons, Fischer, Lingg and Engel were not executed for preaching philosophic Anarchism, but for preaching that practical Anarchism which demands the conversion of all private into societal property.

Modern bourgeoisie considers every one who attacks its proprietary rights as its mortal enemy whom it will relentlessly prosecute until he has been made harmless.

Our eight comrades had attacked the rights of possession of the rulers, therefore, they must pay with their lives. So long as the laboring people quarrel about paper rights, placing themselves upon the ground of the legal state, they are let alone. When, however, they presume to stretch out their hands towards those rights—concerning property coupled with possession, all tolerance in the opposing camp ceases and war is the inevitable consequence.

Many persons experience a cold shiver when the word Anarchy is only pronounced. And has not the capitalistic press taken good care that our simple-minded citizens entertain the most distorted notions concerning Anarchism? These simple-minded people expect an Anarchist to do all the wicked, horrible things it is possible to think of. Anarchists are incendiaries, thieves and infamous characters in general, while Anarchy to them means a condition of universal disorder and insecurity.

I do not claim, of course, that there are no black sheep among Anarchists, men who dishonor the name they have falsely assumed. But how about the other side? What, for instance, are the component elements of our great political parties? Do we not hear it during every election campaign that the candidates, no matter for what office they may run are very bad men? Let us take, as an example, the highest executive officer of this state—Governor Tanner. There was nothing too atrocious to say of him by his opponents. Even his former friends have depicted him as a corrupt man through and through, charging him with about every crime in the calendar. Despite, or rather by virtue of this malodorous representation, this fellow succeeded in beating at the polls his adversary Altgeld, who by comparison is a respectable man. This instance illustrates how all-powerful are corruptionists of this country and how politically unripe are the American people. There are few men placed by the people of this country in responsible public positions who differ materially from Governor Tanner.

In no other country of the world are the people made sport of more than in these United States of America. Whosoever here devotes himself to politics is actuated by selfish motives. To grow fat and wealthy at the federal and municipal cribs is—with possibly a very few exceptions—the aim of every political aspirant. Every one thinks but of his own self, determined to gain wealth at the expense of the working and tax-paying people.

How much rascality and villainess, how much deception, falsehood and treachery is engendered and perpetrated in political circles of this kind only he may comprehend who has followed up and truly understood political life.

But not alone the active members of the political parties, not alone the representatives of the people are corrupted by such a system. I assert that the character of the whole people suffers

beyond measure thereby. The corruption penetrates to the lowest stratum, vitiating, poisoning all moral and refined life. Is it not time that among the burglars and prowling thieves in our larger cities one frequently encountered influential politicians? Was not at one time the honorable Michael Schaeck in secret collusion with the owners of brothels and such like? Are not the majority of our city aldermen absolutely depraved tools of wealthy corporations?

Can it be otherwise under our present organization of society? It is a fact long known and often repeated by all right-minded and clear-thinking observers, that politics spoil the character of men.

[To be concluded next week].

### An Attempt to Rationalize Marriage.

[The following statement of what purports to be a marriage contract was sent us some time ago by a good friend and helper whose home is in Iowa. He does not tell us whether an officer of the state or church administered the usual nuptial oaths, promises, or not; whether a license to marry was issued by the probate court, or whether the usual record was made in the archives of the county. Perhaps our friend will enlighten us on these points later on].

#### IN LOVE—TO AN ADVANCING HUMANITY:

In order to make more certain our future happiness, comfort and prosperity, we A., B., of Blankville, Iowa, and C. D., of same town and state, do agree that we are parties of the first part, and respondent recipient parties of the second part to this contract, which expresses our agreements, conclusions and understandings for beginning and continuing our co-operation for the procreative, sociological and industrial relations of life.

In consideration of Love, Confidence and Affection, be it therefore understood, witnessed and remembered, that each pledges to the other the sincerest conscience and personal honor during the continuance of our co-operation, which is understood to include, if need be, the equitable adjustment of all material affairs if a settlement be desired before either's death.

We recognize marriage as a legal union defined by man-made statutes and we conform to its prescribed form and ceremony for the sole and only purpose of protecting ourselves from procreation (and our children, if any, from the obloquy of that other man made term, "bastard") for assuming a relationship that we believe to be among our personal rights. For this one purpose we yield to the prescribed forms of "the law." Our marriage as thus defined, is but our contract with society to be at peace with it.

#### OUR WEDDED STATUS

In the contract between ourselves, and in it we recognize freedom and equality during the life of the love that this day brings us together. For that period we undertake all conditions and qualifications of life; all hopes and fears; all joys and sorrows, all pleasures and pains. Believing that happiness and home comforts as conditions of living become automatic whenever and so long as the sex aura, male and female, holds harmonic communion. During its reign we have no fears to entertain; no pledges to exact; no commands to give; no powers to serve; nothing to question or to decide. We recognize no authority greater than the attractive influence that we reflect; therefore, neither of us surrenders a single personal privilege, desire, inclination, habit, custom, belief or action that is not responsive to the commingling sex force between us. We believe that life, either physical, mental or spiritual, originates by the joining of male and female conditions [forces?] of the positive and negative kind. For that reason we declare that personal freedom shall in nowise be abridged or restrained, other than by the individual's conscience.

The going out of the Light and Love that today brings us together, will, of itself, terminate the co-operation between us, and we bind ourselves with agreements and stipulations to

#### SETTLE AND SEPARATE.

In equity and freedom we recognize the mother's superior

right to her children, and with that recognition we leave the future consideration for them, if any, to the particular time and occasions that may arise; realizing the impossibility of adjusting personal rights (as to third parties) before they exist. Either party to this contract may seek and obtain a cancellation of the legal contract with society, which the other agrees not to oppose.

We agree that all rights, titles and interests in property, of every kind and description, now owned individually, shall become the joint property of both, but if the co-operation terminates by the death of either party, the survivor shall immediately become the sole and absolute owner of all property then owned jointly or severally by either or both of us. During the continuance of our co-operation all accumulations of whatsoever kind or description shall be owned share and share alike, which shall constitute the rule for division whenever made, after the joint expenditures have been paid.

As in a like co-partnership, neither partner shall be considered responsible for the individual wants, desires, inclinations, contracts, debts or demands of the other, beyond the joint co-operative, communicative, responsive, reciprocal life that the wedded contemplate, and that which united souls attain. Heirs and representatives we should not bind and do not attempt to do so.

In conclusion we reiterate our studied determination to fulfill every effort for happiness under this contract so long as the power within us lives—expressing a hope that it will be for the term of our lives. To all of which we ask the people to bear witness while we attest by our willing hands and hopeful hearts.

Dated, signed and entered into this — day of —, nineteen hundred and —, at —.

(Executed in Duplicate.)

"I do betthink me the Arch Friend  
Must now begin to flatter  
With apprehension of downfall,  
As men these New Truths utter."

### Marriage and Divorce.

BY ELMINA D. SLENKER.

Instead of putting forth all our energies to destroy the marriage laws, or make martyrs of ourselves, our children and our friends, why not work for the same end by sure steps, even if a little slower ones.

Make marriage and divorce simple contracts, and the one as easily dissolved as the other. The more I read of the general news of the world, as well as learn through private correspondence, the more I see of the horrors of enforced companionship between husband and wife. Murders innumerable are resorted to to free one or the other from unwelcome bonds, and no doubt the number of murders never found out, even exceed those that are divorced. And other thousands bears the ills they see no honorable way of avoiding.

We live for happiness, and should each and all work for it in some feasible way. Begin with something simple and gradually grow into higher and better things.

A large majority of the men and women who respond to call for names for the correspondence circle are unhappily married. In private letters one gets the innermost feelings of the heart. So many couples who pass and pose to the world as contented with their selection, as are "on to ragged edge" and longing for freedom.

Theology has discarded the old-time hell of fire and brimstone, and sociology should discard the irrevocable marriage contract and replace it by one of union at the will of the parties. O the puzzle, the three tied knot, the deep and dark pool, united and chained!

O, to speed where there is space enough, and air enough to last!  
To be absolved from previous ties and connections, I from mine and you from yours!

To find a new unthought-of nonchalance with the best of Nature.

—H. H. H.

# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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THE ANNUAL CONVENTION of the American Secular Union was held at Washington Hall in this city ending its session on Sunday evening Nov. 20. President J. E. Remsburg of Atchison, Kansas, presided at most of the sessions of the convention. The old officers were re-elected. Further reports of the lectures and other proceedings of the convention will probably appear in next week's issue.

THE PROMISED translation of Doctor Schultz's address failed to reach us in time for full insertion in this week's Lucifer, so that we are obliged to divide it, giving half this week and half next. There is no danger, however, that it will spoil by keeping. Extra large editions of the three issues containing the two principal addresses and reports of the November Memorial Meeting are being printed so that all may obtain copies who desire to keep them for reference, or to distribute them to those who are yet in darkness as to the true character and aims of the men who, eleven years ago, in Chicago, gave up their lives in defense of their opinions. Price in bundles of one hundred copies ninety cents—or fifteen cents per dozen.

## Free Speech in Cincinnati.

Is thirteen an "unlucky" number? According to the Cincinnati "Post," the Chief of Police of that city wanted to make it an unlucky date for me. It was announced that I would present Luciferian ideas to the Ohio Liberal Society on Sunday evening, November 13, and the "Post" gave a little sketch of my work and a portrait of me, and followed it with this statement.

"DANGEROUS SUBJECT—CHIEF DEITSCH WANTS TO KNOW IN ADVANCE WHAT MISS HARMAN WILL SAY.

"Lillian Harman, who is booked to lecture on 'Free Love' Sunday night, will have to submit her lecture to Chief Deitsch before she will be permitted to mount the platform.

"The Colonel was asked what would be done, and he said 'You see, I must know what she is going to say before the law can be called in to interfere.

"The subject is one that is dangerous to growing-up girls and boys, and I want to know what she is going to say. I will send for the woman and have a talk with her on the matter, and then I can determine, after a consultation with Mayor Tafel, what action should be taken."

I felt entirely willing that Mr. Deitsch should see my paper. I should have been very pleased to have him read it. However, he altered his mind, if it had ever been his intention to interfere, and there was no police interference of any kind.

The following is the report of the lecture as given in "The Cincinnati Enquirer:"

The meeting of the Ohio Liberal Society of last evening was perhaps one of the best in point of attendance in the history of that organization. Many came, no doubt, because they thought that they would hear a racy lecture by a woman, and some were on hand to witness a prospective police interference. However, neither of these things happened, and, although the lecture contained a few broad statements, clothed in becoming language, no one's sensibilities were rudely shocked. Plenty of amusement was furnished by the asking of questions and the general criticisms which followed the lecture.

The lecturer of the evening was Lillian Harman, of Chicago co-editor of Lucifer. Her subject was "Woman's Place in Evolution." This was a discourse on and in favor of free love, not exactly in its broadest sense, but merely as regards natural selection. She gave us to understand that to those who really loved each other it would matter little whether or not there was a marriage license in existence. Her lecture was too general and diluted with interpolations of alleged horrible examples of the present marriage state that weakened its force and intent. However, she spoke well and was attentively listened to by those present.

The speaker started out by recounting the alleged evils of the present social system. She said that woman ought to have a right not only to choose her husband, but be on an equality with him. She said that according to the present mode a woman has to stick to her husband and cannot get a divorce from him unless he commits a crime of some sort. It is her belief that because a married woman, especially a mother, has to bear the real burdens of married life she should not be compelled to submit so easily to man in all of his caprices. The lecturer irrelevantly brought in a comparison of Christian Scientists and the regular medical profession. She merely did this to prove that the Scientists might be no worse than the other medicals. The present marriage laws, she asserted, prevent natural selection, and that they increase vices of the worst kind. She does not believe in the idea of persons waiting until they are twenty-five years or over before getting married. If a law to that effect were generally promulgated it would increase the number of children who would be unable to trace their parentage.

The present marriage laws entrap women, because the men, to whom the women look for protection and support, and who make all kinds of promises, are not liable to live up to them. She said that women ought to have the same rights as men and be responsible for them. She thought it the best thing in the world for parents to throw aside all prudery and let their children know exactly what marriage means, and not make mysteries of the marriage state, as is done now. Miss Harman wound up by telling a chapter of her life history. She was enamored of a man and was willing to become his common law wife. For this she was thrown into prison, and because she did not pay the fine assessed she remained incarcerated six months. She believes there was nothing wrong in her manner of living, and thought she had a right to assert her own right.

The criticisms which followed were more or less amusing. Many thought that the present marriage state was all right, but that a solution of the social evil could be found in several ways, most prominent of which were to make all persons good and to vote the Socialistic Labor Party ticket at all elections. A lawyer present told of how twenty years ago he defended a murderer, and then went on to describe a shipwreck, in which he told of a wife's plea for the life of her husband, who was about to be cut up into choice sirloin stakes to feed a famishing party in a lifeboat way out at sea. He said that a sail hoisted in sight, but whether this was due to her pleadings or not he left to conjecture. Another man told of how he was married according to the orthodox Hebrew custom, which does not require a marriage license; of how he went abroad for a little over a year, and when he returned home his wife had run away with another man. He wanted a remedy for such things. The lecturer in turn answered all to the best of her ability.

The reporter was slightly "mixed" in several places, but on the whole he made a tolerably fair report. The allusion to my "life history" was not made in the lecture, but in reply to the statement made by a critic that we now have liberty—that I had taken the liberty to bear a child without having gone through the conventional marriage ceremony. I agreed that we had the liberty if we possessed the strength and endurance to take it and pay the cost, and went on to say what the cost had been in my case.

The discussion was very interesting, and I enjoyed answer



ing the questions, though the reporter said that "only fool questions" were asked of me.

The Ohio Liberal Society is in a flourishing condition—a condition which to me seems due to their free discussion of all questions. On this occasion, the hall was filled though an admittance fee was charged. I shall long remember my visit to Cincinnati, and the friends I made in that city. L. H.

### In Defence of Free Discussion

William Platt in the November "Adalt."

A case like the Bedford case serves unhappily to remind us of the loose manner with which so many persons regard principles which are the basis of some of the most important of our liberties. The principles of free discussion which is here at stake is so little realized that many persons imagine that because they differ from Mr. Bedford they are entitled to disclaim the efforts that are made to save him from being punished for maintaining his controversial views. A few words on the logic of free discussion cannot, therefore, be regarded as out of place here. Historically speaking, punishment for free expression of opinion, though it has always been manifest in political matters, has been most notoriously outrageous in the sphere of religion. The inquisition and the massacre of Bartholomew's day, send even through the dead centuries a shudder that blanches the cheek of the modern student; they represent the principle of punishment for opinion carried to its extreme. Yet they could not serve to bolster up the Church of Rome—did they not rather help on its inevitable downfall? The organization that wielded the most terrible powers that belonged to any governing force known in the history of man, is today a shadow mocking its past magnificence, rapidly fading as its sun sets into well deserved nothingness. If persecution could ever save a cause, why is the Church of Rome no longer on its pedestal, why are its priests today so cautious and subservient?

Persecution never can save a cause; neither stake nor dungeon is any reply to an argument—there is only one reply and that is by counter-argument. Whoever persecutes instead of arguing has done his own cause the most damage, has given to his opponent no mortal blow, but only the widest of advertisements. Thinking men will ask "Why was he not answered, but prose cuted?" The man who replies to a word with a blow must give good reason indeed if he be not utterly discredited—what reason can this prosecution give us? "His theories will lead to harm" says the prosecution. Why so? If these theories are wrong and they are debated, surely they will be discredited and good will be done—only if violence be allowed to take the place of argument will issues become prejudiced on both sides, and harm be likely to accrue. The prosecution serves no purpose save to discredit its own supporters.

Take a broader issue. What human institution is there that is above criticism? Are they not all of them better for being criticised? Is our marriage system above criticism? If it is to be criticised (and it would be monstrous to suppose otherwise), it is surely clear that no condition can be made to debar certain views from entering into the debate—there is no "spot barred" in the game of logic. Freedom is an absolute necessity of critical thought. Free discussion thus becomes axiomatic, of critical thought. How can it possibly be logical to and its denial an absurdity. How can it possibly be logical to say "ere we allow free discussion we must settle whether certain views are harmful"—free discussion is needed ere even this point can be settled; and the objectors to the Free Press Committee are guilty therefore of the most grotesque self-stultification.

### "Wives, Submit Yourselves Unto Your Husbands."

BY CYRUS W. COOLIDGE.

In the New York "Herald" of November 13, appeared a clerical symposium on the question, shall the word "obey" be eliminated from the marriage ceremony? I presume there are very few readers of *Lucifer* who recognise the right of the church

or of the state to regulate the relations of men to women, and who believe in the necessity of a marriage ceremony, even if they believe in monogamy; but it is interesting to know what our clerical friends have to say on this important subject.

It appears that nearly all of them are in favor of retaining the word "obey," although very few have courage enough to admit that obedience means obedience and nothing else. The Rev. Thomas Callandet, rector of St. Ann's church for instance, says:

"I have always heard that the word 'obey' in the marriage service simply implies that the wife acknowledges a loving recognition of the husband as head of the family. I therefore see no reason why the word 'obey' should be dropped out from the marriage service."

Mr. Callandet has evidently been a careful student of the "Pickwick Papers" and he knows that in a Pickwickian sense the word "obey" means a loving recognition. Very well, let us be grateful to our reverend friend for giving us a new definition to an old word, but will he kindly tell us whether the gospel which he preaches from his pulpit was born in the brain of a heavenly Pickwick and ought to be understood in a Pickwickian sense?

Another clergyman, the Rev. D. Parker Morgan, rector of the Church of Heavenly Rest, informs us that "there can be but one head of the family, and the gospel tells us that God has willed that the husband shall be 'the head of the wife, even as Christ is head of the church.'"

This settles the question. If it had pleased our Heavenly Father to make the husband the head of the wife, what right has the wife to complain? Surely God knows what is good for us, and no one but a hardened infidel can question his goodness and wisdom.

Mr. Morgan continues: "The same authority would have women 'obedient to (i.e. obey) their husbands' (Titus ii, 5). Of course, it is presumed that the young women will marry sensible young men who would not ask, much less demand them to do anything but what is right."

How lovely! But suppose the young women make mistakes, as young women are liable to do, and marry young men who are not sensible and who demand something which is not right; suppose the young men have queer ideas of what is right and insist that the young women should submit to their sexual embraces no matter whether the latter have an inclination to do so or not—what then? Will Mr. Morgan say that women should be very careful in the selection of their husbands? If so, will he favor free and open discussion of sex matters and will he fight against the conspiracy of silence and the "movement in favor of ignorance?" Will he start a crusade against the Comstock law, and will he protest against the prosecution of men who are doing their best to impart knowledge which in marriage relations would help to avoid misery and to bring happiness?

But let us stop asking questions and listen again to Mr. Morgan. He says: "The submission or obedience of a wife to her husband as required by the church, is limited by the words 'in the Lord' (Colossians iii, 18). No one supposes for a moment that she is by her marriage vow pledging herself to submit to or obey her husband in anything that the Lord would not approve of."

This qualification makes the position of the wife still more intolerable. To be ruled by the husband is bad enough, but to be ruled by God is far worse. She may escape the tyranny of man, but how is she to escape the tyranny of God? She is not obliged to "obey her husband in anything that God would not approve of," but who is to decide the matter? Who knows what God does or does not approve? Shall the woman accept the Bible or the priest as the representative of God? It seems to me that the approval of God simply means the approval of the church, and so long as women believe in the church they will "obey" and hug their own chains. We need mental freedom; we need emancipation from the yoke of theology.

The Rev. George R. Van De Water, rector of St. Andrew's church, is greatly afraid that the omission of the word "obey" would result in the disappearance of women from the face of the earth. He says:

"I regard the objection to the word in the marriage service as needless, and in the line of much that nowadays would make woman unwomanly by making her seem manly."

What a great discovery! Just think of it! The little word "obey" helps to keep the world as it is, but let the word be dropped and all women will discard their long skirts, which so nicely protect their morals, smoke corn-cob pipes, drink whiskey, spit in the street cars and use profane language at every opportunity. If the word "obey" can save us from such a calamity, let it be retained by all means.

The Rev. B. F. DeCosta, rector of the Church of St. George the Martyr, thinks that to "obey" in the secular sense of the word is degrading, but "in sacramental union the word 'obey' has a different signification. . . . It is a pity that so many women fail to see the danger, mortification and disgrace of the servile, secular marriage that often takes the place of sacramental marriage." Put in plain English, Mr. DeCosta's language means this: Give the church more power, give her the right to control marriage and everything will be lovely—for the church. We are grateful to Mr. DeCosta for his kind suggestion, but we decline it "with thanks."

Lack of space prevents me from giving quotations from the letters of the other contributors to the "Herald's" symposium. I can only say that the burden of their song is that the husband is the head of the family and the wife must recognize him as such.

I know perfectly well that the marriage ceremony signifies nothing. I know that in spite of the woman's promise to "obey," the husband is not always the head of the family. Tyranny is not confined to men. Women are sometimes as cruel to their husbands as men are supposed to be to their wives. A "henpecked" husband is as pitiful a sight as is an ill-treated woman. But theoretically, why should women be expected to obey men simply because they are men? The man who looks upon himself as the head of the house deserves very little admiration. The man who enslaves others is not free himself. To demand obedience is an insult against which all fair-minded persons should protest.

#### An Editor Criticised.

EDITOR LUCIFER: I will ask you to publish the following "Open Letter" to the "Blue Grass Blade."

"EDITOR BLADE: You are sending me your paper on probation. A month ago I sent you a one-third column piece 'agin' your idol prohibition. You shut it out, yet you freely admit windy articles from one to four columns long on subjects not half so pertinent or vital.

"If correspondence at variance with your Puritan compulsory abstinence creed is to be excluded from your paper I have no use for it. Like the Mohammedan and the Christian you would propagate your faith with the sword—with fire and fag got—with force—that is to say with Law.

"For one I am not a law worshipper. I am not a believer in statutory limitation honor, in exemption and executive proof honesty or in legal righteousness. Neither do I take stock in padlock virtue, in Comstock purity or constable temperance.

"Since you are so hell-bent upon invading the domain of your neighbor's private life and regulating his food and drink, you cannot consistently dispute his equal if not his better right to prescribe and proscribe your public speech.

"It is a poor rule that won't work both ways." A man has no right to kick when hoist with his own petard.

S. R. SHEPHERD.

Leavenworth, Kas.

**LOVE AND THE LAW.** By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally used. An excellent missionary document. Two copies, 5 cents; 20 for 100.

#### Sociologic Lesson. No. LXXVII.

BY HENRY M. PARKHURST.

**THE PROCUREMENT OF CAPITAL.** There are two ways by which money can be procured for the association; by the sale of its stock, and by the issue of bonds. So far as the money is needed for the purchase of land, for the erection of buildings, or for permanent machinery to begin operations, it should be obtained by the sale of stock at par, to persons who can afford to make a permanent investment, with the assurance of equitable compensation and of an equitable in the management to prevent its loss. The amount of the stock should be sufficient to purchase or construct all that is necessary to begin operations, free from debt.

The compensation should be a guarantee of the smallest annual dividend which will induce the investment, and of the redemption of the stock under specified conditions. A liberal representation of capital in the election of the council will conduce to increase the safety and desirability of the investment and so to diminish the annual dividend necessary to be paid upon the stock.

#### Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

James Vincent Sr., \$1; Dr. A. J. Clausen, \$1.50; A Friend, Florida, \$5.

#### VARIOUS VOICES.

L. A. Andrews, Liberal, Mo.—We are living in eventful times, a transition period, a passing out of the old into the new; I hope into more just, more equitable conditions for all. Out of the chaos of conflicting theories and opinions, after a while will come order and harmony, and the spirit of brotherhood and fraternity. The inclosed dollar is to apply on subscription to Lucifer.

O. M. M., Springfield, Mo.—In a recent article in Lucifer, Mrs. A. L. Washburn gives a quotation in which the following language appears: "To have within such high and holy thoughts of sex that outward expressions of sexual impurity in word or deed will no longer be a possibility." I would like to know definitely what she had in mind as "outward expressions of sexual impurity."

[Will Mrs. Washburn give us her view of this matter?

M. H.]

"Fair Play," Philadelphia, Pa.—I want to call your attention to this ad. clipped from the "Press," of this city:

YOUNG LADY. EXP. FACIAL MASSAGE. To take part manicure parlors. M., 100, Press Office.

Every one knows what is meant by "facial massage"—at least every one hereabouts, for the daily papers, especially the Sunday papers are full of advertisements of "Massage Parlors" and "Manicure"—euphemistic names for houses of prostitution. Yet the papers that print these ads. execrate such papers as Lucifer.

Samuel Joy, Rockingham Junction, N. H.—Very sorry to learn of your ill-health. The question arises with me, what should we do if you should leave us? Then again, it is best to hope for the best and not borrow trouble. With all my reform papers yours takes the widest range for every good word and work. I have had the Chicago martyrs in gilded frame several years hanging in the sitting room, and the reasons why they are there, in another frame by the side of them, by distinguished authors. Pleased to learn their graves were decorated the 11th. Please send me the paper containing report of the meeting. Stamps enclosed.

F. Varden, Winneba, Gold Coast, West Africa.—Having come across a copy of your quarterly paper "Our New Human-



ity," which I admire, I take the liberty of enquiring whether you have a spare copy of the April 1897 number (or of any other, in fact,) of that paper, and if so at what price you sell those back numbers.

[We have been obliged by hard times, to suspend the publication of "Our New Humanity" but have a fair supply of back numbers of all issues except the first, which we continue to send post paid to all applicants at twenty-five cents per number. British Colonial postage stamps will be accepted in payment, where other currency is not obtainable. M. H.]

"M., Florida.—I am "neither poor nor rich," but I manage out of faithful labor to keep enough put by for bread and butter, birth (not death) and burial. The enclosed \$5 I have extracted from the little pile for Moses Harman. I know I am doing right, because all the B's seemed to set up a merry happy buzz when I took it.

The book containing his picture came two days ago; as I looked upon it I felt I faced a sacred presence; my eyes filled at thoughts of his martyrdom for dear truth's sake. I have traveled the rough, thorny road with crushed heart and bleeding feet, yet I know of nothing that pays bigger per cent on the investment than an earnest seeking for, and living what we deem is truth. We may have to journey over the desolate moorlands alone, or stand upon the stormy headlands of life in solitude, but, my dear, it pays. The few pearls of truth that we can grasp, the glorious sense of freedom, the purpose for high and noble living, are more than worth the crumbling craves we have left behind.

I am so sorry for your father's sickness—I trust you will keep well—I send in separate package a soft, pretty wool shawl for your own shoulders, as you are up with him nights. It has been wrought in love to the very finger tips; I hope you will enjoy it as much as I have. Yours for all that is grand and brave and true.

A. P. M.—"Submit—'tis the will of God"—What a terrible work these words have performed. Submit is the password of God's people—the poor, given them by self-constituted directors, rulers. Can a people submissive to rapacity, injustice and tyranny ever evolve into a great nation? We became a nation by not submitting; we decline, we decay, in all that is best by doing so.

The erudite St. Paul said, "Servants, submit yourselves to your masters. Wives, submit yourselves to your husbands." Not Christ, but Paul said it. Paul is the most popular saint in the fashionable churches today and oftenest quoted. The fisherman type of saint is not so pleasing to our fat, prosperous clergy. How the profession would be weeded out if the clergy had to "submit" once and for all to the rule, "Without scrip or staff in your hands—working your way for Christ's sake."

Will our people never learn that God is not a far-off deity, sitting in solemn splendor above the clouds in stoical indifference to human woe until roused by supplication? The spirit or essence of good is right here, all around us every where in nature—the beginning of all life, truth and beauty—in every one of these who represent Christ in their sufferings.

Those of us who know and understand should teach how to bring his kingdom on earth, by discarding the old submissive cant, "Your reward shall be in Heaven."

W. B., Burlington, Iowa.—Please send me some extra copies of Lucifer of the memorial edition for the enclosed twenty-five cents.

I take this opportunity of referring to you a few questions which my wife has been asking me and which I have been unable to answer. Those "Hygienic Rules of Living," published in your No. 735, advise her to rest before and after each meal. Before the meal, does that mean before the cooking of it? And after the meal, does that mean before or after washing the after the dishes? The person who wrote that ought to have been more particular. My wife also wants to know where she is to

go to when advised to "be sure and get clear away for at least a month every year" and who is going to pay for it? A little too much of that "port wine and seashore advice" or like a certain railway president's wife of our acquaintance who advised the ailing wife of one of the railroad employees to "go East for the summer!" If you can throw any light upon the above doubtful topics, please let it shine for yours truly.

[The author of the "Hygienic Rules of Living," referred to by "W. B.," is Mrs. Elma Stuart, of Wokingham, England. Whether she will care to answer the questions of our correspondent, or not, we do not know: Meantime Lucifer's readers are invited to send short answers, on this very important topic to our "Voices" column.]

Charles Dutton, Durrant, Iowa.—Herewith find stamps (or coins) to the amount of twenty-five cents. It belongs to the banker, and by acting in concert they can withdraw it from circulation and create a money panic—hence I've no money of my own, or would send you a dollar that my neighbor might read and learn why such a large class (the farmers and the wage-workers) never have money of their own, hence grow up in ignorance of not only the laws of nature, but of their political, religious and constitutional rights.

Lucifer's corps of correspondents, including its scribes, are the best posted, no doubt, upon the various phases of the reform movement, of any publication in America; but when it comes to apply a remedy for the abolition of the privileged classes very many of them either do not understand what they are trying to explain to your readers, or they are talking through their hats.

Nearly all of them, including yourself, understand that the prevailing opinions entertained by society at the birth of the next generation, affected their parents even before birth, making them like clay in the hands of the potter to be moulded by the political bosses, to vote for a legion of officials who are of no use whatever, except to draw their salaries. And "when knaves and fools get up a fight to settle their disputes the working men will rush pell mell and play the human brutes."

"Disgusted with the rule of kings,  
And with their erasing too;  
I came to free America, where boasting freemen rules,  
Where Yankee doodles sit and bide to free themselves from kings  
I found their degenerate sons were ruled by thieves and ricks."

Now all who are posted regarding the laws which make or create money, know that it is impossible to organize or build up a ring trust, monopoly or combine of any kind without first securing a monopoly of money or credit by law. The terms credit and money are synonymous, or mean the same thing. But another class of Lucifer's correspondence who alluded to money as being capital. A more delusive idea never entered mind of man.

Another phase of reform is co-operation; but since all attempts of the kind have failed for want of a co-operative currency or money, it seems they are not posted on the subject of reformation. Still another class of writers want the laws relating to marriage and the giving in marriage abolished to usher in the millennium. Well, I admit marriage laws should be abolished, but under existing conditions the American people are more likely to be struck by lightning than to carry such legislation through congress or state assembly.

[Yes, it is quite true that there is little prospect of reform in, or abolition of, marriage laws through additional legislation. Reform does not usually come in this way. Our hope is not that law-makers will ever undo the evil they have done, but rather that enlightened public sentiment will ignore marriage laws, customs and ideas in regard to the right use and the abuse of the sex function and the normal relations of the sexes thereby relegating these man-made laws to the category of rudimentary or vestigiary social forms. Peaceful not violent, be their death, and for them let there be no resurrection. As to "co-operation," much more depends upon right education and right living, in the social (including sexual) relations than upon any possible reform in "currency" laws, although the mischief done by the money of "privilege" is great beyond the power of tongue or pen to tell.]



738.

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It takes great strength to train  
To modern service your ancestral brain;  
To lift the weight of the unnumbered years  
Of dead men's habits, methods and ideas;  
To hold that back with one hand, and support  
With the other the weak steps of a new thought.

It takes great strength to bring your life up square  
With your accepted thought and hold it there;  
Revealing the inertia that drags back  
From new attempts to the old habit's track.  
It is easy to drift back, to sink;  
So hard to live abreast of what you think!

It takes great strength to live where you belong  
When other people think that you are wrong;  
People you love, and who love you, and whose  
Approval is a pleasure you would choose.  
To bear this press—length  
In living your belief—well it takes strength,  
And courage, too.

—Charlotte Perkins Stetson.

### An Emotional Sex.

BY DORA F. KERR.

It has been remarked that comparatively few women express themselves in writing on the modern aspect of the sex question. If this be so, perhaps it is that many of us are glad to find many men at last beginning to exercise their reason on a matter of such importance to the human race, that we are thankful rather to watch their efforts than to take much active part in them; like one who, after many weary endeavors to persuade a child to learn the alphabet, at last restfully enjoys seeing it able to read a book by itself.

While I rejoice in the patience and ability with which our Lillian sets forth common sense on the sex question, my experience of the ordinary in advanced man, and his lack of observation, of reason, and of fairness, in attempts to discuss any portion, of "the woman question," inclines me to leave men to think out the simplest problems for themselves until they are able to co-operate with women in solving the more difficult problems.

I should like, however, to challenge an assertion made in a recent *Lucifer*, and frequently elsewhere, which seems to me to contradict facts which have some important bearing on our subject. This assertion is that women are more impulsive, or more emotional than men. I believe this idea arises, like many others, from the unconscious alteration in standards which is so common when making comparisons between the sexes, and perhaps it is strengthened in the minds of many men by experiences resulting from their preferring to associate with women of the more impulsive type, and at the most impulsive age, or with those who have not had the training and experience which corrects hastiness. But who that has had the ruling of boys and girls does not know that girls are more docile? Is it in boys' or girls' schools that impulse leads most frequently to quarrels and fights? Who has not found women teachers more

patient than men? Who does not know households in which recurrent domestic thunder storms take their rise in the mind of the male head of the family, to soothe whom is one important function of the matron? Does not the word *virago* imply a woman so extraordinarily impulsive as to storm and rage like an angry man?

The same tendency to calmness in women is noticeable in our women authors, who shine rather in clear logical writing and power of close analysis, than in vivacity and dramatic brilliance. Of this, "George Eliot" and Mrs. Humphrey Ward, are examples.

The conclusions of scientific investigators of differences in sex bear the same testimony, as well as the most ordinary observations on animals lower than man. Geddes and Thompson ("Evolution of Sex") describe female life as more "vegetative." "One only exception must be made; female impulsiveness when young offspring are endangered cannot be surpassed by male impulsiveness; the fierce anger of the wild cow defending her newly-born calf is a sufficient protection against even the lion. But on ordinary occasions who would not rather trust a cow than a bull to be less impulsive? a sow than a boar? a ewe than a ram?"

I venture to add my opinion that a less inflammable temper and more equable emotions are conducive to a stronger habit of reason; and I believe it to be the calm judgment and clear common sense of women that we may look for social reform. That "evil is wrought by want of thought more than by want of heart" is shown every day. Unhappy marriage partnerships are often caused by men whose inconsiderate emotional impulses urge them on, than by women who coolly—too coolly—take up marriage as the only lucrative profession left open to them; and some of the cruellest social ills are caused by men whose impulse makes them pursue a girl for a time with the greatest ardor and then throw aside her companionship for that of another human toy.

In the writings of our men reformers, emotion is very noticeable. They remind one of the Irishman who is said to love fighting for fighting's sake. The contributions of women, while briefer and perhaps more prosaic, are more useful because they consist chiefly of statements of concrete facts.

### Who Protects the Wife?

BY LOIS WAINBROOKER.

In *Lucifer*, No. 736 I find a letter that shows more contempt for womanhood than anything I ever read elsewhere. The editor has commented well, but I want to say a few words also:

The writer does not understand either the new woman or the Anarchist. The new woman demands *willing relations* or none, and she also demands the knowledge that will enable her to *regulate maternity*. Women who are normal and who have been rightly treated, are not as a rule, so much less passionate as men. It is this making of women the property of man,

this binding of her person to his use whether she desires him or not, I mean legal marriage, it is this that has taken the life out of woman and made her the irresponsible being she now, so often is. I say life, for normal sex desire is life if rightly used.

Mr. Vogeler says: "Remove all governmental restraint and let woman as a whole submit to the desires of men only when they wish to become mothers." I know of no class of women outside of those who have been ruined by the "arbitrary conditions" of married life—these and a few religious fanatics, who propose any such thing. And with freedom for woman and the conditions of society made conformable to such freedom, the man who could not find reciprocity would be so ashamed of it that he would be very careful not to let the world know it by any overt act on his part.

"The woman may struggle but blows will subdue her—and no government to protect her frail person."

Bah! where is the protection for the frail person of the wife? Do government enforce the man's claims? The writer would be ashamed of the brutal picture he paints and calls it man, had he any idea of woman's nature and of the satisfying effect of mutuality as compared with forced relations. Association without mutuality soon destroys the woman's power to reciprocate while to the man it is like drinking salt water to quench thirst.

Mr. Vogeler says of the mother of twenty-four children: "To this woman the man is not the brute it is fashionable now to picture him," yet he himself makes man more of a brute than does any woman I ever heard talk. Listen:

"But the economically free and independent woman who is absolutely free sexually must remain an iridescent dream so long as man retains his present sexual nature unchanged, and woman is the frail being that nature has made her, who cannot exist in a civilized community, make a living and raise children without the co-operation of some one else. And let woman be able to do all this alone, yet her very love of ease and repugnance to doing battle with the world will prompt her to put herself in the power of some man who is willing to assist her in return for favors she may be able to grant. . . . To me, woman seems to be making a mistake in trying to deprive herself of the advantages she has gained by centuries of diplomacy and cunning."

The whole letter shows only contempt for women, but in this last quotation there seems to be a concentrated brutality which I have no words to illustrate. Woman must take what man is determined she shall have, even if he has to use force, at her own cost, must be responsible for all the consequences unless she puts herself "in the power of some man."

There is an implied declaration that man will do nothing for woman, nor for the children unless their mother is in his power, his property. No manhood there; no recognition of womanhood; she is simply a thing to minister to his pleasure, and at her own cost, the cost of her selfhood. And yet this man couples that state of things in which he says that woman is likely to lose what "her cunning and diplomacy have won her," with Anarchy. As ignorant here as elsewhere.

If all men were Anarchists no woman would ever be intruded upon. Anarchists believe in freedom, believe in the right to rule one's self but not to rule others. Anarchists and freelothers, they are really such, are men of sense. They recognize mutuality as the only sanction for sex association. They do not consider that a woman has put herself in a man's power because she favors, or has once favored him, and they never consider what they do for the woman they love as the price of her person, but as another favor, for they are happy in doing for her.

One more point: This increasing revolt of intelligent womanhood against motherhood has a language that it would be well for men who deplore it to understand. It is an intuitive revolt against the present system of things, and the language is: We are tired of bearing children the half of which do not reach maturity—tired of seeing our sons shot down like dogs to maintain national honor—the duellist's code of honor on a

national scale—tired of seeing our daughters become the victims of man's ignorance and passion till their diseased bodies are carted to dishonored graves—tired of bearing children under conditions that they must fill asylums and prisons because the elements of weakness and crime were born with them. This is the language, and woman is not going to turn back; she is going to the front to lead men out of this system of brute force up to where love is the ruling power.

### Labor Martyrs Remembered.

[Address in German delivered by Moritz Shultz, Nov. 11, '98, at the Memorial Meeting in Chicago].

[Concluded from last week].

A great deal of what we call government is really nothing more than arrogance and impertinence," says Thomas Paine: "The higher the civilization the less cause for government, because civilized men govern themselves. All the laws society needs are laws of nature, to obey which no one needs government. We obey them because they are in our interest. The business of governing has been monopolized since the dawn of mankind by the most ignorant and worst of the human race."

Must it be so, friends? Do you believe that all those who govern us, who oppress us and betray us, were ordained to do so by right of birth? Do you believe that Judge Gary who condemned our comrades to death, that Governor Oglesby who delivered them over to the hangman, would have been the same if they had been born and educated under other conditions? Certainly not. Every man is the product of his environment and conditions. An economically rotten state of society can produce only miserable, decayed members. The individual is only a mirror in which reappear all the virtues and vices of society.

If it is now certain that mankind is formed according to the existing economic conditions it will easily be understood that in a society which has ample room for the existence of every one, most of the evils from which we suffer will disappear.

I had the pleasure a little while ago to learn of a small town situated far away from the great highways in Wisconsin. In this hamlet they knew nothing about police and courts. No prison to be found, no petty larceny records in the columns of the local paper which gave the citizens the daily news. In answer to my questions in regard to all these blessings of the modern city life, I was informed that only once in a lifetime a petty larceny was recorded, and each time it was found that the thief was a stranger. Disputes were always settled among the inhabitants, and if they did not have to elect a council occasionally and pay taxes they would hardly know they lived under the laws of the state of Wisconsin. This small population lives apparently in perfect harmony. In answer to many inquiries as to how non-church members agreed with the members of the different churches I was told that disputes were very rare. One leaves the other alone, no one disturbs the other so long as each treats his neighbor in the same way. I was astonished to find during my stay in the place that everything I had heard was true. Do you believe now, my friends, that these people are better men than we who raise a dispute at every opportunity?

Certainly not. As I found out later on, all the inhabitants are in comfortable circumstances. "We do not have any poor here," said my informant, "consequently we have no beggars and no thieves. There are not twenty families in the whole place who are without land of their own. With us each one has what he needs to live on, but there are also very few who have more than they need for a comfortable living." In this latter condition is to be found the key to the, I might say, idyllic state of society in this Wisconsin hamlet.

Let us remove the economic cancer of our time, give to each one the opportunity to go comfortably through life, and the necessity for all the thousand and one compulsory measures which we call state and municipal laws, will at once be gone.

Let us consider a moment the different edicts and laws, for



whose framing and execution we have to waste so much energy, time and money. In the first place, we have innumerable laws, dealing with the raising of taxes. I assert that a good half of all the taxes squeezed out of the poor man are, first, for the payment of our enormous multitude of officers (mostly unnecessary), or, secondly, retained (stolen) by the collectors for personal or political party purposes. Then we have the monstrous ramification of the civil and criminal court apparatus, polylike, twisted round the neck of the poor man.

To say nothing of the gigantic frauds and mutual robberies which show up in the legal battles of the modern millionaire capitalists and which battles demand thousands of judges, lawyers and other court officials, we find that the holding of a session of court results exclusively in putting poor tenants on the street, punishing drunkards and thieves and keeping them in custody, and so on.

Look where we may, we shall always find that laws are only for the purpose of maintaining the inequalities and injustice caused by unequal property ownership. So-called good laws are generally made to modify or restrain power; bad laws are made to nullify entirely these alleged good laws.

Men economically free do not need any laws, or very few laws, to enable them to live in peace and order. Certainly so long as mankind live in communities more or less large, there will always be certain agreements and rules and regulations among them, which must be respected by every one living in the commonwealth. But this does not say that such regulations must be like our present compulsory laws. There are also unwritten laws, laws which are transmitted to us by tradition and which are obeyed by everybody—laws which not only apparently, but in reality, have the community as legislator, and consequently can only be made in the interest of the whole community.

Do you say, The laws of our present society were made by the whole community? The facts teach us differently. The law machinery is a monster, which cannot be understood by the common citizen. A mountain of regulations and orders, frequently contradicting each other, and of whose existence, even the poor man as a rule learns only through the club of a policeman, through the order of the sheriff or the summons of the constable.

How different would this be in a society of free and equal citizens. Before my eyes expands a new world,—a world, as it may have been foreseen and hoped for by our dear friends. In this ideal world there will be room for all that bear a human face. For the first time, perhaps, man will then be glad of his existence, and the words, "Love thy neighbor as thyself" will become practical truth.

Looking about us we find that all necessary conditions for such an ideal existence are given us by nature. Beautiful is this world and inexhaustible its resources. The industry of man has succeeded in securing everything needful for life's joy. Life's gladness may now be produced in superabundance in a very short time. Man the inventor of the steam-horse; man who has harnessed the lightning for his service and compelled the machine to work for him in a thousand different ways, this man must and shall finally make it possible that all those wonderful victories which originated through the work of all men, must become a benefit to all.

I do not know how far we are yet separated from this much desired epoch, but this I know that the age of true humanity can not stay away forever. I also know that all the great heroes, of which history tells us, have battled for this aim, that many of them suffered death, and that our heroes also, whose memory we celebrate today, became martyrs for it. And truly we may say, Not to be lamented are those, who had the courage to die for such ideals. Great and glorious they stand before age to die for such ideals. Great and glorious they stand before my vision, and never-to-be-forgotten they have made themselves to us. Later, much later, the great masses will remember them and pay them the tribute offered them to day by all thinking men and by all freedom-loving people of the world.

A solo by Madame Huber closed this part of the exercises,

then an impressive recitation by Madame Nellie Quinn followed, describing the last hours of the condemned, and how she rendered the last words of the martyrs on the gallows will not be forgotten by the audience:

"There will come a time when our silence will be more powerful than the voices you strangle to-day."—A. Spies.

"Hurrah for Anarchy."—George Engel.

"Hurrah for Anarchy! This is the happiest moment of my life!"—A. Fischer.

"Let the voice of the people be heard! Oh—"—Albert H. Parsons.

"On the Altar of Truth" followed as a beautiful cantata by several hundred male voices and the "Marseillaise," sung by all standing, closed this very impressive celebration.

### One Woman's Thought.

BY MYRA PEPPERS.

"I believe that absolute abstinence from sex relations is best for me, and not only for me, but for all who seek the highest power for good."—Extract from a recent letter.

I am quite willing to accord to the author of the above sentiment that honesty of purpose and purity of motive that he claims for himself, but as there are many who will agree that it may be best for some, yet not best for all, I beg to give to *Lucifer's* readers my reply to that portion of the letter.

I cannot agree with you that total abstinence from sex relations is conducive to the highest power for good. The light I have upon the subject teaches me that the sex act is the highest manifestation of human love, and as such, builds up our three-fold natures, magnetizing the physical, electrifying the mental and quickening the spiritual. That it falls short of this in the majority of instances does not disprove the fact that when rightly used such benefits are derived. It seems to me that this abstinence, like other self-sacrifice, grew out of the old teachings of religion in which it was thought we must give something to propitiate God. After the burnt offerings, the doves, etc., they began to make the sacrifice more personal—to scourge and flay the flesh, etc., any self-abasement to honor God. Now God and Good are one. Our power for good lies not in giving up any of our pleasures—to be happy is to be good. I place sex relations on the highest plane, the rational plane, as I would place any and all of our functions. Because we need to eat we need not be gluttonous; because we have sex organs and desires we need not debase ourselves nor our fellow creatures, sexually. If there is disgrace or dishonor attached to those who, feeling the harmony between them that makes them akin, who feeling an equality of mentality, a blending of spirit forces, who feeling, in short, that divine vibration called love, and who in glance of eyes, in touch of hands and lips, are drawn closer and yet closer until at length in complete union they find rapture and joy and peace—if to this act is attached disgrace, then it is disgraceful for the rose to give forth its fragrance; if dishonor, then it is dishonorable for the dewdrop to glisten in the sunshine. And if our power for good is increased by cutting off the climax of pleasure, then equally logical would it be to cease gazing at the beauties of nature, to shut our ears to the song of birds, to stamp out the flowers that give forth perfume and, like the ascetics of old, don the sack-cloth, heap ashes on our heads and try to find God (good) by the route of torture and self-sacrifice.

I firmly believe in the joyousness of love, that we can accomplish more, know more, be more when influenced by love. Nor do I mean to say that the sex act is all of love, but I believe that in its mutuality, its purity, it increases our virtues—all the good that is in us—that it is creative in deed and in truth, and that to create other bodies is not its highest function, but to create better thoughts, give birth to nobler deeds—this is the divine mission of sex congress, the real, the ultimate, sex love.

# LUCIFER, THE LIGHT-BEARER

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The name *LUCIFER* means LIGHT-BEARING or LIGHT-SHEDDING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation  
and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

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TO THE report of the Secular Union Convention, written by  
Florence Johnson, I will add the statement that Mrs. Johnson  
herself contributed largely to the interest of the meetings by  
means of her dramatic readings, with which she entertained us  
at almost every session. Mrs. Johnson is a master of her art,  
as well as a clear thinker and logical writer. She will accept  
engagements to lecture or give entertainments between Kansas  
and Ohio until the last of January. Address her 1394 Congress  
St., Chicago.

L. H.

## "Hear All Sides; Then Decide."

This is excellent advice; but we are as yet unable to follow  
it in the Bedborough case. We have the statement of the Free  
Press Defense Committee, and of Mr. Foote, as well as that of  
Havelock Ellis, and a miscellaneous assortment of denunciatory  
articles from various sources, but a very important side remains  
to be heard. From George Bedborough himself we have no ex-  
planation—or rather, only a few hurriedly written statements  
in personal letters. Because of insufficient data we do not feel  
qualified to decide, and therefore refrain from expressing editorial  
opinion.

We give considerable space to the opinions of others. We  
would republish the Committee's Manifesto but for the fact  
that it is too long. It is very bitter in its denunciation of Mr.  
Bedborough. It would seem that fairness would require that  
he be heard in his own defense—that his statement of the case  
should appear with that of his accusers. Or, if he refused to  
make an explanation, the Committee should have stated that  
he had been given the opportunity, but had declined it. Nothing  
of the sort, however, is intimated. The document is de-  
voted to practically unqualified condemnation of Mr. Bed-  
borough.

In my opinion, Mr. Chamberlain's summing up of the case  
is very well done. Even though a compromise is the result, ex-  
cellent work has been done in the interests of free speech and  
free press, and in judging George Bedborough, it should not be  
forgotten that, whatever his prosecution may have cost his  
friends, to him the cost has been infinitely greater.

But until we have heard all sides, we cannot fairly decide.

## The Bedborough Fizzle.

BY E. W. CHAMBERLAIN.

The Bedborough case has ended ingloriously. After much  
sputtering no blow has been struck. One party was afraid and  
the other did not dare. Hence a compromise. As Mr. Bed-  
borough compromised so Scotland Yard compromised, and we  
know full well that Scotland Yard would never have made con-  
cessions had it not been compelled by the shamefulness of its  
own conduct and by dread of further exposure to the scorn of  
outraged public opinion. Arrogantly bloated, and with the  
whole power of the nation behind it, Scotland Yard is not in  
the habit of making such concessions, and that it has now done  
so is a triumph for freedom fully as valuable as if Mr. Bedbor-  
ough had been either convicted or acquitted. Perhaps Scotland  
Yard has earned something.

It is not in my heart to censure Mr. Bedborough for  
winking from such an unequal contest. Many poor wretches

under similar compulsion have pleaded guilty to charges of  
witchcraft when there was no witchcraft, just as Mr. Bedbor-  
ough now pleads guilty to charges of obscenity when it is  
manifest there is no obscenity.

The outcome has proven that Sir Charles Hall, the judge,  
was merely a subservient tool of Scotland Yard. Prostituting  
the duty and integrity of his judicial station to accomplish the  
vile purposes of the lewd ruffians of the detective service he does  
just what Scotland Yard wants him to do, and carries out to  
the letter the compromise intended to save that abominable  
institution from further discredit.

Before a judge inspired by such a purpose, is it likely that a  
trial could have resulted otherwise than in conviction? If this  
judge was willing to do so much for Scotland Yard, would he  
not have done a little more and managed the trial so that con-  
viction would surely ensue? We can discern clear indications  
of his disposition in the abusive remarks he addressed to the  
defendant.

Under these circumstances would anything have been gained  
for freedom of thought and expression by the martyrdom of  
Mr. Bedborough? I think not. It is demonstrated as clear as  
anything ever was demonstrated that there was no reason to  
expect fairness or honesty on the part of such a judge and no  
self-respecting citizen would ever have acquiesced in a conviction  
nor valued an acquittal in that forum. The moment the judge  
became a partisan of Scotland Yard that moment his moral  
power ceased.

Mr. Bedborough must have weighed all these considerations  
and doubtless accepted the compromise simply because he had no  
trust in the honesty of the court and no confidence that he could  
get a fair trial. His plea of guilty must be regarded therefore,  
as yielding to a superior force and not as an admission of any  
wrong doing. All the sham declamation of the judge and the  
prosecution on taking the plea of guilty deceives nobody. I do  
not question the imperative necessity of Mr. Bedborough's  
choice.

The compromise has left open one very suggestive point.  
On page 3 of the statement issued by the Free Press Defense  
Committee we read, "In reply to a pointed question, Mr. Digby  
stated (in Mr. Bedborough's presence) that the overture for a  
compromise came from the prosecution."

Mr. Matthews, prosecuting counsel, in his effort to white-  
wash Scotland Yard and make the best of a bad business, ad-  
dressed the court in these words: "The defendant took a course  
of which I think your lordship will entirely approve, for he him-  
self of his own action, without any invitation at all, went to  
the authorities at Scotland Yard, placed himself in communica-  
tion with them, and to them he disclosed what he said was the  
actual position which he occupied in regard to this work. He  
did more than that. He asked the police of Scotland Yard to  
make inquiry for the purpose of satisfying those officers that  
what he told them was true, and that he had taken no principal  
part in this terrible traffic, but that his part was entirely  
subordinate," etc. (see verbatim report in "Reynolds' News-  
paper," Nov. 6, 1898). There is a distinct contradiction be-  
tween these two statements. Somebody has lied. Either Mr.  
Digby or Mr. Matthews is a liar. It is not easy to see how  
Mr. Digby could have any motive for falsifying, while the dis-  
graceful necessities of Mr. Matthews' position leave little doubt  
that he thought a lie would help him out and justify his part  
in the compromise. Saying nothing of the improbability of Scot-  
land Yard's needing more information after its detectives had  
gone through a course of attendance on the meetings of the  
Legitimation League and hobnobbing with its members, it is  
manifest that as Mr. Matthews was maintaining a lie as to the  
character of the publications in question he has no right to  
complain if we attribute mendacity to him concerning other  
matters.

One thing more. I learn from our English friends that Scot-  
land Yard is a department of the Home Office of which Matthew



White Ridley is the official head. Mr. Ridley is responsible, therefore, for all this abominable business, and could have ended it summarily by a simple order, which an honest man would have hastened to make. Likewise had Mr. Ridley been an honest man he would long ago have ordered the release of Mrs. Maybrick. That he did neither fixes his character in the light in which it will be viewed by posterity. That he is devoted to the infamy he so richly merits furnishes no balsam for Mrs. Maybrick, for whose pathetic misfortune I have the most sincere sympathy; nor does it recompense Mr. Bedborough for his sufferings at the hands of Mr. Ridley's licentious underlings, but Mr. Ridley's relations to these two conspicuous judicial outrages will for a long time henceforth be cited as emphasizing the urgent need of free expression and honest teaching in official as well as in private life along the lines upon which Mr. Bedborough was working.

### The Secular Union Convention.

The Annual Convention of the American Secular Union and Freethought Federation held in this city on November 18, 19 and 20, was a successful meeting. The attendance was fair in point of numbers, taken as an average of several years, but Chicago people, who compared it with the attendance of two years ago, thought it small. They forget that it was then considered a phenomenal meeting, and those present declared it the "largest reform meeting ever held." Besides our United States speakers at that time, we had the benefit of the presence of our English co-workers Foote and Watts, and everything tending to draw numbers was at our service. The death of our noble leader and president, Samuel P. Putnam, was a loss from which we have not yet recovered. "The Cleveland panic and McKinley boom" have impoverished the laboring portion of humanity until the wonder is the meeting was as well attended as it was.

The time Friday was occupied largely by appointing committees and discussion on the best means of freethought propaganda, addresses on that subject being given by M. Florence Johnson, W. F. Jamieson and C. Elton Blanchard. Letters from absent friends were read. Professor James A. Greenhill gave an interesting astronomical address and the Hon. C. T. Palmer lectured on "Representation without Taxation." He satirically complimented the Freethinkers on reaching a development where they needed no God; he let us know that the "God of the forest" is his favorite deity. His address showing the representative power of the church with its millions of untaxed property—property not used for religious purposes—was true and forcible, and right in line with the "Nine Demands of Liberalism." It was one of the important speeches of the Congress.

Saturday afternoon an address was expected from our veteran worker, Dr. Juliet H. Severance, but owing to her illness we were deprived of her helpful utterances.

Saturday there were reports of committees and election of officers as well as the speeches of our workers.

The following officers were re-elected: John E. Remsburg, president; E. C. Reichwald, secretary; Otto Wettstein, treasurer.

President Remsburg made an appeal to the delegates present for money to make it possible to do the work waiting to be done, and the response was a generous contribution, not one dollar of which is supposed to come from a washerwoman, nor to take the necessities of life from the family of the contributors.

The address by Rev. C. F. Elliott "A Working Substitute for Religion" was good.

Mrs. Freeman was interesting, instructing and entertaining as usual.

Clarence S. Darrow spoke on Walt Whitman, giving an insight into his character and writings. The address was unique and would well repay one for a long trip to attend the congress had it been the only speech delivered.

Sunday we were treated to the utterances of Mrs. Georgia Cooley, Judge C. B. Waite on "Origin, Growth and Decay of Religion;" W. F. Jamieson, "Why Liberalism Languishes and Superstition Thrives;" Otto Wettstein on "Cosmic Problem Simplified," and short addresses by President Remsburg and Vice-President Mrs. M. A. Freeman.

A. E. Gammage also did some effective work for the Chicago Secular Union, of which he is president.

Resolutions regarding the encroachments of the theocratic legislation and our determination to continue the fight for religious freedom were read and adopted.

There were music and recitations at the different sessions, which added to the social feature of the meetings.

That the Congress was a success and points to much more effective work in the future, is attested by the donations coming much more freely than for some time.

The American Secular Union and Freethought Federation is alive and flourishing, and if each of the delegates puts into practice as nearly as possible his theory of aggressive propaganda, the result must be a material increase in Secular freedom and a decided decrease in church usurpation and that very soon.

M. FLORENCE JOHNSON.

### The Breakdown of the Fight for Free Press.

BY H. C. WALKER.

Without the least intention or desire to add to the burdens and sorrows of George Bedborough, and disclaiming any wish to harshly criticize his action in the premises, it is necessary to say that the outcome is regrettable in every way. As Mr. George W. Foote most justly says, the man who hereafter "fights to a finish" will be placed at a serious disadvantage. And Mr. Foote has earned his right to his mild criticism, for he has fought "to a finish," he has served his year in an English prison; and he has stood staunchly for free press, for the right of others who disagree with him, in this battle so disastrously closed. So far as my reading informs me, this is the first collapse in the defensive struggle so long maintained by English radicals, and I cannot conceal my sorrow that it has remained for Social Radicals to do what mere Freethinkers in England have not done. Of course I do not forget the attitude of Charles Watts at the beginning of the Bradlaugh-Besant fight over the right of publication of the "Fruits of Philosophy," an attitude which cost him his position under Charles Bradlaugh, but I also remember that he was not the one attacked by the government, and that those who were attacked fought sturdily for years and tore victory from the jaws of seemingly certain defeat.

Concerning the effect of this surrender upon the freedom of press in England, I need add nothing to the calm statement of Mr. Foote, whose summing up I subjoin: I assume that you will gladly print it, for Mr. Foote was one of the prominent and one of the hard-working members of the Free Press Defense Committee, and that Committee should be heard, officially or semi-officially.

#### "THE COLLAPSE OF THE BEDBOROUGH CASE."

"The Bedborough case has ended in a perfect collapse. Without any sort of consultation with the Free Press Defense Committee, which had done all the agitation and raised a considerable sum of money, that has gone to no purpose into the pockets of the solicitor and other legal gentlemen, Mr. Bedborough made a compromise with the prosecution, under which he pleaded guilty to the first three counts in the indictment, which included Dr. Havelock Ellis's book, and was let off lightly, being, in fact, only bound over to come up for judgment if called upon. He gave an undertaking not to meddle with such things again, and for all public purposes we suppose it may be said, 'Exit Mr. Bedborough.'"

"We do not feel disposed to denounce Mr. Bedborough. It is really no use throwing stones at a man who is five feet six high because he is not six feet two. Heroes are born, not



made; they cannot be manufactured even by influential committees. Mr. Bedborough quailed at the near prospect of imprisonment, and doubtless a great many other persons would do the same if they were tested. Moreover, he had lost his employment, and had been obliged to break up his home and live upon his furniture. Nor can we help saying that he was very unfairly treated. He did sell two copies of Dr. Havelock Ellis's book to two detectives—quite above board; but he was not the publisher. The author and the printer, whose names were on the book, were not molested. He alone was singled out to bear the whole brunt of the attack, and, although he spoke very bravely, his strength was not equal to the battle.

"Without indulging in vain denunciation, however, we are bound to express our profound regret at the unfortunate end of this prosecution. Had it been foreseen, there would have been no Free Press Committee, no appeal to the public, and no collections of funds. All the efforts made on behalf of free discussion have been rendered abortive; and should another struggle occur, the man who fights to a finish will be placed at a very serious disadvantage.

The Free Press Defense Committee, on learning Mr. Bedborough's arrangement with the prosecution, had no alternative but to dissociate itself from the case, and refuse to pay another penny to the solicitor, who, in our judgment had received too much already. This was done before the case was heard at the Old Bailey. Another meeting will be held after we go to press, and no doubt a manifesto will be issued to the public with the least possible delay. The Secular party has been more than adequately represented in the circumstances, and that at least is one subject of congratulation."—*London Freethinker*.

#### A Compromise.

It is well to fight and win—  
If that may be;  
It is well to fight and die therein—  
For such go free.

It is ill to fight and find no grave  
But a prison cell;  
To keep alive, yet live a slave—  
Praise those who fell.

But worst of all are those who stand  
With arms laid by,  
Bannerless, helpless, no command,  
No battle cry.

They live to save unvalued breath  
With lowered eyes;  
In place of victory, or death,  
A compromise.

—Charlotte Perkins Stetson.

The supporters of Bedborough are disappointed at his back down, but I, who know what prison life is even at its best, have no word of condemnation for anybody who escapes it, by whatever means, especially when the prospect is that of the infamous British prison. Who knows, besides, but that the British government had not so many prominent men sprung to Bedborough's defense and had not three hundred and seventy pounds sterling been raised and spent, would have been able to secure a jury to convict him and would have refused to liberate him on his own recognizance. Of course freedom has received no sort of encouragement, and Bedborough's hands are probably tied, but there are still others. And I am not one of the persons who insist upon anybody's going to prison to defend freedom. Are all of those who rail at Bedborough's action ready to serve the sentence that he might have received?—*C. L. Swartz in "I."*

#### Beautiful Sea Shells.

Every one admires them. Since coming to Florida I have received numerous inquiries for sea shells, and now I am prepared to answer yes I can send you shells, for I have made quite a collection of lovely shells both from our own coast, the coral reefs, and some beautiful ones from the West India Islands. I will mail a dozen or more different kinds, no two alike to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

#### We, Who "Live in Glass Houses."

From "Ideala."

"And where have you come from, Ideala?" was the first question.

"From China," she answered.

There was a general exclamation.

"I have been with the missionaries in China," she added.

"Oh, isn't it very strange, the life in China?" some one asked.

"It looks different," she said, "but it feels like our own. To begin with, one is struck by the strange appearance of the people, and the quaint humor of their art; but when the first effect wears off, and you learn to know them, you find, after all, that theirs is the same human nature, only in another garb; the familiar old tune, as it were, with a new set of variations. The like and unlikeness is common enough, but still the finding of a remarkable similarity in this apparently unlike continues to surprise us."

"But Ideala, you cannot compare the Chinese to ourselves. Think of the state of degradation the people are in! Every crime is rife among them—infanticide is quite common."

"Yes," said Ideala, as if it were the most natural thing in the world. "Yes, doubtless, the lower classes in China kill their children; here, in certain districts, their insure them," Ideala concluded gravely.

"But then," said Claudia—"Oh! Ideala, I don't think you can establish a parallel. We all know the sort of a life a Chinese lady leads."

"When a lady is not at the head of her house it is certainly vacuous," Ideala agreed, "like the lives of our own ladies, when they are not forced to do anything. Why, at Scarborough this year they had to take to changing their dresses four times a day; so you can imagine how they languish for want of occupation."

"Well, at all events, English girls are not sold into a hateful form of slavery," some one observed contentedly.

"Are you not?" Ideala rejoined, with a flash. "I can assure you that both women and men, fathers, husbands and brothers, of the same class in England, do sell their young girls—and I can prove it."

"We have the pull over them in the matter of marriage, then. We don't give our daughters away against their will, as they do."

"That is not a fair way of putting it. A Chinese girl expects to be so disposed of, and accepts the arrangement as a matter of course. And the system has its advantages. The girl has no illusions to be shattered, she expects no new happiness in her married life; so that any that comes to her is clear gain. As to our daughters' inclinations not being forced, I suppose they are not exactly. But have you never been conscious of the tender pressure that is brought to bear when a desirable suitor offers? Have you ever seen a girl that won't marry when she is wanted to, wincing from covert stabs, mourning over cold looks, and made to feel outside everything—suffering a small martyrdom under the general displeasure of all for whom she cares, her world, without whose love life is a burden to her, whom she believes to know best about everything? As Mrs. Bread said about Madame de Cintre: 'She is a delicate creature, and they may make her feel wicked'—and she ends by thinking any sacrifice light at the moment, if only it wins her back the affection and esteem of her friends."

Ideala had been carried away with her earnestness, and now she stopped abruptly, somewhat disconcerted to find every one listening to her. The ladies sat with their eyes on the floor, the gentlemen exchanged glances, but no one spoke for some time.

At last my sister made a move, and the spell was broken. We separated for the night, and many were the lady-like whispers that reached my ears, all ending in "So like Ideala!"

But, as Ideala herself remarked on another occasion: "You can't sweep a room that requires it without raising a dust; the thing is to let the dust settle again, and then remove it."

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W. R. HARRIS, 830 Bellevue Ave. Los Angeles, Cal.

## VARIOUS VOICES.

Georgia Replogle, Denver, Colo.—Fielden was here for the memorial meeting for the Chicago men. I like him personally. His simplicity is almost childlike. He has the stadiest, most honest pair of eyes I ever looked into; you know it is so seldom that anyone will look unhesitatingly into your eyes. He is not so advanced as some, but he has an earnestness about him that is restful. I met him twice at informal meetings besides the public ones.

I met Albina L. Washburn the other day. She is a pleasant faced, white-haired, short, round, rolly-polly sort of a woman, most enthusiastic for co-operation.

To those who know — well it is quite useless for her to use a "fraud name," as Forrest calls it. It would be a joke on me if "Giotto" was not —, but I'll risk my reputation for guessing on it.

C. M. H., Chicago.—Is not our cause progressing when members of the bar talk in this strain? Hear one of them on the divorce question in a private letter:

"Occasionally I hear some long-haired man advocating more stringent divorce laws. They make me sick. How little they know of human life. . . . Aside from the personal torment which comes from the indissoluble marriage that should never have occurred, comes a long train of crimes, heartaches and misery which exceed human comprehension and are infinite in their consequences. . . . Thousands of domestic tragedies have been narrated to me—thousands of bleeding hearts exposed. Calvaries are everywhere, and nails and spears draw guileless blood. A thousand times I have asked myself, 'Is it consistent with Infinite Justice that one should suffer life imprisonment or punishment for the commission of an innocent mistake? As surely as the light must follow the darkness, the time is coming, is almost here, when common sense and human development will sanction by universal approbation more laxity in divorce laws. So far as we know we have but one life to live, and justice should not require that it be lived in bondage, in mental and physical incarceration, in a matrimonial penitentiary. . . . I have traced domestic tragedies to this common source till I have almost screamed with the oppressed sense of its awful injustice and every detail seems burned into my brain."

"This social deformity, this life-destroyer that modern society has created, has warped and dwarfed and deformed innumerable lives. It has become a gibbet on which are torn and bruised and lacerated some of the fairest and noblest lives this world has ever known. Into the cavernous maw of this social monster have gone the peace, the happiness, the hope of millions of men and women. . . . I must close, for the very thought of the writing what could and should be done in this matter simply appalls me."

Alice Beresford.—May I say a few words from one woman's little hill of observation and experience? It might be better, physically, for women to gratify their sex natures, believing it to be wrong so to do, but it would not be generally beneficial—it would not develop the mental and moral nature. When women who are religious take the control of their sexual conduct into their own hands, doing so in opposition to their religious belief, I believe a large majority of them throw away that part of their religious creed. I think that the reason the race is not lower than it is, is because when a woman loves she knows that love is right and beautiful and beneficent. She may not have the courage to admit it in words, but when a woman loves she feels that it is the noblest part of life she has ever known or imagined. In comparison, creeds and laws are cold and cruel and wrong when they presume to forbid love. I was trained in strict orthodoxy; I believed all I was taught regarding the chastity of woman, but when my sex nature awoke my brain also awoke, and not all the ministers and lawyers in the United States could have made me believe I had "sinned," and if I had been the only one such a defiance would have affected, I think that in the impetuosity of youth I should have challenged the world. I want to say that it is better to have the theory precede the practice, for not every girl has the brain that will lift her onto the heights of untroubled thoughts and noble purpose after she has disobeyed the decrees of society. But there are thousands of women whose change of theory and feeling is simultaneous. Their thought and action harmonize so far as such harmony is possible as society stands today.

Charles Gano Baylor, Providence, R. I.—One of the inexplicable phenomena of human history is the governing power of an aristocracy—of the few over the many. At the South before the war, the overseer on a plantation always called on the other slaves to bring and bind the one which was to receive the lash. The slaves submissively obeyed the overseer and would strip their fellow slave, tie his hands and then tie him to the whipping post. At the North today, it is only necessary for the capitalistic master to order one white wage slave to murder another in the name of law, and the miserable wretch is as obedient as the negro-chattel slave of the South ever was. In England two thousand titled families govern 40,000,000 Englishmen. In Germany less than fifteen hundred aristocratic families govern 38,000,000 Germans. These English and German aristocratic-governed slaves, claim to be the most liberty-loving, self-respecting and civilized people of the world. Before the American Civil War between the New England federal and the Southern slave lords for power (for that is what that war was waged for) less than five hundred slave-holding, aristocratic families of the South governed the entire United States—governed them and ruled them absolutely with an iron rod—the war transferred the governing power of the United States from the slave lords of the South to the Federal Imperialists and tariff thieves of New England. And now, less than five hundred traditional millionaire families of these once pauper states govern the whole country and practically own it, besides one-half of Mexico, where a mere handful of the governing class play the same extraordinary game.

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**The Outcome of Legitimation.** By Oswald Dawson. This ad the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 10 cents. For sale at this office.

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THIRD SERIES, VOL. II., No. 49.

CHICAGO, ILLINOIS, DECEMBER 10, E. M. 298. [C. E. 1898.]

WHOLE No. 740.

### America's Slaves.

Is this the land our fathers loved?  
The freedom which they toiled to win?  
Is this the soil whereon they moved?  
Are these the graves they slumber in?  
Are we the sons by whom are borne  
The mantles which the dead have worn?  
Of human skulls the shrine was made,  
Round which the priests of Mexico  
Before the loathsome idol prayed—  
Is freedom's altar fashioned so?  
And must we yield to freedom's God,  
As offering mate, the worker's blood?  
Shall tongues be mute when deeds are wrought  
Which well might shame extremes bet?  
Shall freedom lock the indignant thought?  
Shall pity's bosom cease to swell?  
Shall honor bleed?—shall truth succumb?  
Shall pen, and press, and soul be dumb?  
No! By each spot of haunted ground  
Where freedom weeps her children's fall—  
By Plymouth rock and Bunker's mound,  
By Griswold's stained and shattered wall—  
By Warren's ghost—by Langdon's shade—  
By all the memories of our dead!  
By their enlarging souls, who'd burst  
The bands and fetters round them set—  
By the free pilgrim spirit nursed  
Within our fondest bosom, yet—  
By all above—around—below—  
Be ours the indignant answer—No!

—J. G. Whittier.

### Thomas Paine on Love and Marriage.

BY C. W. C.

The following sentiments from the writings of Thomas Paine are taken from his early writings, originally published in the "Pennsylvania Magazine," of which he was the editor. They prove that Paine was a thorough radical and that he fully realized the evil, not only of political and religious slavery, but of sexual slavery as well; they prove that he was always in advance of his time (shall I say that his contemporaries were behind time?) that he was always a defender of the weak and oppressed and that he never bent his knee before Mrs. Grundy's altar. I am not a hero worshiper, and I have no desire to make a divinity of any man, but when I think of the life and work of Paine, I realize that he was a unique man and that he left no successor. His work shall be an inspiration to all lovers of freedom, and a rebuke to those freethinkers who fold their arms and do nothing or who wish to reduce freethought to an everlasting thrashing of old theological straws.

In an article entitled "Cupid and Hymen," Paine pictures the suffering of a young shepherd from whom his sweetheart had been stolen by Gothic, the lord of the manor. The shepherd complained to Cupid, and the latter berated Hymen as follows: "Know, Hymen, that I am your master. Indulgent Jove gave you to me as a clerk, not as a rival, much less a superior. It is my province to form the union and yours to witness it."

But of late you have treacherously assumed to set up for yourself. It is true you may chain couples together like criminals, but you cannot yoke them like lovers; besides you are such a dull fellow when I am not with you, that you poison the felicity of life. You have not a grace but what is borrowed from me. As well may the moon attempt to enlighten the earth without the sun, as you to bestow happiness when I am absent."

Hymen replied that he had enlisted himself with another master and that he can do without Cupid. "Plutus (the god of riches) and I," said Hymen, "are greater than Cupid; you may complain and welcome, for Jove himself descended in a silver shower and conquered, and by the same power the Lord of the manor bath won a damsel in spite of all the arrows in your quiver."

The victory, however, was on Cupid's side. "The authority of Cupid was re-established and Hymen ordered never more to appear in the village unless Cupid introduced him."

Paine was a dreamer, and alas! some of his dreams have not become realities as yet. At the present day Hymen and Plutus are still very powerful and cause as much pain and trouble as they ever did.

In another article entitled "Reflections on Unhappy Marriages," Paine quotes approvingly the following sentiments of "an American savage."

"As soon as you ever meet you long to part, and not having this relief in your power, by way of revenge double each other's misery. Whereas, in ours, which have no other ceremony than mutual affection and last no longer than they bestow mutual pleasure, we make it our business to oblige the heart that we are afraid to lose, and being at liberty to separate, seldom or never feel the inclination."

If these are the sentiments of a savage, let us all become savages and life will perhaps be worth living.

I will conclude this note with a quotation from an article entitled "An Occasional Letter on the Female Sex." Says Paine:

"Man with regard to them, in all climates, and in all ages, has been either an insensible husband or an oppressor; but they have sometimes experienced the cold and deliberate oppression of pride, and sometimes the violent and terrible tyranny of jealousy. When they are not beloved they are nothing, and when they are, they are tormented. They have almost equal cause to be afraid of indifference and of love."

Such were the views of the man whose motto was, "The world is my country, to do good my religion," and whose eventful life was devoted to the emancipation of humanity from the chains of physical and mental slavery.

He who would free from malice pass his days,  
Must live obscure, and never merit praise.

—Gay.

## Sundry Comments

BY C. L. JAMES.

It is too bad Friend Hunt did not have his gun along when he went into the woods and saw that *non distributio mediæ*. If he had shot it and had it stuffed he would have known another at sight. That would have prevented his inferring that because Josh Bulling sometimes made a just argument more forcible by adopting the phraseology of an ignorant person, the same method will make a bad argument less evidently bad. Ignorance is humorous only when it is affected. The reality is a melancholy thing enough. It is the true original sin into which we are all born, which none of us more than imperfectly get over, but of which a sensible man never boasts.

I see no reason why the "Philadelphia Press" should not publish advertisements for young ladies expert in "facial massage" and "manicure," which I always supposed to mean prostitution. As prostitution exists, on a large scale, in wealth and splendor, more or less regularly licensed and supervised, wherever civilization has advanced above the hedgerow kind, what's the good of pretending?

It will bot skin and flim the sicerous place,  
While rank corruption, mining all within  
Infects unseen.

Papers like the "Press" and the Chicago "Dispatch" are doing just the same service to humanity that Stead did, in making the plain facts known. If they "excrete such papers as Lucifer" they are fixing a rod for their own backs; but unless Lucifer purges itself of regarding them with squeamishness, it, too, plays into the enemy's hands.

"Attempts to rationalize marriage" appear to be the special order. We have had them in quick succession from H. M. Parkhurst, Elmina D. Slenker and parties in Iowa whose names are withheld. All such attempts are just what would have been attempts to secure the natural rights of negro slaves. Slavery, plus a system of wages and eventually guaranteed emancipation, would not be slavery. Marriage under conditions of liberty for woman, would not be marriage, but free love. The beneficiaries of slavery and marriage have always perfectly understood these truths, and accordingly attempts to abolish, not the institutions, but their "abuses," have always been futile. They are made only because opponents of the abuses do not understand the institutions. Of this we may easily be convinced by study of those recent articles referred to.

H. M. Parkhurst is simply entirely mistaken when he says that "Marriage, like any contract, is an agreement made by the parties thereto in every respect which is not covered by statute law." The conditions of marriage in all its larger features, such as the obligation of the parties "to devote themselves to each other sexually to the exclusion of all others forever," and the right of the husband to exact the sexual submission of the wife, are fixed by common law. No contract of sexual partnership which dispensed with either would be held valid in unorganized territory where there are no statutes. The cases of Leo Miller, E. C. Walker, and in short every case of the kind which attracted enough notice for persecution, show that no free contracting is permitted. Accordingly, it is no longer the custom of lawyer to describe marriage as a contract. Bishop ("Marriage and Divorce") pointed out that the characterization was erroneous—that marriage had all the qualities of a status, and no quality of a contract, and as a status it has since, accordingly, been defined. The reason why we should put forth our energies at whatever hazard, to destroy the marriage laws, is that they are altogether bad and cannot be made good.

"The truth is yours, and it shall make you free."  
So spake the teacher in rapt prophecy;  
Alas! how well that other text is learned,  
From prophets stoned and faithful martyrs burned;  
If truth alone can make us free in sooth,  
Freedom alone can give us perfect truth.

—John Basil Barnhill.

## Crudities Criticised—No. 8.

BY FRANCIS BARRY.

E. C. Walker says more in Lucifer than needs to be said, than any other writer, and, minus his persistent misuse of certain terms, says it well. But if I were asked to name the most valuable single paper that has ever appeared in its columns I should name the report of T. B. Wakeman's address, appearing in Lucifer of October 29. Leaving out incongruities it is magnificent.

He calls Lillian Harman a "lectress." She is a writer also, as well as a lecturer. Would he call her a "writress"? If not, why not? He would probably say "instructress"; would he say teacheress? If not, why not? As he is in the "ess" business he would likely say Quakeress. Would he say Presbyterianess, Universalistess, Spiritualistess, Infidelless and Free-loveress? If not, why not?

The whole "ess" business is a relic of semi-barbarism. Time was, in the semi-barbarous past, when the authors, lecturers, actors and editors were all men, so when one of these characters was named it was presumed that he was "a man" as a matter of course; so when a brave, sensible woman appeared, and gave a lecture or wrote a book, or otherwise encroached upon the masculine province, a new name must be found for the innovator. It is time the nonsense was done with. No person can say authoress, lectress or editress without violating good taste and good sense.

It is a gross indelicacy to be forever referring to sex. In the past woman was looked upon as a creature whose use was the gratification of the gross and perverted masculine appetites. So long as sex is regarded as an improper thing, the less said about it the better. In freedom, woman free and equal, doing what comes in her way, there will be no occasion to particularize in regard to sex, more than in regard to other differences of authors, lecturers or tradesmen.

Wakeman tells us that chattel slavery and marriage had the same origin and have the same character. Intelligent people knew this before, but considering his character, ability and scholarship, he is an authority that is not to be questioned. In making this declaration he does freedom a service such as few are able to render. It is admitted that chattel slavery is a thing to be abolished. So too, marriage, as well. And those semi-reformers who talk about anything else than the abolition of marriage will understand that they have no place in the army of freedom unless they become converted to our principles and come into the ranks as fresh volunteers.

Wakeman talks about "free marriage." Seeing that marriage and chattel slavery are alike, indeed that marriage is the worse of the two, as he asserts, and as Parker Pillsbury has testified, why should they be handled so differently? Would Wakeman say "free slavery"? It would be just as sensible.

He tells us that "the co-operative republic with its 'social democracy' is the first and absolutely necessary condition of emancipated woman." We have heard this doctrine preached time and again. It is not true. It is vicious teaching. The "co-operative Republic" is utterly impracticable, and will be, so long as the masses are the product of marriage. The common herd have none of the essential characteristics of the subjects of a true government. The average voter of today doesn't know a statesman from a demagogue. The free woman will be the mother of the only population of whom anything remarkable can reasonably be expected in the way of reform. I believe in earnest and persistent agitation of all reform questions, but the question of woman's freedom is the basic one, and exceeds all others in importance.

While there is more or less truth in the idea that all reforms must and will go on together, it is absolutely true that woman can be free if women and men only believed in freedom, though not a step were taken toward any other reform. With a large blanket for herself and a small one for her baby, the free woman may pity the victim of marriage, though she dress in silk and

fare sumptuously every day. Freedom in a cottage or in a board, is better than marriage in a mansion. It is nonsense to talk of woman's bettered condition as the result of better economic conditions if the bigoted and barbaric ideas as to morals still obtain. The sexual outrages of which woman has been the victim, not a millionth part of which has been told, have, in the largest proportion been perpetrated by well-to-do farmers.

Though seeming to find more in Mr. Wakeman's address to criticize than to commend, the value of his testimony as to the origin and character of marriage, is its most valuable feature, and justifies my use of the word "magnificent."

I wish always to be understood as criticising ideas and systems and never as finding fault with individuals. I want every man to choose his own work and to do it in his own way. If I shall succeed in doing my own work faithfully and well my ambition will be satisfied.

### The Logic of Chivalry.

BY R. B. KERN.

Some people imagine that the sex question will be solved by simply giving women equality of opportunity with men in all branches of social life. Many advanced women are of this opinion. They say, "We do not want chivalry; only give us justice."

I can quite understand the feelings of those who talk that way. Having been denied equality so long, they think it is the most they can look forward to, and that there is no use expecting ever to get any more. Nevertheless, as a social ideal bare equality of opportunity between the sexes must be condemned as entirely unscientific and untenable.

There is a fundamental distinction between a man and a woman. A man is so constructed that all his powers can be applied to the advancement of his own personal objects. In him there is hardly any sacrifice at all of the individual to the perpetuation of the species. In woman, on the other hand, the individual is sacrificed to a great extent to the continuation of the race. A large portion of her body is connected with the functions of maternity, and a large amount of her energy is expended in connection with those functions and their organs.

The disabilities entailed on women by this physiological distinction are very great. In the first place, women are sometimes completely disqualified by it for other work. For some time before and after child-bearing a woman ought not to work. As it is necessary that all women capable of child-bearing should average three children or so apiece, in order that the population should not decline, it is clear that maternal duties must always interfere to some extent with individual efficiency. Then young children require a great deal of attention from their mother, and that takes so much more time away from the business of looking after number one.

Even women who have not children suffer from disadvantages on account of their physical structure. At certain regular seasons women have troubles which are very exhausting to many, and make it highly undesirable that they should be hard worked at the time. Moreover, they are so constructed that many things which are harmless to men are injurious to them. It is bad for most women to remain long in a standing posture, while it does not hurt men at all.

Even when she is strong and healthy, a woman is in many ways unequal to man in working power. It is evident enough that she is unequal to him in muscular strength, and that difference alone is very important in most manual occupations. But there is also reason to believe, from the experience of Lombroso and others, that the senses of women are less acute than those of men. This belief seems to be verified by reference to such of the fine arts as require great perfection of sense. Musical composition depends more than anything else on the perfection of one sense, and women have done less in musical composition than in anything else they have ever attempted. In poetry women have accomplished something by the high quality of

their thought, and by their sympathy; but no modern woman has, in melody, rhythm or choice of words, approached within measurable distance of Shelley, Keats, Tennyson, or Edgar Allen Poe. Even in the fine art of cookery women have been hopelessly beaten by men. It is very evident that, if women are less keen in sense than men, they are at a great disadvantage in many occupations.

Even that is not all. So great a thinker and observer as Darwin has pronounced women inferior to men in "energy and perseverance."

On the other hand, we have the fact that Romanes has proved women to be quicker than men in perception and in taking in ideas. I think it will readily be admitted that they are also superior in carefulness, sympathy and tact. These advantages are of great importance in many occupations, but they are not nearly a sufficient offset to the other disadvantages.

The long and the short of the whole matter is that women are not able to fight the battle of life on an equality with men. They are rendered unable to do so by the fact that in them the individual is to a great extent sacrificed to the species. The advantages of these sacrifices are reaped equally by both sexes. Every man owes his own existence to these sacrifices just as much as every woman does. It is as necessary to a man as it is to a woman to have the services of the young in old age. These things being so, is it just that women should bear the burden of perpetuating the race without any compensation?

Those who believe that it is not just that she should bear the burden alone advocate chivalry, in the popular sense in which the word is now used. As women cannot work so hard and continuously as men they think it right that women should be maintained, in part at least, by the labor of men. As women are not so strong as men, they think it right that men should be more polite to women, and take more care not to hurt their feelings. As women are often tired and jaded from physiological causes, they think that men ought to look after the ease and comfort of women more than they look after their own.

Although women are often treated with less equality, happily they are also often treated with more. They are foolish to refuse chivalry when they can get it, because it sets a very bad precedent to refuse it. They are entitled to more than equality, and they should take it whenever they can get it.

In the July number of "The Adult" Egeria put the whole matter in a nutshell when she said, "chivalry is justice to women."

### Preachers Up to Date.

On November 20, Rev. Myron Reid, of Broadway Temple, Denver, in his sententious way, speaking of football, said:

"I welcome a return to what was good in Greece and Rome. Neither of them declined because they did not keep the Sabbath. They declined as we decline—because a few had all the money and all the power. When the majority of the people are paupers and tramps, the sentence of that nation is pronounced."

Rev. David Utter of Unity Church, discoursing on "God's Love and God's Law," said:

"Persuade a man that he is not to judge for himself as to right or wrong, but that, distrusting his own powers he should submit himself to God's law as written in a book or presented in the teachings of an infallible church, and you have perverted his moral nature, and what atrocities may result cannot be predicted. . . . It is too much to think any one book a complete expression of God's word or law, and if it were, the case is little altered, for the virtue of a law is always in its application."

Dr. Cobern, of Trinity Church, observed during his sermon: "I would not hold up the congregation of Trinity Church as a model, yet I would put the deaths in this church side by side with any insurance organization in the city and I think if our members were model Christians they would live still longer."

A. L. W.



# LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE FIRST report of the organization called the "Free Propaganda," whose manager is Edwin C. Walker, of New York City, has been sent us for publication, and will probably appear in next week's issue.

## The Outlook for Lucifer.

The near approach of the close of the current fiscal year, and beginning of the new, suggests the propriety of taking a retrospective, and also a prospective view of the situation, so far as our Light Bearer is concerned. The year has not been one of great prosperity for us, neither has it been phenomenal for its adversity. The steady decline, however, in the price of labor as compared with the price of gold-standard money, the steady decline of the opportunities to sell one's labor, caused by the introduction and private monopoly of labor-saving machinery—also caused by the multiplying of "trusts," and the narrowing of competition among the employer class, all these causes have combined to put it out of the power of Lucifer's subscribers—who are, in the main, wage-earning people—to renew their subscriptions, and has thus made it very difficult for us to meet the necessary current expenses of publication. The same causes have prevented our helpers from obtaining new subscribers to take the place of discontinuances made unavoidable by death or unusual misfortune.

The necessary result of all this is that we find ourselves unable, for the first time in the current year, to meet accrued bills for press work and blank paper, and hence we feel constrained, once more, to ask all who feel an interest in the continued life and usefulness of our "Son of the Morning" to make a little extra effort in its behalf.

We ask for no donations, as such; we ask only for fraternal, equitable co-operation. We ask all whose subscription has fallen in arrears to send us a little help, if only a few postage stamps. We ask all whose time is about to expire, to renew promptly, and all whose subscription is paid ahead to send to us for books and pamphlets in our line, for their own reading and for missionary work among those who are willing to read but are unable to buy, or who have never heard or read of Lucifer and its work.

Some anxiety has been expressed by old-time friends, in letters lately received at this office, in regard to what would be the fate of Lucifer in the event of the sudden demise of its old editor and publisher. In answer to this very natural query I will say that three years ago when my daughter, Lillian Harman, was conducting the paper during my enforced vacation in a Federal prison, I was so well pleased with her management that I made a will bequeathing the paper, its plant, subscription list, stock of books, "good will," etc., to her—with no restriction or instruction as to future management, and with no expression of preference as to whom she should select as her coadjutors in the conduct of the business. This arrangement still holds, and while not at all apprehensive of a fatal ending of my present indisposition, I am glad to have this matter off my mind, and sincerely hope that the arrangement will be a satisfactory one to all who have faithfully stood with us in the past, and generally helped to sustain our "Morning Star" in its unequal struggle with the mists and fogs of ignorance, prejudice, and superstition.

Some of these helpers have been with us from the first issue when eighteen years ago last August, our little journal in the form of a four-page monthly folio was born at Valley Falls, Kansas. Others have joined, later on, this original band of pioneers in an unpopular cause, and have done and are still doing, valiant and effective work in sustaining a publication whose distinctive merit, if it have any merit, is its championship of womanhood and motherhood, in other words, the emancipation of woman from sex slavery, believing this to be the first and most necessary step towards the complete and final emancipation of the human race from all slaveries—political, religious, social and economic.

With this brief review of the situation—present and past—I look forward with hope and trust, though not without a mixture of anxious solicitude, to the opening of the new year.

## A Vacation Needed.

The following paragraph is part of a private letter lately received from one of Lucifer's old-time friends, co-operators and contributors—an officer of the "National Defense Association," prominent in the work of defending D. M. Bennett, Ezra H. Heywood, Elmina D. Slenker, the editors of this paper and many others, from the assaults of the Modern Inquisition. His name has become a household word among liberty-loving and justice-loving people wherever the English language is spoken or read.

MY DEAR MOSES HARMAN: Look here! It won't do for you to go on in this way. Your case needs prompt attention, for we can't afford to have you relax your hold yet. You are not sick, but have fallen into a low condition of vitality which always follows gripe, and you need to build up your whole system, or if you neglect to do so you will become as miserable as my poor father has become from the same cause. You are not good for anything for work while you feel as you do at present and you would better not try work. Take the advice of your friend and go away for a visit for a little while. There are only two things that will help you back to normal vigor: A radical change of scene, air and diet, and some good strengthening tonic taken regularly for a month or so. Almost any preparation of beef, iron and wine would do the business for you. Now don't neglect yourself, for you can't go on running down without some day getting to the end of your tether.

E. W. CHAMBERLAIN.

This letter was written in reply to one I had sent to him in answer to his inquiry in regard to my health. The advice given is very similar to that of Father Vincent, of Tabor, Iowa, founder of the "Nonconformist," whose letter we published in a recent Lucifer, and who sent a dollar to help pay the expenses of such vacation. Several others have joined in urging that a rest be taken, of a month or two in duration, as the only means of regaining what I have lost during my two months' illness.

Mr. Chamberlain very accurately describes the present symptoms of my case. I am "not really sick but have fallen into a low condition of vitality," a state of nervous prostration, so to speak; a lack of digestive and assimilative power, accompanied with insomnia or sleeplessness, resulting in loss of appetite, loss of strength, and of avoirdupois, twenty pounds reduction inside of two months.

The necessity of getting away from the office for awhile lies mainly in the fact that the temptation to work beyond my strength, while seeing so much that needs to be done, is simply irresistible. Since the first few days of my illness I have averaged daily perhaps not less than five hours of work, much of the time lying in bed or reclining on a lounge in the sitting room, with the result that my stock of energy was used up as fast as generated, if not faster.

The difficulties in the way of taking a vacation at this time are outlined in the talk about the "Outlook for Lucifer." The necessity for the practice of close economy in expenditure would

seem to take precedence of every other consideration. Very cordial offers of hospitality and of care for the invalid have been made by some eight or ten of Lucifer's subscribers, but none of these friends live within one hundred miles of Chicago, and transportation is not free. In taking my outings in the past I have depended upon doing work enough, canvassing for new subscribers and selling books, to raise money to pay car fare. In my present condition, no work of this kind would seem advisable. A thought occurs just here that a compromise plan might be adopted. If the friends who have so kindly invited me to make their houses my home for awhile would agree to notify their neighbors of my coming, and invite them to meet me at their homes, to examine a small stock of books and pamphlets, something might be done to defray the expenses of rail, road travel.

Another difficulty is the uncertainty, the changeableness, of the weather in winter, requiring great care to prevent taking of colds, resulting in relapse or collapse. Short journeys, however, might be made with safety by keeping in close communication with the clerk of the "Signal Service Bureau."

In closing I wish to return sincerest thanks to all who have sent kindly sympathetic messages, or who have made offers of hospitality or assistance in any way, and also I wish in this general manner to offer my excuses for not answering each letter as it deserved, having no strength to spare to be used in private and personal correspondence. M. H.

#### Hilda's Home.

A telephone message from Regan & Co.'s Printing House one of the largest and most reliable of the printing and binding establishments of Chicago, informs us that the book "Hilda's Home" will be finished and ready for delivery "in four or five days" from this writing. This announcement would seem to end the long-drawn agony of delay, of disappointment and chagrin that has attended the publication of the story, first published as a serial in Lucifer. It is now something more than a year since we began taking subscriptions and money for the book, supposing that three months would be sufficient to complete the work. A history of the unlooked-for delays, the mistakes, the shipments and reshipments of material, all involving loss of time and money, would take much time and space and do little or no good. We are optimistic enough to hope that the vexation and worry over these truly exasperating delays will not result in the untimely death of either publisher or subscribers, and that all will be pleased with the book when it comes from the hand of the binder.

One chief cause, without reasonable doubt, of the "nervous prostration" spoken of under another head, is the mental worry attending the work of getting out this book. Having undertaken the revision of the matter, as well as general supervision of its publication, proof-reading, etc., I have continued to do this until a few days ago, or until the last pages were in type—the very last work being the writing of "publisher's preface," title page, etc.

And now while the chief source of worry seems at length removed, there still remains another, and by no means unimportant source of anxiety, viz., the financial. It may be evidence of lack of prudent forethought when we say that the money hitherto received on subscriptions for the book falls very much short of the amount required to settle remaining bills for press work and binding. To raise this deficit our plan is to send the book, as promptly as possible, to all who have subscribed and have paid for one or more, and to ask these subscribers to help us to raise the amount still due on the edition by becoming agents for its sale—providing, of course, the book meets the expectations of the long-waiting subscriber.

The edition consists of one thousand copies only—three hundred cloth bound, at one dollar each, and seven hundred paper bound, fifty cents each. It would seem strange, in view of the many and enthusiastic commendations received from

those who have read the work in installments, if this small edition is not all sold within three months of the date of its publication. The book has four hundred and thirty-two pages, besides preface; printed on superior paper, with new, large and clear type.

M. H.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a new subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us \$1 for a new subscriber, and 13 cents for postage on the book.

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed portrait of the author. Price, 50 cents, postage paid.

#### Memorial Numbers.

Three late issues of Lucifer, numbers 737, 8 and 9, were largely devoted to the verbatim reports of the speeches delivered at the memorial meeting lately held in honor of the useful lives and heroic deaths of the five defenders of Labor's cause, who were foully murdered in the Chicago jail eleven years ago. Of these numbers we still have a fairly good supply, and will send a copy of the three to any address, postpaid for five cents in stamps, or in bunches of twenty-five for twenty-five cents. Again we thank the friends of freedom and justice for the liberality with which they have responded to requests for co-operation in getting the facts of this greatest of modern judicial crimes before the people, who, in the main, are still in dense ignorance of those facts—all owing to the persistent misrepresentations of the public press, and of those political leaders whose crimes were so truthfully and bravely exposed by the victims of judicial tyranny and perversion.

In connection with, and pertinent to, what has been said in honor of our heroic dead, I wish to say that I have lately been made the recipient of a much-valued present—a gold pen, once the property of that brave and true friend of his race, the unconquered and unconquerable August Spies. This pen was given by him to a lady friend of ours who now resides in Austin, Illinois, and who prefers that her name be not mentioned in this connection. The pen is an excellent one of its kind, well and tastefully mounted, and with a beautiful holder wrought from a piece of "ribbon agate" which our friend tells us was picked up by her in the Rocky Mountains. The occasion of the presentation to Lucifer's editor was a little surprise party gotten up by a few friends in honor of his sixty-eighth birthday.

Though late in mentioning this unexpected but very much appreciated honor, I wish to hereby return sincerest thanks to the dozen or so of Lucifer's faithful co-workers who, on the evening of October 12, met in the little parlor of Flat 1, No. 1394 W. Congress street, to express sympathy with the said editor in his illness and to wish him "many happy returns" his natal day—but under more favorable circumstances as to health.

M. H.

Send \$1 to us for Proudhon's "What is Property?"



### Good News, If True.

In a recent letter R. B. Kerr says:

"You are, I think, mistaken in regarding the suspended sentence as a club held over Bedborough's head. The suspended sentence is a common English way of withdrawing from a prosecution with as little ignominy as possible. I have never heard of any man being called up to receive a suspended sentence. The government could not withdraw without offending some of the Puritans, and could not go on without facing a tremendous and irresistible agitation; therefore, it got Bedborough to plead guilty and then dropped the matter. It is just the Bradlaugh-Bessant case over again. The Court of Queen's Bench quashed the Bradlaugh sentence on a technicality, and the police privately promised him to interfere no further with 'The Fruits of Philosophy,' or other neo-malthusian literature—a promise which they have faithfully kept ever since. Only two prosecutions in twenty-one years, and nobody punished in either case! That is a world-beating record. If you want to know how fast the world is moving read Chapter 3 of Macauley's History of England on 'The State of England in 1685.'"

### Stirpiculture. By Dr. M. L. Holbrook.

Dear Friends: I've one more good, interesting and useful book to call your attention to: "Stirpiculture," by Dr. Holbrook. I have just finished reading it, and found so much to appreciate and enjoy that I want "you all" to share the feast.

There is no subject of more importance than the hereditary training of children. "As a twig is bent." But, as we desire straight trees and not bent ones, we must study how best to prevent all that mars the beauty of form, structure and mentality.

We are heirs to all the past, the climax of all that is, and the great marvel is how two minute microscopic sperm and germ cells contain all the possibilities of the future development resulting from the commingling, fusion and growing together of the substance of two such cells! These cells are formed of germules from all parts of the persons in which they are formed or found. "If no germules are given off from the brain then no brain can be developed from the egg," and the same with all parts of the body and mind.

Each person is the product of a multitude of ancestors, and the germ-plasm which produced them is never mixed in quite the same proportion, nor do the different parts grow with quite the same vigor, thus helping to make each person different from every other one.

I would like to quote whole pages from this valuable work, but after all, I could give you but a mere glimpse of the great mass of information it contains. It gives the summing up of a lifetime of study as well as that of a whole library of volumes on the subject, and gives it in so simple, plain and reasonable a form as to make it one of the most valuable books of the kind for the multitude, and yet very satisfactory reading for the scholar and the scientist. Such books give us a serene satisfaction in that which is, as well as excites a desire in us to know still more and better things. ELMINA DRAKE SLENNER.

Pleasantly and well suited I walk.  
Whither I walk I cannot define, but I know it is good,  
The whole universe indicates that it is good,  
The past and the present indicate that it is good.  
All forces have been steadily employed to complete and delight me.  
Now on this spot I stand with my robust soul.

—WATSON.

### Fagots.

BY R. E. GALBREATH.

Some people are so jealous that they cannot endure that their partners should sing a love song.

Many apparently act on the idea that their weaker desires may be satisfied, but their violent passions must not be satisfied nor even indulged.

I certainly endorse the Monroe Doctrine in the sexual relations. Friendship for all, entangling alliances with none. If marriage be not a tangle I know naught.

We hear people say, "It is nobody's business what are my sexual relations." Perhaps not. It is no one's affair what I pay for a suit of clothes, for what price I disposed of a fat hog, nor who visited me last Sunday afternoon, yet I am perfectly willing that any one asking may know these things. It is no one's right to interfere with me in the exercise of my sexual nature, nor am I as likely to be denied such exercise if am ingenuous about it, as if I give evidence of wanting it kept a secret.

### Sociologic Lesson. No. LXXVIII.

BY HENRY M. PARKHURST.

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The object of this paragraph, then, is to ask our friends to send us at once a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 50.

CHICAGO, ILLINOIS, DECEMBER 17, E. M. 298. [C. E. 1898.]

WHOLE No. 741.

### Progress of the Peoples.

Upward, upward, press the peoples to that pure, exalted plane,  
Where no throne shall cast a shadow and no slave shall wear a chain.  
They have trampled on the fagots—broken crucifix and wheel,  
Banished block, and thong, and the broadsword's bloody steel;  
Forced the Churchhold to surrender stake, and scourge, and bolt and bar—  
Turned the keys from off its girdle—thrown the gates of Truth ajar;  
They have forced the titled tyrants human rights to recognize,  
And with bayonet and saber they have slain a legion lies;  
They are lighting lamps of freedom on a million altar stones,  
With the torches they have kindled at the blaze of burning thrones;  
And this light will sweep and circle to the very ends of earth,  
Touching with immortal beauty every heart and every hearth—  
Thrilling every human being underneath the silent skies,  
And transfiguring our planet to a perfect paradise:  
Nay, behold! the light is burning with a strong and stronger flame,  
And the foremost in the phalanx see the dark and stinging shame—  
See the biting, blasting, burning shame of sex oppression now,  
And, with hearts and hands uplifted, swear a grand and godlike vow,  
That, despite the fangs of Custom and despite the Church's frown,  
Womanhood shall wield its sceptre, womanhood shall wear its crown.  
She hath borne with man his crosses, she hath worn with man his chains;  
She hath suffered all his losses, she hath suffered all his pains—  
She shall stand with him, co-equal, on the pure, exalted plane!  
—W. L. Hubbard Kerau.

### Concentration.

The age is too diffusive; time and force  
Are frittered out and find no satisfaction.  
The way seems lost to straight, determined action—  
Like shooting stars that stray from their course  
We wander from our orbit's pathway, spoil  
A role we're fitted for to fall in twenty;  
Bring empty measures that were shaped for plenty  
At last as guerdon of a life of toil.  
There's lack of greatness in this generation!  
And why? Because no more man centers on one thought.  
We know this truth, and yet we heed it not—  
The secret of success is CONCENTRATION.

Kila Wheeler Wilcox

### Anarchy and Anarchist.

BY JOS. RODES BUCHANAN.

As a warm friend to your brave little paper and its martyred editor, I wish to express my regret that the words anarchy and anarchist so often appear in its columns without any clear statement of what is to be understood as the position of the paper on that subject. The words have an established meaning—being to the multitude significant of a wild and turbulent impulse, tending toward assassination as a remedy for political evils, while the proper meaning of the word anarchy is the absence of government or a state of perfect freedom. But the popular notion of anarchy is the destruction of government by rebellion or dynamite, such words should never be used without positive definitions, unless the man aims to make himself odious and alarm society.

The Utopian idea of the entire absence of government would

be very rational if all men were angels of the better sort, but when we know that our country has about half a million of criminals of various grades, high and low, well dressed and dirty, those who talk of anarchy should tell us what they propose in the absence of laws and police officers to protect us from the thief, counterfeiter, burglar or assassin.

No doubt those who could afford to hire bullies and firearms would be as much of a protection as now, or even better, but the great majority would be at the mercy of these hired bullies and vagrant criminals until mob law or lynch law should grow from it to an established institution, which would be a form of government.

Our corrupt city governments, as it is, allow railroads to obstruct the streets and murder a man daily, on an average for a series of years, but without government of some sort, what would hinder a strong corporation from taking possession of all the streets, or even closing a street when they desire to do it? Anarchy would imply the despotism of corporations or a war between them and the people.

I do not say it would be impossible to get rid of our present style of city and state governments, but I have seen no plan proposed, and until some definite plan for introducing anarchy without mob violence and oppression of the weak shall appear, it seems folly to be urging the impracticable, and surrounding social discussion with a cloud of malodorous dust and general confusion.

When anarchy comes in, clubs for mutual protection would be promptly formed, and Judge Lynch would hold a regular court, but how we should manage the streets, fire-engines, water works, electric lighting, wharves, hospitals and jails is the first question. Revolvers would be in large demand and street battles quite bloody.

I have no objections to a good specimen of successful anarchy, and in fact have heard of some communities where neither constables nor jails, doctors or parsons, were known, but how would it work in Chicago? How long before a battle royal or a general conflagration would prove it a failure, and when rogues were caught who would decide their fate?

San Jose, Cal.

### A FEW QUERIES.

The thoughtful article of our veteran friend suggests a number of queries, or lines of thought, that cannot be elaborated without taking up too much of Lucifer's limited space; such as:

Why is it that men are not "all angels of the better sort?"

Why should there be "a half million of criminals in this country," and who is it that is wise enough to draw the line between the criminal and the non-criminal classes?

Is not this distinction—this dividing up of mankind as criminals and non-criminals—as unscientific, as irrational, as that made by churchmen when they say all men are either "saints or sinners"—the saints consisting of "believers" and the sinners of "unbelievers?"



Is there not just a little of the "leaven of the Pharisee" in this attempt to put a part of our human brothers into a class to themselves and label them "the criminal class?"

With like heredity and like environment, would not we ourselves be "thieves, counterfeiters, burglars, assassins, bullies or vagrant criminals?"

And who or what is it that is responsible for the widespread depravity and imbecility that renders impracticable, it is not impossible the "Utopian idea" sometimes called "anarchy," that is, absence of government of man by man?

To the mind of the philosopher or scientist there is nothing strange or wonderful in this wholesale depravity—this all-prevailing tendency to vice, to incompetency, to vagrancy and to crime. While mothers are compelled by law and custom to bring unwelcome children into the world, and while these newcomers, from early infancy find themselves disinherited—robbed by monopolists of their equal right to the earth, and its opportunities to earn an honest living, what can we expect? The wonder is, not that crime is so prevalent, but that it is not more nearly universal than now.

Is it quite fair to ask how anarchy would work in Chicago? Anarchy presupposes normal or healthful conditions. Anarchy implies equality of opportunity—equal opportunity to be born well and equal opportunity to natural wealth, after being born. How is it in Chicago? What is Chicago, anyway? Is it not a monstrous tumor? a diseased and disease-producing boil or carbuncle on the fair face of nature? Chicago is a fair illustration of the work of archy—government of man by man. Built upon robbery and murder, sustained by robbery and murder, we find here the extreme of wealth, of boundless extravagance and dissipation, side by side with the most abject and pinching poverty, the most hopeless, the most brutalizing, the most dehumanizing poverty. How can we expect such dehumanized specimens of humanity to adopt and practicalize anarchy?

To show that archy—government—is not the success its advocates would have us believe, we have only to mention that a large portion of the archist citizens of Chicago are now wearing "slip-knot" badges to indicate what they mean to do with the members of the city council if they should attempt to carry out the "Allen Law," the design of which law is to give a fifty-year street railway franchise to the Yerkes syndicate. That is to say, having found by experience that money can get anything it wants in the way of legislation the citizens of Chicago, as voiced by many of the daily papers, have decided that it is better sometimes to be law-breakers rather than submit to be robbed according to law.

M. H.

#### Publisher's Preface to "Hilda's Home."

In the order of nature the ideal precedes the actual. In back-woods phrase, "The wind-work must precede the ground-work." "The ascent of life is the ascent of ideals." Ascent means action, change, involving effort, struggle, aspiration. Aspiration implies or presupposes discontent.

The author of the story, "Hilda's Home," preaches the gospel of discontent—dissatisfaction with the old, desire for the new. With Ella Wheeler she says,

Be not content; contentment means inaction—  
The growing soul aches on its upward quest.  
Satiety is kin to satisfaction—  
All great achievements spring from life's unrest.  
The tiny root, deep in the dark mould hiding,  
Woe! I never bless the earth with leaf and flower,  
Were not an unborn restlessness abiding  
In seed and germ to stir them with its power.

The author of "Hilda's Home" preaches the gospel of Freedom—equal freedom, the gospel of Liberty coupled with responsibility. With Spencer she would say, "Every one has the right to do as he

pleases so long as he does not invade the equal right of others." With Macaulay, Rosa Graul would say "The cure for the evils of Liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

While devoting considerable space to the subject of industrial reconstruction, the central aim of "Hilda's Home" is the emancipation of womanhood and motherhood from the domination of man in the sex relation. "Self-ownership of woman" may be called the all-pervading thought of the book now offered to the impartial and truth-loving reader. With Havelock Ellis in his "Psychology of Sex," Rosa Graul would say:

"I regard sex as the central problem of life. And now that the problem of religion has practically been settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands before the coming generation as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—So, at least, it seems to me."

A word of warning: Let no reader expect perfection in the following pages, either in ideal or in its manner of presentation. The editor and publisher offer this work to the reading public not for its literary merits, not for the excellence of its plan nor for the originality of its conception. The writer of "Hilda's Home" is a poor, hardworking, unlettered woman; one whose advantages in the way of preparation for literary work have been almost nil. The great, the distinguishing merit of Rosa Graul, as an author, is the simplicity, the naturalness with which she tells of the varied experiences that educate and prepare the various characters of her story for living in a co-operative home. For the life history of these children of her brain she is indebted, so she informs us, to the cold hard facts of her own experience and personal observation. "Experience teaches a dear school but fools will learn in no other," saith the proverb. The trouble with us all is that we are so slow to learn, even in the bitter school of experience. In no department of life is this comment so universally applicable as in the sexual or conjugal relations of women and men. Hence the necessity of plainness of speech and honesty of thought, on this subject, no matter how iconoclastic or revolutionary the thought may be.

Prominent among the criticisms made upon the economic ideal herein presented is the absence of all reference to the "Labor Exchange," and the apparent acquiescence by the co-operators in the old monopolistic financial system. In answer to this objection it may be said that our story was written some years ago, and before the publication of books on Labor Exchange and other modern economic reforms, and though an appendix was prepared to supply this lack, the addition would have increased the size of the book beyond its prescribed limits.

By others it is objected that an ideal home could and should be built without the aid of the millionaire's ill-gotten dollars. To this it may be replied that the earth with all it holds, including the accumulations called "capital," belong to the living present, and not to the dead past, and that if the legal heirs of past accumulations, the Owen Hunters of today, can be induced to build model homes for the use of those who may be ready to utilize them, there would seem to be no rational objection to such attempts at rectification of past wrongs.

To close this brief preface, which must serve also as introduction and appendix, let it be remembered that "Hilda's Home" is offered not as a final solution of all the problems of human life, but rather as a suggester of thought upon some of the most important and most perplexing of these problems. In all great reforms the public conscience must first be aroused to see the necessity of such change. If this unpretentious volume can be made the vehicle or means of helping to educate and stimulate the public conscience to the point of putting into practice the reforms advocated therein, the chief object of the author, as well as of editor and publisher, will have been realized.

### Expression, Not Repression, Needed.

MY DEAR HELEN: You did not like to hear me speak of Edward Carpenter in connection with George Eliot and St. Paul? I should not have liked it myself, if I had been comparing them; but I was not. You know that I delight not in comparisons of degrees, but rather of qualities. My regret was that what he said made me think of what they felt. You ought not to have been so disturbed, for I have detected St. Paul in truth-telling, even to the telling of truths that lasted unto this day. And you know I like George Eliot very much indeed, when I do like her.

I was thinking of St. Paul's: "The spirit is willing, but the flesh is weak." We echo it often today, and it is not without a wide application that has never been outlived. But I think a well-knit human being ought to be, by this time, less distinctively and sharply flesh and spirit. And self-control, on which Carpenter dwells much, has come to mean the control of the physical by the spiritual. It is time these twain should have become one flesh. Advance can only be made by broadening one's self-capacity, not by narrowing its outlines. Carpenter would have the flesh less, that the spirit may be more; but expansion is the law of life and growth. A human being cannot be divided against itself with impunity. The sensual and the affectional always blend in proportion as the whole man or woman has evolved toward the unity of nature. But that either is stifled at the expense of the other is a thwarting and hampering of steady, symmetrical advance. It is good to have ourselves well in hand, so the rein guides always toward a real and understood good, actually wished for by us, not an artificial standard reared by a primitive and sightless Past, bent only on subduing all present gain. It is not sacrifice, but conquest that we need to learn. And there is—or there is to me—a tone of sacrifice about Carpenter's injunctions. He seems to have no doubt as to the spiritual life being purchasable with the physical.

I would not have any of the glow and fire taken from life. I would not have passion destroyed. I want it to move on, away from marriage and possession toward friendship and freedom. In the richest and fullest natures, sex expression will reach its height. We no longer make concessions to it as to an accidental and unfortunate faculty of beings destined to develop

away from its need. Rather we learn its possibilities, that we may magnify self-expression through every channel.

I suppose it is because sexual passion has always been—in the working out of the race intention—an attribute of all men, degraded or otherwise, that it has become so associated with what is low that it can never lose its ugly sound except to the few. Doubtless it is true that most people are ashamed of it. At the best, it is regarded as something that must be apologized for. Even Carpenter, who is one of the few, always tacitly implies that when we are less physically, we shall—or may—be more spiritually; and that a certain spiritual tone toward the woman loved is secured by the denial or negation of the impulse to approach her and to say affection in any other than word form. Why? Are the unheard melodies more clearly perceived? Do we unlearn the art of singing that we may have more music in our souls? We may not think despitely of the voice which music involves. Neither may we treat it as if it had no share in the beauty which it produces, nor otherwise with any men of superiority. Rather may we always be loyal to it as part of ourselves. Why not recognize the fact that it is only the form of love expressed, that has been a crude, blundering attempt, like all first attempts of man to come into his fullness of stature.

All the criticism that I felt impelled to urge against Carpenter was that his words do not ring clear enough on the subordination of any part of our nature to any other part being a desirable conquest only when undertaken in the interest of that which offers us a more complete and profound satisfaction. He treats one sense with a certain quality of disrespect, as something always to be negated, to be held in abeyance, as if it were, in the nature of things, alienated from the emotional element in man. Only, in my efforts to explain, I may have unintentionally given the impression that he gives more prominence to the idea of sacrifice or subjugation than he really does. In fact, if he believed that offspring could be limited by other means than the complete denial of sexual life, he might have nothing to say that one would hesitate about accepting. Most other methods that have been employed are distasteful to him, nor can anyone take exception to his finding them so.

But Carpenter is never austere. The soul of the man is always turned toward the positive side of being, toward that which makes existence a joy and a positive good.

I am, again, not talking very much about magnetism. But you can see that love is to me too comprehensive in its significance to be used interchangeably with magnetism. The latter term, like many others, has become very much polarized. All such words, used constantly, and especially used technically, become thinned and even distorted in their meaning, until at last there is nothing to do about it but to discard them and find others. That is why we seize so eagerly words from another language. Perhaps, with many of the words for which we have no equivalent in English, our own form of speech has only lost the original significance, through the attrition of meanings foisted upon it—as for instance, our word "lust," which has been forced into evil company so long that it has lost all its good standing.

Purely physical magnetism has as little to do with love as proximity has. Given the need for love or the need to love, it may furnish the way thereto. But love is in the heart equipment of the lover and has neither wealth nor resource in any other factor. The limitations of physical magnetism are narrow and sharp, and one often painfully realizes its lack of endurance. Like everything else which we call purely physical, it lives not to itself alone in human beings. Every quality of the soul, and every flash of mental power, has its own drawing force, and the charm of a soul akin to our own is immeasurably deeper than the most powerful of what we call magnetic currents, either in or apart from, human beings.

But—perhaps—still more of this another time. GIOTTO.

# LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.  
European Representative, George Bedborough, Playgoers'  
Club, London, England.

THE NAME LUCIFER MEANS LIGHT-BRINGING OR LIGHT-BEARING and the paper  
that has adopted this name stands for Light against Darkness—for Reason  
against Superstition—for Science against Tradition—for Investigation and  
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—  
for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE CHICAGO SECULAR UNION will meet Saturday, December  
17, at 8 o'clock p. m., in Dr. Greer's office at 52 Dearborn street.  
Members and friends invited to come.

WE HAVE occasionally received orders for the poems of Vol-  
taire de Cleyre but were unable to supply them. We now  
have a small supply of the poems entitled "His Confession,"  
"Betrayed," and "Nameless," which we sell at the published  
price—five cents each, or three for ten cents. As there are only  
six copies of "Betrayed," please name second choice in ordering  
it, as we will have to substitute one of the others for that poem  
when the meager number on hand is gone.

THE FLAMING METEOR. The poetical works of Will Hub-  
bard-Kernan. With portrait and biographical sketch of the  
author. 270 pages. Fine, heavy paper, bound in cloth, with  
artistic design. This would make a handsome holiday present  
to any lover of poetry. Mr. Kernan's work is familiar to the  
readers of Lucifer, and needs no praise from us. On the first  
page of this paper will be found a selection from one of his finest  
poems. The price of the volume is \$1, postage paid.

## Now Ready.

The paper-bound copies of the long-delayed "Hilda's  
Home" have been received from the binder, and are now being  
sent to subscribers as fast as our facilities for mailing will  
allow. We are promised the cloth-bound edition this week, so  
that by the time this issue of Lucifer reaches its nearest subscri-  
bers those who have paid for bound copies should begin to  
receive their books. If, after waiting a reasonable length of  
time the books, whether in paper or cloth, do not come to hand,  
the subscriber will please notify us of such failure.

On second page of this issue will be found a reproduction of  
the "Publisher's Preface to Hilda's Home." This preface will  
give the reader some idea of the aim and scope of the story. As  
therein indicated the publisher does not expect unqualified  
praise of the book. Written, as it was, under most discouraging  
conditions, by a hand and brain wholly unused to literary  
work, the wonder is that the author succeeded as well as she  
did in portraying the hidden, the underlying causes of much of,  
if not most of the miseries and failures of human life.

Once more we ask for this book a fair and candid perusal  
by all who labor and wait for "the good time coming."

## The "Free Propaganda" Organization.

Considerable space in this week's issue of Lucifer is taken  
up with a report of the work done and now in progress, by the  
organization known to most of our readers as "The Free Prop-  
aganda," whose manager is Edwin C. Walker. Mr. Walker's  
connection with Lucifer's work, in the various roles of contribu-  
tor, canvasser, general agent, and also as—for several years—  
co-editor and co-publisher, dates back to the fall of '82, or, de-  
ducting a few intervals of longer or shorter duration, for a pe-  
riod of more than sixteen years. In all these capacities Mr.  
Walker has proved himself an able, earnest and very efficient  
helper. As a canvasser for subscribers Lucifer has never had his  
equal.

This report of the Propaganda work has been delayed

somewhat in order that a comment thereon might appear in  
the same issue. Such comment, a column in length, was writ-  
ten and put in type, but fearing its animus might be misunder-  
stood, and its wording misconstrued to the disadvantage of  
both Mr. Walker and myself, and not feeling physically able to  
write a substitute for that already in type, the whole matter is  
postponed to another issue. M. H.

## Holiday Presents.

The annual winter holidays are at hand and, with them, the  
time-honored custom of making gifts to friends now returns and  
demands recognition. The festival season or time of merry-mak-  
ing called Christmas, "Christmas-tide," is of very ancient ori-  
gin, much older than the beginning of the so-called Christian era.

In all countries of the North Temperate and North Frigid  
zones there would seem to be substantial reasons for making  
this a time of rejoicing and giving of gifts. At this time the old  
year seems to die, and the new year to be born. Midwinter is a  
season of enjoyment, of repose and rest from the labors of the  
old year; hence the very natural desire to increase one's own  
enjoyment by making others happy, and thus, doubtless, arose  
the ages-old custom of making Christmas and New Year's  
presents.

Many of the readers and patrons of the Lightbringer will  
doubtless observe this ancient and honorable custom, as far as  
their means will permit. In making presents it is often difficult  
to decide what to choose—whether to select an article of perma-  
nent value or one that quickly perishes in the using. Among  
the gifts that combine beauty and use, and that may be kept as  
a souvenir for many years, there is nothing that surpasses a  
good book—a book whose matter will have an educating, a re-  
fining, an ennobling, a happyfying influence on the mind of the  
reader.

In this book-making age the readers of Lucifer will not lack  
for offers of desirable books from which to choose presents for  
friends, young or of maturer age. These readers do not need to be  
reminded that the publishing house located at 1394 West  
Congress street, Chicago, is a competitor for their patronage,  
and respectfully asks a share of their winter book trade.

Among the books we offer and recommend as suitable for  
holiday presents are:

- (1). "Hilda's Home, A Story of Woman's Emancipation,"  
by Rosa Graul. Four hundred and thirty pages, new, large  
type, substantially bound in cloth, \$1; paper cover, fifty cents.
- (2). "Data of Ethics," by Herbert Spencer; 334 pages,  
large clear type, handsomely bound in cloth, gilt top; price  
fifty cents; postage, 10c.
- (3). "First Principles," by Herbert Spencer; with appendix  
and copious index of subjects, 508 pages, same style of binding,  
type, etc., with "Data of Ethics"; price fifty cents; postage, 13c.
- (4). "Perfect Motherhood, or Mabel Raymond's Resolve,"  
by Lois Waisbrooker; 345 pages, well bound in cloth, with  
portrait of the author; price, \$1.
- (5). "The Flaming Meteor," Poetical works of Will Hub-  
bard-Kernan; with portrait of the author and life-sketch; 270  
pages, very tastefully and substantially bound in cloth; price, \$1.
- (6). "Dreams," by Olive Schreiner, to which are added  
"Evangeline, and other poems by Longfellow; tastefully and  
artistically bound in cloth; 191 pages; price thirty cents.
- (7). "Karezza. Ethics of Marriage," by Dr. Alice B. Stock-  
ham; 136 pages, flexible cloth; price \$1.

These are a few only of the books published or sold by us  
that we think very suitable for holiday presents. For fuller list  
please write us for catalogues.

## SPECIAL OFFER.

Well knowing how hard it is to get a dollar of the "money  
of the realm," which means the money of the banker, and of the  
privileged classes generally, we hereby make this additional or  
supplementary offer:

For every dollar sent us at one time for books we will send  
free, twenty-five cents' worth of our pamphlet literature, i



cluding the seven numbers of "Our New Humanity," and all other pamphlets issued by us that are not now out of print, together with many others that have been, from time to time, advertised and sold by our publishing house. This offer does not include postage. Some of the books are large for the price; hence to avoid loss we ask that postage be sent with orders for free literature.

Asking for liberal co-operation in what we believe to be the "hope of the world," namely, the cultivation and development of higher and better ideas and ideals, we, of the Light Bearer office herewith and once more send forth to our friends and helpers, the world round, our-

MERRY CHRISTMAS AND HAPPY NEW YEAR!

### The Question of Enlargement.

Several letters containing suggestions and propositions looking to enlargement of the Light Bearer have been received within the past few weeks, but owing to the prolonged illness of the editor and publisher but little attention has been paid to them. The close of the current year and beginning of a new volume would seem to be an opportune time to consider questions relating to enlargement and to increase of the efficiency and usefulness of our "Son of the Morning." What have our friends and helpers to say on this subject? Short communications, either for publication or not, giving the views of those whose co-operation in the past, gives them the right to advise, will be in order at this time.

### A Wicked Woman Steals the Baby She Had Borne, and is Sent to Jail.

It was a lucky thing for James O'Neil, of Bridgeport, that he bought a marriage license which made Mary—other name unknown—his wife, and gave him the ownership of the child which she should bear. So, when he and she separated recently the baby was given to him by the County Commissioners. The New York "World" heads its report of the case:

"MOTHER'S LOVE LEADS TO PRISON."

"Mrs. O'Neil's mother love was strong and on Wednesday she stole into the house of her husband's sister and kidnapped the baby. The police arrested the mother, but she refused to reveal the whereabouts of her child.

"It is my child," she exclaimed in the police court yesterday, "and I will not let you take it away from me."

"Thirty days in jail," said Judge Conley, and the mother was led away to jail, still refusing to tell where the baby was. Later the little one was found with a friend of Mrs. O'Neil."

In ante-bellum days the slave-child was torn from the arms of the slave-mother by the white owner, and the hearts of innumerable men and women bled in sympathy. Thousands of lives and millions of dollars were sacrificed in the effort to abolish slavery. But what about this latter-day slavery? Marriage, it is claimed, is an institution maintained for the protection of women and children. Yet, if this mother had not been married to the father of her child, the attempt to keep her baby would not have cost her a month's imprisonment.

What a horrible commentary on "the sanctity of marriage" is this! And this is not an isolated case. Just so long as the marriage law justifies child-stealing, just so long will that law stand self-condemned.

L. H.

### The Crime of "Society."

In Liverpool last week, Lieutenant Wark was condemned to death. Probably he was not the only man to receive that sentence, but the remarkable feature in his case was the way in which the sentence was received by the public. After his sentence "The men and women rose in the court and scrambled over the seats to shake him by the hand, shouting 'Good-bye and God bless you!'" The report also states that "The general feeling is strongly adverse to the verdict and sentence. An extraordinary demonstration was made against Judge Phillimore as he left the court."

The man's crime was that though married, he loved a girl and the result of their mutual love was prospective disgrace for her. She could not endure the prospect, and wanted to have an operation performed. He opposed the idea at first, but finally consented, saying that he would stand by her to the end. He was in another city at the time, but when he learned of her serious illness he hastened to her, though he was unable to reach Liverpool before her death.

"After the jury found him guilty of aiding and abetting Miss Yates in performing an illegal operation which resulted in her death," he addressed the Court, protesting his innocence. Some of his remarks were as follows:

"Because I chose to stick to Miss Yates like a man, I now find myself convicted, though if I had chosen to throw her over like a discarded toy, no doubt all would have been well."

"My letters have been cruelly and wrongly interpreted, and a great number of letters have been kept back that would have proved my innocence beyond doubt. According to scripture, 'Twice cursed is he who removeth his neighbor's landmark,' but I say, 'Thrice cursed is he or she who keeps back evidence will fully which would prove a man's innocence.' . . .

"It is due to my own wife to say that through all she has been the best of wives and mothers. . . .

"But having won the girl's love, and she having placed implicit trust in me, how could I throw her on one side? I stuck to her to the bitter end and it was no fault of mine that she did not die in the arms of the man she loved, as I was on my way to her on the day of her death."

Here are the lives of two good women and one man and several children sacrificed to the fetch of "respectable society." Both women loved the man and he loved them. Miss Yates is dead, and her unborn child was needlessly sacrificed. Wark must die, and Mrs. Wark and his children must suffer because of his death. Can any one be found who has been benefitted by all this misery?

L. H.

### The First Year of the Free Propaganda.

BY E. C. WALKER.

It has been several months since I reported progress. During that period I have been in correspondence with nearly all the subscribers to Lucifer, and with others likely to be interested in the work. Rather, I have written to these persons and have in consequence had a more or less extended correspondence with a certain percentage of them. This form of approach followed the earlier one of statement and appeal through Lucifer and is in turn succeeded by a recurrence to the first.

Shortly after the first of this month of November, the secretary-treasurer and manager of the propaganda sent their reports to all members, with blank ballots to be filled by members in the active class with the names of persons desired by them as officers for the present year, and with certain questions as to correspondence, to be answered by members in both classes. My next letter to Lucifer will announce the result of the election and show how many have renewed membership, as well as changes from the contributors to the active class. The reports of the Manager and the Secretary-Treasurer follow.

MEMBERS OF THE FREE PROPAGANDA, GREETING!

We are nearing the end of the first year of the organization. It has been a year of hard work for the Manager, but, taking all difficulties into consideration, the results are as satisfactory as could be expected. There are now eighty women and men on the list of membership. Forty-eight of these (thirty-four men and fourteen women) are in the active class, twenty-nine (eighteen men and eleven women) are in the contributory class, and three (two men and one woman) have not answered my questions regarding classification.

When communications in Lucifer no longer brought in new members, I resorted to letter-writing, sending out twelve hundred circular letters, with as many personal notes and copies of Nos. 1 and 2 of the "Bulletin." Nearly all these letters went to

Lucifer's subscribers, a few being sent to other Radicals whom I knew or of whom I knew. This effort increased the number of members by about a half, gave us most of the sum designated "donations" in the report of the Treasurer, and cheered us with many hearty commendations of the work by men and women who promise to join hands with us when they can "spare the dollar."

With a prompt payment of membership dues for the second year we shall be in a much better position to prepare and distribute leaflets and small pamphlets. Up to this time, using most of our very limited means in enlarging our membership, we have not been able to do much printing and so have been compelled to use in the general propaganda only papers and the cheapest pamphlets now in the market. It is the common story—if we had a little more money with which to work we should spend less in reaching the same number of persons.

So soon as the terribly busy Manager can save up enough minutes to make a few hours, he will copy for Lucifer some of the many good things his correspondence brings him.

Were not our members so widely scattered, we would have met in Chicago at the time of the Secular Union Congress convenes, but as not more than half a dozen, at the most, are likely to be present on that occasion, and among these few none of the active formers and but one of the officers of the association, the original plan was abandoned and this put in its place. This possesses the advantage of permitting all active members to take part in the proceedings, and at small cost to themselves. None lose anything hereby, for we could have no public meeting in Chicago with so very small an attendance from the outside, while the absence of the expected business convention need not interfere with the social enjoyments of the few comrades who do meet in Chicago at that time.

This report, the treasurer's report, and the list of active members, with questions concerning correspondence, are sent to all members and to outside donors to the fund.

E. C. WALKER, Manager of the Propaganda.

#### THE TREASURER'S REPORT.

Expenditures.		Receipts.	
Postage, stationery and "Bulletin."	\$60.47	Membership fees,	\$65.40
Typewriter ribbon,	.75	Donations,	50.84
Electrotyping,	12.14		
Matter sent out,	10.88		
Printing,	3.00		
Miscellaneous items,	1.85		
<b>Total,</b>	<b>\$88.09</b>	<b>Total,</b>	<b>\$116.24</b>
Balance on hand,			28.15

In addition to this cash balance, we have ten (10) copies of "A Physician in the House" (\$2.75 each) kindly donated by the author, Dr. J. H. Greer, to be sold for the benefit of the Free Propaganda. Who will first order a copy?

Some who have not paid dues for the first year are very poor, but are good workers, too good to be refused admission. Most of the other delinquents are—not too good but too slow. May they take the hint!

ANNA STIRLING, Treasurer.

The reader will bear in mind that these reports were prepared and sent out before the Congress convened, which accounts for the tense. This information accompanied the reports:

The officers of the Free Propaganda for the year ending November 18, 1898, are:

President—Lillian Harman.

Vice-President—

Secretary-Treasurer—Anna Stirling.

Manager of the Propaganda—E. C. Walker.

Legislative Agent—James F. Morton, Jr.

The officers to be elected for the year ending November 18, 1899, are a president, a vice-president, a secretary-treasurer, a Manager of the Propaganda and a legislative agent.

Officers are elected by votes of the active members.

The officers are to be selected from the list of the active members.

The active members are Mrs. E. A. Abbey, James W. Adams, Robert C. Adams, F. J. Affhauser, H. C. Allen, William Broadbelt, A. A. Caswell, Edward W. Chamberlain, Adeline Champney, John Moseley Clarke, Lelia J. Drake Clarke, Cyrus W. Coolidge, Charles B. Cooper, William D. Denton, Flora W. Fox, Ralph E. Galbreath, Lillian Harman, Dr. J. O. Hatten, James Hawthorn, O. B. Hescok, Otto C. Heuple, May C. Hurd, Frank Lang, Jesse Lee, A. G. Lengberg, Sven N. Lindall, George Makert, A. Louise Minchen, Virgie C. Moon, James F. Morton, Jr., E. J. Paul, Myra Peppers, Abner J. Pope, Dr. Oscar Rotter, Rose Turnbull, Elizabeth H. Russell, Amy L. Scudamore, Ella Slater, Fred L. Small, Ambrose Sorenson, Anna Stirling, C. L. Swartz, Henry R. Thayer, J. G. Truman, E. C. Walker, Ernest Winne, C. R. Welker, Henry Youmans.

The close of the second year should see the list of membership quintupled, taking the two classes together.

#### Notice.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First street, New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions.

Miss Goldman's subjects are:

"Sex Problems."

"The Power of the Idea."

"Theory and Practice. A Criticism on Ethics."

"Politics and its Corrupting Influence on Man."

"Trades-Unionism; What it is, and What It Could Be."

Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places. Those desiring lectures by Miss Goldman should communicate with her as soon as possible.

#### VARIOUS VOICES.

E. F. Rotscheck, Steilacoom, Wash.—Enclosed please find stamps for six months' subscription—fifty-five cents—the five cents are what it would cost to pay for money order and war tax, and will, I think, do you more good than the present Uncle Sam. I don't like to pay a war tax anyway.

Essa B. Taylor, South Pasadena, Cal.—Enclosed find one dollar, for which please extend my subscription to Lucifer another year. I believe it expired with No. 736. I was sorely tempted to wait until after Christmas before sending the money, as I very much wanted to use it otherwise. But I said to myself, "If other subscribers also fail to pay up when due, where's the Harman's Christmas coming in?" My better nature prevailed, so here's your dollar—it belongs to you.

Anton Merakergaard, Sioux Falls, S. D.—FRIEND HARMAN: I take the liberty to call you my friend. You are not mine only, but a friend of all the oppressed and suffering humanity. Inclosed find one dollar for your staunch Lucifer for '99, and twenty cents for the book, "Personal Rights and Sexual Wrongs." I wish I had the means to send you more money for your bright Lucifer. I will try my best to get some subscribers for you if possible. It is worth while to help such a cause along.

William Schemenour, Waterville, O.—Mr. Charles Gano Baylor's article in "Various Voices," No. 739, is very interesting, and his query, "Will some one of Lucifer's readers explain?" I will say, yes. I for one would like to make the attempt, but to do so would take several columns of Lucifer's limited space, and Brother Harman has not yet said he would add one or two



pages more to the size of his paper—such additional expense to be borne by those who might want to come into the arena. I trust Brother Harman will consider the matter. Mr. Baylor has signified his willingness to contribute. If such space can be secured without too much cost, let it be so stated in the paper. No doubt there are others who would like to answer Baylor's article, if space did not forbid.

[The question of enlargement has been under serious consideration for some months, but the prolonged illness of the editor and publisher has prevented hitherto, any statement of the pros and cons. We shall be glad to hear what others think of the proposed enlargement of Lucifer's space].

O. W. Lee, LL. M., Des Moines, Iowa:—As the author of the article, "An Attempt to Rationalize Marriage," in Lucifer, No. 738, I accept the hint of the good editor and will "enlighten" those interested as to facts. It is a copy, or nearly so, of a bonafide contract in which I am one of the parties. It was not executed with a belief that it would ever find its way into court, or if so, be accepted there as anything but "a contract against good morals," and therefore "void" in the eye of the interpreter of statutes—judges—called courts. If the parties to it cannot live up to its every provision, God knows that no combination of individuals in numbers, called "society," "courts," "Commonstock Purity Leagues," or what not, can coerce or enforce it, or any single provision therein. The words, "As in a like co-partnership, neither partner" should read, "Like a co-partnership, neither," etc.

It was executed with a belief that it would furnish an adjustable foot-bridge between darkness, as it now exists—in marriage laws and customs—and the light of the brighter days that are unquestionably beginning to dawn. Can one do more for freedom's cause with own hands and body free, than to let the mind lead them into certain prosecution?

This "foot-bridge," in the form of contract prior to marriage, has, so far as it has been tried, proven an easy way for me to pass from darkness into light. It might not do so for another individual, save the solitary "she" who has tried it. Could we have brought light to a greater number of others by a defiance of society's dictum?

The Judge of the District Court administered, not "the usual nuptial oaths," but the one promise, "Do you take this woman as your legally wedded wife," and turning to the woman, "Do you take this man as your legally wedded husband." As a matter of fact a license to marry was issued by the clerk of the court, in due form, and of course the usual record and return were made for the archives of the county; otherwise persecution and perhaps prosecutions would have followed.

No officer of the church, nor an inferior officer of the civil government (one not being permitted to help undo a wrong, if it proves to be such, wherein he is a party participant) could act for or with me in the capacity of "solemnization?"

The unity of life assures me that we shall progress toward harmony just in proportion as we serve (love) humanity and freedom the more. Having taken a step from darkness into light we can with confidence expect to take other steps with equal results, and each step in advance makes the darkness of the past like a departing dawn, when the sun appears. The copy of the contract and this article are but hints, and are not thought to be the expression of a fixed opinion. I would be pleased to hear from any Lucifer reader, pro or con.

Elsie Cole Wilcox, Lawrence, Wash.—William Schemenour, No. 735 makes the suggestion that those who desire to air their views in Lucifer combine to enlarge the paper. No doubt every lover of the cause Lucifer represents would be glad to have the paper enlarged. But Mr. S. should bear in mind that the great mass of Lucifer's readers are of the class not raised to affluence by the great wave of McKinley prosperity. Most of us do all we are able to when we rake up a dollar for the regular subscription, with an occasional quarter or dime for a "benefit fund" or for pamphlets to circulate among the "great un-

washed." Seems to me a cheaper way, and one likely to be as satisfactory to the average reader, would be to lay such constant contributors as the three or four who usually monopolize every issue, on the shelf for a week or two and give the space usually occupied by them to the accumulated mass of readable articles said to litter the editorial desk.

Not a week passes that Mr. Walker is not heard from. Is it fair to the other contributors to continue to side-track everything else to give him from two to four columns every week? Mr. Walker is an able writer, a clear, logical reasoner, and always interesting. But with all due respect to him, I beg to suggest that his varietist theories should be put in practice in literary as well as in sex matters.

It is just possible that some of Lucifer's patrons might prefer to read the writings of other contributors just for a change. Suppose for two or three weeks Mr. Walker, Rev. Holmes and the three or four others who have monopolized two-thirds at least of Lucifer's space for the past year, should just step aside and keep still and let Mr. Harman and Lillian fill up the papers with the best of the deferred articles. I fancy they would be all the better for the rest, and would have a chance to re-read their articles, and some of the writers might not care to have the articles published after the second reading. This will be a much cheaper way out of the difficulty, and then those who have a little cash to spare can give it for the support of the paper in its present form. It needs it. But, if it has reached that point where its pages are to be monopolized by a few, and the many must pay for the privilege of being heard, I predict a speedy downfall of the dear old paper.

Very few will respond to such a call, and there is a growing dissatisfaction with the present monopoly. With kindly feelings and sincere admiration for all the contributors, I make this suggestion, believing it to be in the interest of the paper.

"Hear all sides" is Lucifer's motto. Mrs. Wilcox gives us a plainly worded statement, as she sees the matter, in regard to the enlargement proposition of Mr. Schemenour. If she had worked in Lucifer's office as many years as some of us have done she would probably see things in a somewhat different light. While it is true that Mr. Walker has been accorded much of Lucifer's space within the past year—in fact for several years past, it is certainly not true that "not a week passes that Mr. Walker is not heard from," nor is he given "from two to four columns every week," etc. In selecting matter for the weekly Lucifer, its editor has been governed, mainly, by two considerations:

First, and chiefly, suitability of matter, clearness of style, state or condition of manuscript offered, length of article, etc. In these regards the editor must assume and exercise autocratic powers—necessarily so. He must be the arbiter, from whose decision there is little or no chance for appeal.

Second. It is well known that no journal, devoted to radical and unpopular lines of thought, can be made to reach many readers that does not receive voluntary and unpaid help in money, time or labor. In human ethics we recognize that there is such a principle as equity. Equity, if I understand the term, would give more of the space of such journal to him or her who has contributed most, either in time, labor or money to make that journal live, than it would to her or to him who has simply paid the usual subscription price. Applying this rule to the case under consideration, I do not see that any reader has cause to complain that Mr. Walker has been a "monopolist." Measured by this standard he has not occupied more than his equitable share of space in Lucifer's columns.

While thanking Mrs. Wilcox, and all who may think as she does in regard to the question of monopoly of space, for the kindly interest she and they have manifested in Lucifer and its work, I would respectfully ask a suspension of judgment until the real facts, not simply the apparent or one-sided facts, in the case can be presented. M. H.]

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 51.

CHICAGO, ILLINOIS, DECEMBER 24, E. M. 298. [C. E. 1898.]

WHOLE No. 742.

### Master of His Fate.

Out of the night that covers me,  
Blank as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not wined nor cried aloud  
Under the bludgeoning of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the horror of the shade;  
And yet the menace of the years  
Finds and shall find me unafraid.

It matters not how straight the gate,  
How charged with punishment the scroll—  
I am the master of my fate;  
I am the captain of my soul.

—W. E. Henley.

### "Chivalry" an Unnecessary Evil.

BY C. L. JAMES.

"Chivalry," says Egeria, "is justice to women." I think it would be nearer the exact truth to say that chivalry is an apology for injustice to women. The nature of this apology is fully explained in *Lucifer*, 740, by R. B. Kerr, whose conservative apots I regret to be finding out.

"As women cannot work so hard or continuously as men women should be maintained, in part at least, by the labor of men." That is identically the theory of chivalry, hitherto in full operation. But "the days of chivalry are over!" In this age of wonderful inventions against which the medieval knights must needs be as powerless as a Spanish cruiser against one of our own improved murder-machines—see Mark Twain's story of a "Connecticut Yankee at King Arthur's Court"—there is no necessity for either sex to work harder or more continuously than a woman can ordinarily do very well. If the capitalistic system imposes an unreasonable burden on the workers, as it most unquestionably does, that is merely a reason why every useful woman should be, and soon will be, even more of an Anarchist than every useful man. As to that period during which it really is unsuitable for a woman to work, the new woman will—does already—take care not to enter it without securing either a reserve fund sufficient to tide her over, or a sufficient guaranty of the assistance of the man in the case. The female being the least amorous sex, there is no difficulty about that when women are free.

Neither the original Egeria nor the Amazons, types of the new woman, found it necessary to invoke chivalry. They "bossed" in sexual matters, as the female always should. It is only the woman compelled to gratify masculine desire and bear unwelcome children, who has any need of an apology for injustice.

The arguments by which Mr. Kerr endeavors to show that sexual dominion is not generally practicable for woman

—because this is really what his contention amounts to—have a strangely familiar sound. "It is necessary that all women capable of child-bearing should average three children or so apiece in order that the population should not decline." I scarcely think it would be any great evil if the population did decline in quantity and improve in quality. But granted it would, at that rate of increase the progeny of one pair would in thirteen centuries amount to 280,000,000,000. Shade of Malthus! that won't do.

It is necessary that all women capable of child-bearing shall have less than three children apiece that the population may not be kept down by the positive check of premature death. As to the observations of Darwin, Lombroso and Romanes, on the comparative activity of the faculties in men and women, they may or may not be just, for women as women are. But we should remember that women have only very lately begun to have anything like the same cultivation for their faculties as men. Women have not yet proved that they are by any means as often gifted with original genius as men, but in talent—the capacity to do well, and with small improvements, what has been done before—they have, since their partial emancipation, proved fully equal to men. And this is the bread-winning faculty. Genius doesn't pay. On the whole, I am still of John Stuart Mill's opinion that until women and men have been educated to like pursuits and followed them, for a much longer time, we are not justified in saying there is any natural difference of mind between the sexes—still less as to pronouncing as to what that difference is.

### Is a Free Life Practicable?

[Copies of the following letters have been sent to us for comment, and as we think them interesting as giving a glimpse of real life, we reproduce them in *Lucifer*. They will doubtless be found self-explanatory. L.]

MY VERY DEAR FRIEND: Since seeing you I have been thinking about what you told me about your daughter and her lover.

I shall be plain and say just what I think, and if I hurt your feelings you must remember that our very best friends are those who tell us our faults. If I am wrong I am anxious to be set right.

I always supposed that free love was the interchange of love between two persons, with the intention to live together as long as they satisfy each other, and whenever the time comes they do not love each other they should separate. You told me that they are living together when she knows it may be only temporary. Now I think it an awful thing for you, her mother, to encourage her in doing so. I can't see that it is anything different from prostitution. If he was a married man and lived unhappily at home, I think it would be more excusable, for in this case he could live with her right along. She puts herself in a position where she is obliged to violate the law of nature which says to the woman, "increase and multiply," and she runs the risk of permanently injuring her health.



Now I have thought much about this and I can't see how you could in any way encourage her in doing this thing. Of course it is a very pleasant thing for him, because he can leave her just as soon as he wants to, but how will it be for her? It is all very well, perhaps, while she has youth and beauty, but how will it be when she gets older and not so attractive? Do you think it is right?

I tried to imagine myself encouraging my daughter to do the same, and I think I should rather see her dead than encourage her to do such a thing.

I think you are a woman of good judgment in many things but I think you are going so far in this matter that sometime or other you will regret it.

Enough on this subject; let me write on something else. While reading a magazine the other night, one paragraph impressed me as being nearly right. It is:

"Better the Vedanta philosophy, better Nervana; better the Zingari's trust in the Great Name and the healing band; better the wild man's Great Spirit, than no philosophy, no belief, no trust, no hope, either in this world or the next."

I have not derived as much pleasure in my skepticism as I thought I should. If a person really believes in a future state, and that if he leads a good life here he will have a beautiful mansion in another world, and believes that God is a loving father and is always ready to help us if we call on him; and in addition to this he forgets all the horrible parts of the Bible and only looks at the good that is in it and takes all the bad as symbolical, he can get a great amount of pleasure out of life in this way.

The old saying is, "Where ignorance is bliss, 'tis folly to be wise," and I sometimes think it is about so. I used to have lots of good times before I investigated liberalism. I am alone a great part of the time, with only my thoughts for companions, and I can assure you they are poor companions a good part of the time. If I could be in a position where I could mingle with kindred souls I should be happier. Some one put this motto over his library door, "When I am alone then I am least alone." That is true to a certain extent, but I long for a congenial companion to whom I can open my heart and find sympathy and encouragement, some one who will take interest enough in me to tell me my faults, and if they see anything worthy of praise will give me the pleasure of letting me know it. You have done this for me for some time, and I think I appreciate it. I should like to hear from you when you feel like writing. I hope you will take this in the same spirit in which it is written.

Ever yours, JOHN.

MY DEAR FRIEND: Yours just received. Of course I am not angry with you for what you write. It shows only that you have not embraced nor understood the principles of liberty. Free love means freedom in love, and I have not learned its meaning truly if I would interfere with the free expression of love of anyone.

Your description or statement of what you consider free love to be, is only free monogamy or free marriage. Probably the two you mention will "live together as long as they satisfy each other, and when they do not love they will separate." That is your definition of free love and is exactly what they will do. The difference between free lovers and yourself is that they know from the experience of the world that there is likely to be an end to the attraction some time, and so do not get into such a condition that when that time comes, there will be a thousand things to prevent their separating.

A prostitute is one who has sexual relations for money or for considerations other than love. So how can you say that a woman who has relations of that nature for nothing but love is a prostitute? Should she meet a man of fortune and marry him thinking she could merely like him, and thereby provide for herself, she would be a prostitute. Your analysis of the case would characterize as a prostitute any woman you professed to love outside of marriage, but you would excuse her on account of

your being a prostitute perpetually through a mistake of your youth.

It is the church that says a woman must "increase and multiply" whether she wants to or not. A married woman puts herself in that place and increases and multiplies not only children, but misery and trouble for herself and children and husband. It is natural for a woman to want children, it is also natural to want them well provided for, and a woman is foolish and unjust to herself and to her child if she has children before she has means of support for them, even though she is married.

In freedom no woman wants a child until she can support it without the necessity of living with a man. And she knows that if there are no children, or if she has children that she is able to support "Whenever the time came that they do not love each other they will separate."

You have tried to find a means of prevention of conception for married folks. Were these persons you want the contraceptive for "obliged" on account of free love "to violate the laws of nature which says to the women 'increase and multiply'?" Why were you less concerned about their "running the risk of permanently injuring their health" than you are of women outside of wedlock? What is there in the marriage ceremony that makes sexual intercourse, whether desired or not, with a contraceptive not dangerous—when the temperate intercourse desired, with a contraceptive, is so dangerous when there is no ceremony?

"Of course it is a pleasant thing for him because he can leave her just as soon as he wants to." True. And it is equally well for her, because she can leave him "just as soon as she wants to." You still cling to the idea that a woman is the sufferer necessarily. Let me tell you that in freedom it is not so. My observation and experience show that a man is as often left to suffer as a woman. Your saying, "How will it be when she gets older and not so attractive?" is exasperating. Why, my dear friend, he is much older than she. How will it be for him when he gets older and not so attractive? She is much more likely to find a younger man nearer her own age that is attractive to her than he is to find a woman of his age who is as attractive in appearance as she is, and younger women are not likely to be attracted to him. You put men on a very inferior plane when you talk about a woman being left out of consideration because she is older. Why should she be, any more than men? You are talking of men who want handsome mistresses, not men of free minds who want mental comfort and companionship.

The fundamental principle of freedom is financial independence, and no free woman will sit around waiting for some male prostitute to come and pick her out and support her for her appearance. If no man admires her for her worth she will not have a lover, and she will go along about her work doing her legitimate work and not fret about it even as much as our maiden teachers, editors and workers in all lines do now.

Poor Clara Barton! Desolate and scorned Frances Willard! They might perhaps have had board and clothes furnished them in return for gratifying man's sexual appetites, and also been mothers to a dozen undesired children had they been "pretty and attractive." The woman you write about is young, yet she is self-supporting, with wages constantly increasing. It is your conventional girls, brought up to be prostitutes, brought up to depend upon father or husband for support on account of their being females, who must fret about growing old and unattractive and having no other means of support. If you educate your daughter to think she must depend on youth and beauty for love or support she had better be dead—and I do not wonder you feel so.

Love is the luxury of life, and I believe for myself in enjoying it whenever I can. Consequently I would not advise young persons to abstain from social happiness. I believe in controlling the expression of love to the extent that there shall not be years of agony to pay for it. I believe in eating fruit, but each one must learn to abstain at times that to him it is injurious. There is nothing but lack of money to keep free women from having



all the children they desire. And I cannot see why a free woman should abstain from sexual pleasure, neither do I see why she should not control the number of children she shall bear. We think it commendable in married women to have no more children than they can properly care for.

You do not grasp the principle of Freedom in any line. You cling to conventionality and still want the benefits of freedom. You cling to God and to freedom. You grasp one side with the right hand and the other with the left, and there you hang. You have not let go of either side and while you hang suspended you only wear out your life fretting. Why not let go of the liberal side, and go back to your church and marriage idols? They need you. Your going back would give conservatives great joy and make them have a chance to say, "See how wretched free thought makes a man. See how glad he is to come back." As long as you can be caught and amused with such chaff as the paragraph you quote I see no hope of your ever being at home in liberal thought. I do not see a particle of chance for a man out of the church (and I would seriously advise the Catholic church) who can seriously quote, "No philosophy, no belief, no trust, no hope, either in this world or the next." If you have been all these years studying and think a freethinker has "no philosophy, no belief, no hope, no trust," your case is entirely hopeless. There is no comfort for you outside of a promise of rest in the arms of Jesus in the future.

If "When ignorance is bliss" is true, you should at once advocate closing the schools, as there is no place to limit the spread of knowledge. It must be stopped at the foundation, and man must not learn the alphabet if he is to be kept ignorant. Your thoughts are so illogical I do not wonder you are lonely when you have no other company.

There is congenial society and plenty for the person who has the courage to take it. For the person who is afraid of his neighbors, afraid of the church, afraid of his family, the only consistent thing for him is to shut out everybody he likes and spend his life with those he fears. I judge this is so from what I see of the lives of those who try to hold to both sides.

To the man who has faith in nature and in freedom there is to be found society in nature and in freedom, but no man can serve both law and freedom. "There is no stopping place between Rome and Reason," and there is no road from Rome to Reason that is not free to all the world if they have the courage to travel it. If you have not the courage to settle down at Rome with the church for bed, the Pope to guard it, and Jesus to rescue at last.

I am glad I have been a desirable friend to you and hope to continue to be so. You must take this letter in the same spirit in which I write it, and in which you wished me take yours.

Ever your friend, ACKES.

Denver, Col., Nov. 25.

### The Practicability of Free Marriage.

BY HENRY M. PARKHURST.

The first element in the introduction of a reform is the public recognition of its desirability. If it is desirable but impracticable, we can make it practicable. If free marriage is prevented by statute law, the law will be changed as soon as the public desire the change. If prevented by the courts under "rules of law," by which I mean American law and not the law laid down in English encyclopedias, then the rules of law must be changed, which can be done at any time by judges appreciating the necessity for the change. But in order that the judges may have the opportunity to make the decision which will change the practice of the courts, individual cases must arise involving the principle of free marriage for their adjudication. Even if a special couple of free marriage for their adjudication. Even if a special contract should be adjudged invalid, in an individual case, it will aid in the education of the court and of the people towards the point of reform.

A contract may be set aside by the courts as *contra bonos mores*, contrary to good morals. Usually this applies to con-

tracts to violate statute laws; but the judge considering a provision in a contract for marriage contrary to good morals, might feel it his duty as well as his privilege to set it aside. Good morals are what the conscience of the people, either naturally or by education, approves. If the education has been wrong, enlightenment will correct it, and bring the standard of good morals into conformity with natural law.

To correct a misprint allow me to repeat my definition:

By free marriage I mean a voluntary agreement between a man and a woman by which they shall secure their mutual and individual rights and the rights of their children.

### When Will They Awake?

Morris Rosenfeld's "Songs from the Ghetto."

When everything is quiet all around, as silent as if dead, and there is no rustle, no sound, no stir—in the depth of night as if by magic, she appears before me.

A beautiful blonde woman, her body is as white as snow, but pale her cheeks are, pale; her strong shoulders are clearly defined and adorned with golden hair, but wet her eyes are, wet.

She looks at me and is silent, she raises her hands and points with them: A chain hangs down from her; I am sure, I understand her meaning, and finally, in tears, she asks, "Untie me!"

My heart is burning, and I rush with rapid steps and seize the chain. Alas, I fall back—a serpent long and thin is twined about it.

I cry, I call, I chide, but terrible is their sleep. I hear but snoring. "Rise, oh, rise quickly, and let there be light! Come, make liberty free!"

There is a silence. Only I alone exert myself, but as soon could I wake stones. No one moves from the spot; whether I call them or not, not a foot is raised—there is no end, no cessation (to her suffering).

But who can see the picture and not grow wild? Let there be an end, an end! I throw myself into the danger, and I hear a voice: "Senseless fool!" and I awake from my sleep.

### A Dollar Book for Fifty Cents.

DEAR LUCIFER READERS: I have made the blessed Light Bearer a New Year's present of fifteen "Irenes," which they will sell for half price, and as the book is a handsome ornament for any parlor table, I feel sure that there are at least fifteen of Lucifer's readers who will purchase as soon as they read this, as it will be a good holiday present for any one to give a friend whom they wish to show the truthful status of woman in the present social institutions. You can tell your friends that the scenes therein are taken from real life. The District Attorney of Philadelphia called it an "awful book" when he threatened to imprison me if I did not give up the plates and books to be burned by the "Vice Society." Yes, it is awful, but it would have been *awfuler* had I put in the worst stories that have been revealed to me!

But the sad part is made easier by the humorous. The humorous character, "Nan," is a perfect description of a pupil of mine away out on the western prairies. The most remarkable character, Mme. Leroy, whose secret life was unfolded to me in confidence, was an efficient member of a respectable church, and with the exception of that illegitimate and hidden business she was one of the noblest women. Thus does Irene show how important is the work of our noble Lucifer, which is to make people honest and free. Many of my friends are now re-reading the book because it shows so plainly that true love alone should be a guide in the most sacred of all relations, and also because it is a true history of the progress of reformatory movements. In hope,  
Yours for all truth, SARA BAILEY FOWLER.

**THE CAREER OF A NIHILIST:** A realistic romance by S. S. S. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

# LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d St., N. Y.  
European Representative, George Bedborough, Playgoers' Club, London, England.

THE NAME LUCIFER MEANS LIGHT-BRINGING OR LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE CHICAGO SECULAR UNION has been re-organized under the name of the Illinois Agnostic Society. Meetings will be held in the office of Dr. Greer, 52 Dearborn street, the last two Saturday evenings in '98. Beginning with the first Sunday in '99, the meetings will be held every Sunday evening at the same place.

## Somewhat Personal

The habit of parading one's own personality, one's own personal affairs, to the public eye, is certainly not a commendable one, and yet there may be occasions when the free use of the pronoun "I" may be admissible, if not absolutely necessary. The present seems to be one of these occasions.

In recent issues of Lucifer something has been said in regard to a winter vacation for the editor, who has been on the invalid list since the early part of October last. Until within the past few days the ways and means to such a vacation did not seem to materialize. The receipt of the following letter, with a few more of like import, have materially altered the outlook:

"MR. M. HARMAN, 1394 Congress St., Chicago, Ill.: I have just finished with Lucifer of the 10th inst. I note that you need a change and a rest. Please to use the enclosed for that purpose. A radical change—higher and dryer air and more of sunshine than Chicago offers, would, I believe, help you. I would leave Lucifer way behind and not worry during absence. A child of eighteen should and does have some vitality of its own.

Very truly, C. A. S."

December 16, '98.

This letter bears internal evidence that its author intended that neither the name, nor the amount of inclosed check should be published. Another brief, but significant note received about the same time, reads as follows:

"DEAR MOSES HARMAN: Please apply the enclosed check to the sole purpose of getting away from your office for a little while. If you do not return it I shall consider you keeping it to be an implied promise that you will go off for a vacation. Don't forget the tonic! A joyous holiday to you!

ED. W. CHAMBERLAIN."

Another, writing from the same city as the last, says:  
"Inclosed find five dollars towards taking a rest. W. B.—  
December 14."

From several other persons, sums ranging from twenty-five cents to five dollars, for the purpose indicated above, have been received. Among these kind donors I think it not amiss to mention the names of Mrs. H. M. Lyndall, Sarah Stone Rockhill, E. W. Rodes and Frank Griffin. These are not all. A few prefer that no mention whatever be made of what they do to help Lucifer by helping its old editor to take a rest.

The aggregate of these checks, bills and postoffice stamps will go a good way towards making the conditions under which I now think it proper and right to absent myself for a few weeks from the work in Lucifer's office. As to how long I shall remain away, and how far I shall go, it will depend mainly upon the news I may get, from time to time, from my co-operators in Lucifer's office. As to direction I propose to go southward—towards the Gulf States, hoping to get out for a while from the influence of the great northern lakes. I shall expect to make no

long journeys, and shall be glad to meet as many of Lucifer's friends and readers as possible. My first stop will probably be Bloomington, Ill.; then Roodhouse, Ill.; then St. Louis, Mo. From thence—if I go further—it will depend on the word I get from friends—whether I go to Southwest Missouri, or Southern Kansas, or to Kentucky, to Tennessee, to Florida, or to Louisiana, Mississippi, or to Alabama.

Once more, and while sincerely thanking all who have sent words of sympathy and of personal regard, and especially all who have contributed generously of their worldly means to make this journey possible, and also all who have in any way helped to make Lucifer and its work a triumphant success, I respectfully but earnestly ask a continuance of this fraternal co-operation with, and support of, the workers in office during my proposed absence therefrom.

M. HARMAN.

## Enlargement of Lucifer and the "Free Propaganda."

In a recent number of the Light-Bearer several letters have been published touching upon the question of adding a few pages to the weekly issue. Other letters not published have urged the enlargement of the paper both as to space and as to range of subjects to be discussed. Prominent among these advocates of extension is William Schemenour, of Waterville, Ohio, who offers to contribute five dollars towards defraying the expense of such enlargement, and now Mr. J. F. Lederer, of the same place, makes a like offer. Whether these good friends mean they will contribute five dollars per annum, or just a single five dollar bill, they do not say.

Of course all who know anything of the cost of getting out a weekly publication such as the Light Bearer, know that ten dollars would go but a little way toward paying the extra expense of adding four or eight pages, yet if any considerable portion of Lucifer's readers would contribute a like sum the number of pages could be doubled without adding to the price of yearly subscription.

Many things, pro and con may be said on this question of enlargement that cannot be said in this issue. Wishing to hear all sides before deciding the writer of these lines requests all who may take an interest in the matter to send us their views, their suggestions, briefly as possible, not necessarily for publication.

## "THE FREE PROPAGANDA."

Before dismissing the subject of enlargement for this time, however, it seems timely and pertinent to say a few words about the organization called the "Free Propaganda," the first report of which was published in Lucifer of last week, and concerning which report some comment was promised. This organization, if I understand its animus and scope, is neither more nor less than an effort to enlarge or extend Lucifer's work, and as such I have given to it all the encouragement in my power, except it be to fix my name to the list of members. For reasons that to me seemed sufficient I have not done this, but have freely given to Mr. Walker the use of Lucifer's columns and the use of its subscription list through which to advocate the claims of said organization. Hitherto I have abstained from expressing an opinion as to methods in this department of Lucifer's work, chiefly because, judging from all past experience, I knew my motives in criticizing the methods of my fellow workers would be construed to my disadvantage. "In things essential, unity; in things non-essential, diversity; in all things charity," [love]—is a good motto.

Hence I have held my peace, and would probably continue to do so were it not that the question of enlargement of Lucifer has again come up for consideration. Even now I shall offer no criticism, as such, but will content myself with asking a few questions:

While, on general principles, "Division of labor" is a good thing, might it not be best—in times like these, when orthodoxes of all kinds, with their right-bower, money, are combined against us—might it not be the part of wisdom to remember the motto: "The secret of success is concentration?"



In other words, is it best to maintain two independent centers of propaganda work, when the objects are identical?

If New York is the better center for publication and distribution of literature in Lucifer's line, would it not be better to move the western plant and consolidate it with the eastern?

Hoping that these brief queries or suggestions will be considered in the same kindly and fraternal spirit in which they are made I will say no more for this time.

M. HARMAN.

### Paine's "Age of Reason."

We have received from the publishers (The Truth Seeker Co., New York) a sumptuous and artistic presentation edition of Paine's masterpiece.

Part I. Reprinted from the first English edition (Paris, 1794). Part II. Corrected by M. D. Conway's standard edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonneville portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes and other illustrations. With preface, chronological table, notes, index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, \$2.

The book may be ordered of the publishers, or of this office. Descriptive circulars sent on application.

### Self-Control in Expression.

BY M. FLORENCE JOHNSON.

Giotto says in Lucifer No. 741: "Self-control... has come to mean the control of the physical over the spiritual." This is true, and her idea has prompted me to give my observations on this subject. Self-control as usually understood, means suppression. If I have trouble and hide it from my friends, it is self-control. If I feel elated at good news and keep on in my usual humdrum way, it is self-control. This is all very true. A person who could not control expression, to hide away undesirable emotion would be deficient in self-control. Now take the other side. Suppose I desire to show that I appreciate a thing and I cannot express it, I am deficient in self-control. I see a man or woman suffering from some physical or mental torture, words and voice fail to portray my thoughts and emotions, simply because I cannot control myself to do it. More persons have the ability to express censure of what they disapprove than have the education to express praise for what they approve.

We find the education of life has been to control in the direction of death, and neglected in the direction of life. We have learned to express the emotion which leads to unhappiness, but as a rule, we have not learned the one which leads to joy. The world will allow us to say "I hate" such a person, no matter if we are almost alone in that opinion; it will not allow us to express as freely, love for another, unless all society agrees that the love is approved. Yet the hatred might work untold misery, while the love would help the loved one and injure no one. Self-control must be cultivated on the side of expression as well as repression. When we learn to be as much ashamed when we fail to express our feelings as we now are if we fail to hide them there will be marked improvement in our social behavior.

Physical self-control means the ability to sit calmly when we choose, it also means the ability to run, and in everything it is the same. One-half is to be able to not do, the best half is to be able to do.

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed portrait of the author. Price, 50 cents, postage paid.

### The Bedfordshire Case.

BY R. B. KERR.

It has often been remarked that one must always allow for the personal equation. It is equally important, although rather difficult, to allow for the national equation. There are certain important national distinctions which both Mr. Chamberlain and Mr. Walker have overlooked in writing about the above subject.

1. An undramatic compromise is a characteristically English way of getting out of difficulties. Senator Hoar gave a good example of this a few months ago in one of the Reviews. He pointed out that for four hundred years there has been a doubt as to whether or not the Judge who holds the Assizes at Oxford is or is not entitled to occupy the house of a certain professor during the sittings of the court. In America such a question would quickly be settled in court. In England it is different. When the Judge arrives at Oxford he drives toward the Professor's house. Some distance from the house he is met by an emissary of the Professor, who gives him a polite invitation to stay at his house during the Assize. The Judge on his part sends on a messenger to give the Professor orders to have his house ready on his arrival. When the Judge arrives the Professor comes out to meet him and welcomes him as a guest, hoping that he will make himself at home during his stay. The Judge in turn asks the Professor to stay with him as a guest, and hopes he will make himself extremely comfortable. Thus it has gone on for four hundred years. Nobody knows what the rights of the matter are, and nobody cares. When a bill is introduced in the British House of Commons no one is so impolite as to move that it be rejected, but somebody moves that it be read this day six months. In the same way, when prosecutor and prosecution have both had enough of a case, they make an amicable little agreement. The accused person pleads guilty, gets a few words of grandmotherly advice from the bench, binds himself over to come up for sentence if ever called upon, and walks out of the court a free man. I once settled a man's case with the government in exactly the same way, and I know as well what was said and done in regard to Bedfordshire's compromise as if I had been there myself.

2. In America it is probably best to fight a case like Bedfordshire's to a finish, because these prosecutions are becoming so frequent that they must be stopped. Within one year Radebusch, Pope and Berrier have all been prosecuted, and one of them got two years' imprisonment. There is no parallel to this in England. Such prosecutions occur only at rare intervals over there, and the quietest way to settle them is probably the most effectual. I can only recollect three prosecutions in England altogether which can be compared with the three in America within the past year. The Bradlaugh-Besant case fizzled out in 1877, the parties being convicted and then let off on a technicality. In 1890 Vizitelly was convicted for selling obscene literature, not connected in any way with the scientific discussion of the sex question. He got a few months' imprisonment. In 1898 the Bedfordshire case has come up, and the prosecution has been glad to compromise. The net result is that the press appears to be in very little danger, and does not seem to stand much in need of martyrs.

3. In America it is very important that the few who are interested in liberty should fight very hard for it, because the general public opinion of the country is extremely sluggish, except when the prosecution is in some foreign country. Bryce calls this sluggishness the "fatalism of the American people." It is probably chiefly due to the system of government. In America the executive is elected for four years, and no power on earth can get it out before that time. Consequently there is tremendous excitement for a few weeks before the election, and then the people go to sleep for four years. But under the parliamentary government of England and France the government must make a never-ending fight for office. If it loses one division in parlia-



ment it has to resign. Both the government and the people are always on the *qui vive*. Public opinion never goes to sleep and the government is always desperately afraid of offending it. As Lord Salisbury truly remarked some months ago, "Public opinion is now the government in England. There is no power which can make any serious resistance to it any more than there is in France."

4. Public opinion being the government in England, and the only tribunal of any importance, Bedfordshire's case was settled months ago. When the editors of the Fortnightly and Saturday "Reviews" joined the Free Press Defense Committee, and Stead wrote his article on the subject, the future of free discussion of sexual inversion was decided. Nothing was left but to patch up the case quietly and drop it. From now on the press of England will be as free on that subject as it has been for twenty years on the subject of contraceptives.

The pessimism of Mr. Foote as to the future has deceived Mr. Walker. If an American said there was anything wrong with the institutions of his country, then indeed the crisis must be a grave one. But the English are always talking ruin and desolation, as Herbert Spencer and many others have pointed out. Those who are interested in foreign affairs are always complaining that all the other nations are dividing the world among them, while John Bull never gets anything. Merchants complain every day that all other nations are cutting the British out, and that Great Britain has hardly any foreign trade left. It is the nature of the beast to grumble. Those who understand the national character will regard Mr. Foote's doleful predictions as conclusive proof that the future of the British is absolutely safe.

The personal aspects of the case matter little, but I must say that I consider Bedfordshire did wrongly in making a settlement without first consulting his committee. Moreover, I do not think he sufficiently appreciated the tremendous fight which was made in his behalf. If he did not get enough sympathy and support, what shall we say of any other man who was ever prosecuted for a like offense?

### The Marriage Formula.

BY DORA F. KERR.

In connection with the discussion on the word "obey" in the marriage ceremony of the English and American church, it is interesting to note the original words of the formula, which the clergymen in their symposium, apparently do not mention. In one of the liturgies on which the present liturgy, the prayer book of Edward the Sixth was based, the obedience promise of the woman appears as "to be buxom (i. e. bawsome, obedient) in bed and board." Evidently the compilers of the *Sarum Use* and other medieval liturgies had an eye to substantial comforts and would not have been content with the spiritual meaning of obedience which modern clergymen claim for it.

The English secular marriage form does not contain any obedience vow. The American secular form copies the ecclesiastical wording, including the word "obey"; and so far I agree with my friend, the Rev. Dr. deCosta, that it is servile; but the offensive word can be omitted on protest.

"THE FREETHOUGHT IDEAL" has passed into the hands of Etta Semple and Laura Knox, who publish it at Ottawa, Kas. It is a bright little paper about the size of *Lucifer* and is published fortnightly at 50 cents a year. Mrs. Semple was a candidate for State Superintendent of Instruction in Kansas last election, and though she was defeated, she made a better showing than the others on her ticket. Her principal fight is for the Constitutional Rights which shall guarantee equal liberty of conscience for all, and equal taxation of all properties, that owned by the church included. *Lucifer* is glad to extend the right hand of fellowship to "The Freethought Ideal" and to its editors and publishers, both of whom have been in the past faithful and efficient helpers of *Lucifer* and its work. It is sincerely to be hoped that the freethinking public, and especially

the freethinkers of Kansas, will see to it that "The Freethought Ideal" is not allowed to die, nor to become a burden upon the hands of the editors and publishers.

### Notice.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First street, New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions.

Miss Goldman's subjects are:

"Sex Problems."

"The Power of the Idea."

"Theory and Practice. A Criticism on Ethics."

"Politics and its Corrupting Influence on Man."

"Trade-Unionism; What it is, and What It Could Be."

Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places. Those desiring lectures by Miss Goldman should communicate with her as soon as possible.

### Holiday Presents.

The annual winter holidays are at hand and, with them, the time-honored custom of making gifts to friends now returns and demands recognition. The festival season or time of merry-making called Christmas, "Christmas-tide," is of very ancient origin, much older than the beginning of the so-called Christian era.

In all countries of the North Temperate and North Frigid zones there would seem to be substantial reasons for making this a time of rejoicing and giving of gifts. At this time the old year seems to die, and the new year to be born. Midwinter is a season of enjoyment, of repose and rest from the labors of the old year; hence the very natural desire to increase one's own enjoyment by making others happy, and thus, doubtless, arose the ages-old custom of making Christmas and New Year's presents.

Many of the readers and patrons of the *Lightbringer* will doubtless observe this ancient and honorable custom, as far as their means will permit. In making presents it is often difficult to decide what to choose—whether to select an article of permanent value or one that quickly perishes in the using. Among the gifts that combine beauty and use, and that may be kept as a souvenir for many years, there is nothing that surpasses a good book—a book whose matter will have an educating, a refining, an ennobling, a happy influence on the mind of the reader.

In this book-making age the readers of *Lucifer* will not lack for offers of desirable books from which to choose presents for friends, young or of maturer age. These readers do not need to be reminded that the publishing house located at 1394 West Congress street, Chicago, is a competitor for their patronage, and respectfully asks a share of their winter book trade.

Among the books we offer and recommend as suitable for holiday presents are:

- (1). "Hilda's Home, A Story of Woman's Emancipation," by Rosa Graul. Four hundred and thirty pages, new, large type, substantially bound in cloth, \$1; paper cover, fifty cents.
- (2). "Data of Ethics," by Herbert Spencer; 334 pages, large clear type, handsomely bound in cloth, gilt top; price fifty cents; postage, 10c.
- (3). "First Principles," by Herbert Spencer; with appendix and copious index of subjects, 508 pages, same style of binding, type, etc., with "Data of Ethics"; price fifty cents; postage, 13c.
- (4). "Perfect Motherhood, or Mabel Raymond's Resolve," by Lois Waisbrooker; 345 pages, well bound in cloth, with portrait of the author; price, \$1.

(5). "The Flaming Meteor," Poetical works of Will Hubbard-Kernan; with portrait of the author and life-sketch; 270 pages, very tastefully and substantially bound in cloth; price, \$1.

(6). "Dreams," by Olive Schreiner, to which are added "Evangeline, and other poems by Longfellow; tastefully and artistically bound in cloth; 191 pages; price thirty cents.

(7). "Karezza. Ethics of Marriage," by Dr. Alice B. Stockham; 136 pages, flexible cloth; price \$1.

These are a few only of the books published or sold by us that we think very suitable for holiday presents. For fuller list please write us for catalogues.

#### SPECIAL OFFER.

Well knowing how hard it is to get a dollar of the "money of the realm," which means the money of the banker, and of the privileged classes generally, we hereby make this additional or supplementary offer:

For every dollar sent us at one time for books we will send free, twenty-five cents' worth of our pamphlet literature, including the seven numbers of "Our New Humanity," and all other pamphlets issued by us that are not now out of print, together with many others that have been, from time to time, advertised and sold by our publishing house. This offer does not include postage. Some of the books are large for the price; hence to avoid loss we ask that postage be sent with orders for free literature.

Asking for liberal co-operation in what we believe to be the "hope of the world," namely, the cultivation and development of higher and better ideas and ideals, we, of the Light Bearer office herewith and once more send forth to our friends and helpers, the world round, our

MERRY CHRISTMAS AND HAPPY NEW YEAR!

### VARIOUS VOICES.

Peter M. Gideon, Excelsior, Minn.—Enclosed I send two dollars for books. Sorry to learn that your health is failing. Hope you will revive and continue the work to which you have been devoting your time and strength for so long. You are on the only road that leads to true and lasting reform. To better the world we must grow a better class of people, and better people can be grown only when mothers are free. The hell-dens of the present—homes where motherhood is enforced—are growing young devils by the million. Set aside the marriage and divorce laws and these hell-dens, with their broods of young devils will vanish. Then the Christian wind-blowers will find their occupation gone—no sins nor sinners to thunder against. Then they will of necessity be compelled to go to work to earn their bread and butter, instead of fattening, as they do now, on the ignorance of their dupes—born and bred such in earth-hells.

G. C. Bolton, Pawnee, Okla.—Find enclosed money order [\$5], for which send books named below, including one dollar for "Hilda's Home" when ready, and one dollar on subscription for Lucifer. I have wanted to send money for books for a long time, but this is the first time I have had it to send. I am sincerely enlisted in the cause for which Lucifer is battling, and will do all in my power to further its best interest. Would like to join some band of radical people in building up a co-operative home, as I am tired of the individual struggle under the present system. I have some means that I would use in combination with others, but I want to join hands with liberty-loving people who are broad-minded enough to grant that every man and woman has the right to do as they please so long as they do not transgress the rights of others. Would like to correspond with parties who are thinking of organizing, or who have already a colony of radicals organized and in operation. If you know of any such please inform me where to find it. Hoping this small sum will do much good for you and the cause of humanity, I am a true friend of Lucifer and its band of noble workers.

Albina L. Washburn, 785 Lincoln ave., Denver, Colo.—If

found a wonderful advance in thought in Denver in the past three years since I spent a summer in house to house canvassing and speaking before various societies on Co-operative Exchange. It is much easier now to find people who agree with liberal thought. Especially do we find mental science advocates in most homes, not only among the well-to-do but with those who those who are working hard for a living in the face of all the difficulties imposed by the banker, the usurer and the petty laws framed to wring from the industrious a support for the idle. They are believing or enquiring or doubting, and doubting is next door to conversion. Hard headed, self-satisfied bigotry is the most discouraging condition of the human mind.

Far-sighted women now find the ballot of little use, since money so evidently overrules the vote that money can "go it alone" without the people. However, the development and self-culture, the independence and self-respect that have come to women through their long struggle for "equality before the law" have been of inestimable value to the race. Women's clubs with their manifold branches reaching into every department of study, philanthropy and business, are bringing to the root the woman's element, and in corresponding ratio are retarding the prevalent masculine influence now so persistently used for money making, selfish scheming and physical pleasure. Womanhood is most unmistakably taking on the positive, and her long negative subjection is daily becoming less. Do we not see the customs of Venus coming into vogue, where the men remain in the home attending to the babies and other household duties while the women form the legislature, directing and executing public demands? There is this difference, however; women are learning that the law is a force, and that the law-abiding citizen who does not use the law for his own advancement is quite out of date. Government of man by man is still endured by the ignorant, but government of women by men is, in Colorado at least, fast becoming an impossibility.

Enclosed find list of names for sample copies. I believe the public mind is ready for another step in evolution: A mental and spiritual element is predominant, especially among the women. There are a great number of the latter who have been deserted by, or have quietly left inferior husbands, and are now cheerfully and industriously making their own way.

William Holmes is here working in co-operative movements. The latest is the communist colony of C. M. Pruden, Marshall, Boulder county. Mr. Holmes and George Taylor, of Pittsburg, are working up the plan. They informed me yesterday that the checks of the Labor Exchange here, lately closed, will be redeemed in cash in the near future. Their office is 504 Charles Block, Curtis and 15th street. As for my plan—"Co-operative Exchange" it still hangs suspended in the air, a mist perhaps, so all-pervading, but let us hope the next cold wave will condense and precipitate it in practical form among the people.

### DON'T NEGLECT THE OPPORTUNITY

You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

#### Subscribed for in Advance.

So, in order to secure a copy, if you were not a paid-in-advance subscriber, you should send in your order at once, for many persons will want extra copies and soon the supply will be exhausted.

#### Women in Marriage Slavery

Will find in HILDA'S HOME a story exposing the horrors of their condition as faithfully and as fearlessly as "Uncle Tom's Cabin" exposed the horrors of Negro slavery in the South. The story is more entertaining than many modern works of fiction and the plain truths it tells will find responsive echoes in the seething, burning hearts of many women who know the galling effects of marriage thralldom.

The book contains 425 pages. Price handsomely bound in cloth, \$1. In paper cover 50 cents. Send in your order NOW—especially if you want extra copies for distribution among your friends.



742.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker.	25
Human Rights; J. Madison Cook.	25
Vital Force, Magnetic Exchange and Magnetism, by A. Chavannes.	25
Practical Co-operation; by E. C. Walker.	25
The Revival of Puritanism; " "	25
Love and the Law; " "	25
Sexual Enslavement of Woman; " "	25
Digging for Bodrock, by Moses Harman.	25
In Hell and the Way Out; H. E. Allen.	25

**Wanted:** A middle-aged woman of liberal belief who has some income and who would be willing to help a little on the housework, can get board in a good family of three grown persons, man and wife and one grown-up son, on very easy terms. Object companionship for the woman and comradeship for the man. Address T. Locifer.

**Wanted:** A few more industrials, liberally inclined, each of whom can take a hundred dollar membership in an industrial enterprise, collectively operating agriculture and other industries, can pay for membership in installments. Live stock, tools and machinery accepted at cash value. Practical man for creamery work and cheese-making wanted at once. Address Home Industrial Association, Richmond, Ind.

### Strike of a Sex and Zuggassent's Discovery.

By George N. Miller. Each 25 cents postpaid.  
Heinrich H. Gardner: "Strong, e can vigorous work. The world is ready for it."  
Free Press: "The way to make marriage a success and the home moon a one as life."  
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**The Outcome of Legitimation.** By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Boudier on a print was "bad enough," but we are printing that and decision to print more. The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 52.

CHICAGO, ILLINOIS, DECEMBER 31, E. M. 298. [C. E. 1898.]

WHOLE No. 743.

### A Rhyme of Thomas the Doubter.

When the Master had finished the story of the sower and the seed,  
and had shown his disciples the lesson of rock and wayside and weed,  
Then he spoke Thomas the Doubter, and his brow was furrowed with thought—  
He had seen a darker problem in the lesson that was taught.  
"Master," said Thomas the Doubter, "when the seed sown is the word  
and we the meaning quite plainly of the lesson we have heard.  
"But Master, say that the sower were God and the seed were men  
and some of them fell by the wayside, what were the lessons then?  
For I see men daily, my brothers, like the seed of which you spoke,  
and among the thorns fall many, and the thorns spring up and choke.  
"And some of them, good Master, fall where the soil is moist,  
and they perish there for the absence of the life for which they wait.  
"In reply," said Thomas the Doubter, "for those on good soil cast,  
For they have their joy of living and the harvest at the last.  
"But those who fall by the wayside, in thorns and on stony ground,  
Are they like the seed-grain scattered by a careless hand around?  
But the Master was silent and mournful, and his brow was furrowed with  
Doubt,  
And there lay on his soul a burden which Thomas the Doubter had wrought.  
—Selected.

### England and the English.

BY D. N. SWIFT.

Mr. Chamberlain's excellent statement of the Bedborough case admirably explains the exact position in which English literary freedom stands since the collapse of what at one time looked like an adamant police wall against progress. It will be a long time before our English Comstocks attempt a second encounter. It is a singular fact that a prosecution of this type helps reform more than many years of solid labor ever do. The decision of Mr. Bedborough not to go to prison when his liberty was offered to him on terms had at least one positive and one negative advantage to the cause he has served in the past. A legal defense based chiefly on technicalities (and it is hardly to be supposed that any other defense would have been attempted by paid lawyers acting under instructions from a committee opposed to Mr. Bedborough's particular views), would have served no purpose except the recovery of the prisoner's liberty.

Most of the committee had been aware from the first that the main line of defense would have been the technical proof that the accused was neither the author, printer nor publisher of the publications to which he pleaded guilty. Nine tenths of the trial would have been devoted to the (from a legal point of view) very proper point of showing that Dr. De Villiers, the actual publisher, had been allowed to emigrate, while Mr. Bedborough was arrested. The remainder of the defense would probably have tended to prove that the sale of the book had been most restricted in extent, and that it had only been sold to physicians and really clever students of science like Mr. Sweeney. How degrading all such apologies would have been from the point of view of freedom! George Bedborough preferred to promulgate never to sell any more of the books rather than to apologize

for his action; to say "guilty" and let the past speak for itself rather than to explain away the past as being "really quite orthodox when you come to see what was actually intended."

The negative advantage gained by Bedborough was that undoubtedly the rejection of the suggested compromise would have brought out far fiercer antagonism than before, and the English friends of freedom are far too few and too young to face at present the fighting of such a battle. Bedborough probably considered that his martyrdom would have gained nothing for his cause inside the court, while outside the court he clearly gained eight counts out of the total eleven, and the eight counts on which he secured an acquittal were the entire issue of "The Adult" for which he as editor and publisher was responsible. Anyone who reads the extraordinary speech of the Judge, Sir Charles Hall, is bound to agree at any rate, that Bedborough's calculations as to comparative gain, were perfectly justified by events.

A few words as to Mr. Walker's cheery optimism about my country. "This is the first collapse," he seems to believe, "in the defensive struggle." It is most certainly not the first time a man in England has pleaded guilty when he was not guilty of the descriptive epithets included in his indictment. I am always glad to read Mr. Walker's views of English pioneers. In England whenever we want to emphasize our discontent with our fellow radicals we always speak of the Pilgrim Fathers, or the Chicago martyrs, or Bennett, Harman—and, will he believe it, modest man—E. C. Walker. In England we have had brave men, cowards, fanatics, fools, and average men—just about the same miscellaneous sort as is raised in America. Mr. Walker must not forget that although Charles Bradlaugh published and sold "The Fruits of Philosophy"—the subject of the famous battle—the same man moved the legal heaven and earth, wisely and well, to escape having to defend "The Freethinker," although he was at the first included in the indictment against that paper. His position in that matter was not that he disagreed with "The Freethinker," but that he was not the publisher and he declined to take its publisher's legal responsibilities.

Mr. Henry Seymour (whose curious personal abuse of Mr. Bedborough makes such interesting reading in "The Adult") pleaded guilty a few years ago to the indictment of blasphemy for which he was tried at Maidstone Assizes. Henry Vitzelly, in 1889, pleaded guilty to publishing Zola's "La Terre" in English. In neither of the two last-named cases were any particular benefits gained to the cause of freedom except that Seymour, a capable worker in many good causes, saved himself the unnecessary risk to health and life, while poor Vitzelly, who could have made a brilliant defense (had there been any means of confining the prosecution to evidence pertinent to the particular book indicted), received a sentence of twelve months' hard labor, which in his case proved a death sentence. Mr. Vitzelly was a man of great literary ability and repute. He founded that pioneer of pictorial journalism, "The Illustrated

Loudon News." He introduced to the British public the works of Longfellow, Poe, Mrs. Beecher Stowe, Tolstoi and Dostoevsky, Thackeray, Dickens, Gustave Dore, Birket Foster and very many other famous authors and artists were among his contributors and co-workers. The mere catalogue of his publications arouses at this day a pang of envy among book lovers. And this man at the age of seventy-four pleaded guilty to a charge of "obscenity," to "corrupting the morals of her Majesty's subjects," to being "a man of depraved mind," etc., after a long life of active work for the enlargement of his fellow citizens' knowledge. His out-of-office hobby was work for the public good. Henry Vizetelly was for many years Honorary Secretary to the Association for the Repeal of the Paper Duty. The celebrated action against him for issuing the "Illustrated Times" without a stamp, decided the fate of the newspaper stamp. He was fined several thousands of pounds, but the abolition of the stamp immediately followed.

American readers must remember that in England a man may fight any act of Parliament except the law against obscenity, and his prosecution will deal solely with the evidence as to his guilt. There is no law, however, in England, against selling or publishing an obscene book. The statutory offense is that "A. B. is a person of depraved mind," and sold "an obscene book with intent to corrupt the morals." Accordingly all his private life in its most intimate relationships is laid bare, and as we saw in the Bedford case, even an alleged discovery of "indecent" photographs which even the prosecution did not suggest were ever sold to a living soul, played a part in the case against Dr. Ellis's book. Mr. Vizetelly is said to have had some little private skeleton in his family cupboard which he preferred to die rather than reveal, although it had nothing whatever to do directly with himself or Zola's book.

One of the first necessities in English reform progress is the concentration of forces against the legal procedure which allows as evidence in a case of this kind statements which would be properly ruled out of court in any other proceedings against the same man.

### The Etiology and Treatment of Criminality.

Daniel R. Brower, A. M., M. D., "Medico Legal Journal."

The principal etiological factors in crime are vicious parentage, bad environment, intemperance, a constant increase in the urban population, unrestricted immigration, and the unreasonable manner in which the laws are administered.

Vicious parentage not only means a criminal parentage, but a neurotic one, the product of epilepsy, hysteria, alcohol and narcotic poisons, or any of the other neurotic conditions that transmit to posterity an unstable, irritable nervous system; or any condition that in its transmission diminishes the power of inhibition. There is often among criminals a very great fecundity. This is well illustrated by the Juke family in New York, one criminal producing a progeny of about 1,700 criminals and paupers in the seventh generation.

Bad environment is a very important factor in the causation of crime. The child is father of the man, and only those who are endowed with extreme mental capacity, can raise themselves above the almost overwhelming influences of their environments. The world has produced very few Lincolns and Garfields.

Intemperance alcohol, is an etiological factor in crime. We recognize this as a strong anaesthetic, benumbing physical, as well as moral sensibility. Its striking effects when habitually used, are to make people untruthful, to increase sensuality. The habitual drunkard probably lies without being conscious of it, these qualities are transmitted, and in their transmission often become intensified. Dr. Wines, as the result of his extensive observations in prisons throughout the world, ascertained that fully three-fourths of all the prisoners have been addicted to the excessive use of alcoholic liquor. The distinguished Judge White of Pennsylvania, says after fifteen years on the bench, "I believe four-fifths of all crimes committed are the result directly or indirectly of intoxicating liquors."

The increase in the urban population, the tendency of civilization today to make people flock from countries to cities is remarkable all over the world, making as it does the struggle for existence so much more severe. It has been estimated that our city supplies ninety per cent of the criminals in our public institutions.

Unrestricted immigration is a very powerful etiological factor. The census of 1890 shows that the foreign element constitutes about twenty per cent of the whole population; and yet this foreign-born population furnishes over one-third of our criminals, and three fifths of our paupers. It looks very much as if the European countries were unloading on us their criminals and paupers.

The unreasonable manner in which the laws are administered serves as a factor in the development of criminals. When a child steals an article of small value he is sent to jail, and there he mingles daily with criminals who are greater adepts than himself and he learns from them lessons of crime that will make him more successful in his future ventures. If the stolen article is of small value the punishment is of short duration. When the time comes he goes out into the world free, not to engage in a profitable occupation of course, but to begin afresh his criminal operations. In due time he is again arrested, sent to the Bridewell, to jail or to the penitentiary. Before correcting his incapacity for useful occupation again, he associates with these confirmed criminals, serves out his sentence and is again released. Nothing has been done to give him capacity for earning his support. He is now disgraced in the eyes of the people, and the means of obtaining a livelihood are practically nil. Better versed in criminal knowledge, he now pursues his criminal propensities for probably a longer period of time, and then some time or other is re-arrested, so that there may be commitment after commitment. One case on record shows 230 commitments. This is unreasonable. The consideration in the main of the child's first commitment should not have been the crime, but should have been the biological condition of the prisoner. The object should not be to punish altogether; it should be to restrain, to reform, it should be deterrent and reformatory rather than purely punitive.

Now, the remedy for the treatment of these people should be the modification of the marriage license. The vicious parentage should be avoided by demanding evidence that both the proposed contracting parties are in good health; that they are not alcoholic nor narcotic inebriates; that they have not epilepsy, tuberculosis, nor active venereal disease; that they are not insane, criminals, paupers. The breeder of horses, cows and pigs, has a most careful regard for matters of heredity and improves his stock by careful consideration of the use of all the knowledge he possesses on this subject. And surely, the future of the human race is as important as that of the domestic animals by which they are surrounded. Bad environments should be corrected by court proceedings. Children who are not receiving proper discipline and education at home should be placed under such suitable environments as will correct these errors and defects.

The temperance question is a vast one. Spreading information among the people as to the baneful influence of intemperance to the extent that it is now being done, will diminish crime and a more universal distribution of the knowledge of this sort will be followed by even more improvement. So long as king alcohol makes laws, so long as the saloon is the great factor in American politics, just so long will all our efforts at controlling this prolific cause of crime be failures. We need today legislation for drunkards; we need today authority to place in prolonged confinement the drunkard just as much as we need legislation for restraining the insane, and for the confinement of the criminal. By present methods the reformation of the drunkard is almost impossible; whereas, if we had authority to restrain them for one, two or three years, or just as long as the reformation is required, with the privilege of reapplying the confinement when necessary, there might be some reasonable probability of



a fair amount of reformation. Probably the best way out of it today is not by prohibition, but by a high license system.

As a remedy for the constant increase in the urban population, which is such a fruitful source of crime, some method must be provided for the restoration of the equilibrium—some way by which the unproductive citizen may be transported to the country.

The last proposition—the unreasonable manner in which laws are administered—demands: First, that the pardoning power be taken out of the hands of the governors of states and placed under the control of a board of pardons, whose members should be skilled in criminal anthropology. Second, all sentences should be indeterminate, based upon the social and biological condition of the criminal. He should be under reformatory influence until his reformation is affected, be the offense great or small. Then our penal institutions demand remodeling. There should be local jails for the retention of prisoners awaiting trial in which there should be complete segregation. A man who has committed his first offense should not be permitted to associate with hardened criminals. Trial should be speedy, and sentences prompt.

For the incorrigible minor children there should be reform schools, where, through a protracted period, these children should be educated in manual training, and taught some useful occupation that may be to them a means of honorable livelihood. There should be reformatories for the older criminals who are capable of reformation; and these also should be taught, not only the rudiments of an English education, but the useful arts, and their period of confinement should be until they are able to withstand temptation and earn an honest living.

And lastly, for those who are incapable of reformation, there should be penitentiaries for their life-long incarceration, and these should be made as near self-sustaining as possible by having the prisoners employed in useful occupations.

#### Comments on the Lieutenant Wark Case.

BY KEAP.

"All this misery," which has resulted from the Lieutenant Wark case is not to be laid at the doors of "respectable society." Much of it properly belongs right where it fell the hardest—upon Lieutenant Wark and Miss Yates. Indirectly to the "respectable society" of which they were a part. Had Miss Yates been a self-poised, individualized woman, she would have known better than to have allowed herself to be placed in the condition she was when she did not want it. Had Lieutenant Wark been the man he poses himself as being in his remarks to the court, he would not have allowed "their mutual love" to place the object of that love in the position he did. What compensation was it to her that he was willing to "stand by her to the end" or to "die in the arms of the man she loves"? He says himself that she placed "implicit trust in" him, and it is quite evident to any one knowing the facts as stated, that he shamefully betrayed that trust when he impregnated her. It was a poor time to attempt a restoration when she was dying from the effects of "their mutual love" and his betrayal of her "implicit trust" in him! "Throw her on one side" indeed! Such a man does not deserve hanging, but he is not fit to be running at large until after his methods of "sticking to" a girl he loved and betrayed are materially improved.

And what shall be said of the woman who permits herself to become impregnated under conditions which forbid the proper development of her child? Certainly she needs protection from herself as well as from others. From the moment of impregnation she is dependent more or less upon others for her comfort and welfare. Alone and of herself she can do nothing toward the development of the task she has undertaken. Owing to the necessary changes taking place in her system in the early months of her undertaking, she cannot be relied upon to take her usual place in life. As time goes on, she is still more under obligations to her fellow beings for the comfort and conveniences of life.

She needs and should have, the very best care and protection for the successful development of the life within her body, and when the time of her delivery comes, she is still more the object of anxiety, of personal care and attention. Then follow the weeks of convalescence, the months of close attention as a mother, and it is at least five years from the time she has assumed the responsibility of motherhood before she can truly say that she is ready or capable of taking her place as an independent worker among her fellows. Has she a right to impose such responsibilities upon others without first consulting them and obtaining their consent to aid her in the work of building a new human being? There is but one answer to the question, it seems to me.

#### Voluntarism the True Test of the Necessity of War.

"The Free Life," for Nov., London, Eng.

The present war agitation in this country will help to raise a great question. Are those who want to fight, to have the power to make others, who wish for peace, pay for the fighting; and even turn them into fighting material and pack them off as soldiers to the battlefield? Distinctly not—is our Voluntarist answer. The fighters—whether they are many or few—must do their own fighting and pay the bill. That is the one true guarantee of peace. If war is a real necessity, far the larger part of the nation will be ready to do its duty, freely and without compulsion, if it is not a necessity, if the newspapers have written it up, if the jingoes have raked the fires, if the government has been weak and given way to pressure, if the cause of war is one of those unutterably stupid points of honor, then the fighters cannot be given possession of the minds, bodies and wealth of the peaceable citizens, and allowed to carry on war by turning their fellow men and fellow women into slaves. The fighters cannot complain of this condition. If the peace element in a nation is small, then the fighters will be deprived of only a small support; if it is large, then it is against even the general still half-instructed sense that already exists in these matters, that a large part of the nation should be made the tools of others for such a terrible purpose. If the fighters are only a clique and cannot pay the expenses of their fighting, then let them abstain from fighting; if they really represent the nation, they have all the power that they can claim at their back. *Voluntarism is the true test of the necessity of war.* Let the individual judge for himself. Nobody else can judge for him in these supreme matters. Remember the moral of the last American war. To a great extent the nation, only half-consenting, were pushed into that war. On April 23, "The Speaker" summed up, certainly mildly enough, the case when it wrote: "People recognize as freely as most educated Americans do, that the war has been precipitated by the Jingo party in the United States and that many of the steps which have led to it have not been seemly."

In our view, it is monstrous that a tyrant or a military usurper should be able to burden future generations of men simply because he is in possession of the machinery of government. If investors knew that in International Law, loans contracted under circumstances which created a fair presumption that the people were unwilling to incur the debt would not attach to the country in the event of a change of government, there might be less of that monetary support of misgovernment which has been the disgrace of the high finance of the nineteenth century. "The Speaker" does not go quite far enough. The interest of debt is paid by individuals, and on them falls the burden. It is for the individuals to consent to bear this burden—each for himself, and not for another. When men see more clearly, they will understand that they cannot impose burdens on each other. A free life for all, and free choice as regards the obligations that each one undertakes—that is our future. Any imposition of burdens on each other is only slavery under another name. What the tyrant cannot do, that the majority of the hour cannot do.



# LUCIFER, THE LIGHT-BEARER

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The name *LUCIFER* means *LIGHT-BEARING* or *LIGHT-BEARING* and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ON TUESDAY evening, Dec. 27, about thirty of *Lucifer's* friends gathered at the home of the editor to spend an evening with him before he starts on his "vacation." A very entertaining talk on Physical Culture was given by M. Florence Johnson, and so well pleased were her hearers that a class was organized to study under her instruction. The editor, we are happy to be able to report, is at length gaining decidedly in health and strength, and it is probable that a few weeks of rest will entirely restore him to his normal strength of mind and body. An important element or factor in hastening his recovery has been the cordial and sympathetic expressions of good-will from friends at home and abroad. These friends have our most sincere thanks for their sympathy and interest in us and in our work.

L. H.

## Close of Volume—The Brunonian Era, etc.

With this week's issue we reach the close of the current volume of *Lucifer*—"Son of the Morning"—and also the end of the year 1898 of the Christian calendar, or 298 of the Brunonian, or more scientific calendar.

The Christian era, it is claimed, began with the birth of its reputed founder. But no one knows, or pretends to know, the year, the month or the day on which Jesus the Nazarene was born. Moreover, the biographical sketches of the Nazarene, contained in the so-called "Synoptic Gospels," are so full of crudities, contradictions, improbabilities, not to say impossibilities—added to the anonymous and wholly unauthorized character of these records themselves—that many very learned men have doubted the existence, even, of the "Son of Man"—as he is said to have named himself—as a historical personage. These with other like reasons have caused some of our chronologists to reject the common or Christian notation or reckoning of years as unscientific and unworthy of perpetuation in an age of the world that claims to have laid aside the swaddling bands of ignorance and of childish superstitions.

But to see the desirability of change, of reform, is one thing to make a determined effort to inaugurate that change and to practicalize that reform, is quite another. However clearly we can see that our calendar is unscientific, irrational, absurd, and that it does much towards perpetuating the superstitions that clog the wheels of the car of human progress, we make but little if any effort to substitute a more rational notation. The chains of custom are hard to break. It is so much more easy and comfortable to sail with the wind and the tide than to row against them.

Among the attempts to reform the calendar and inaugurate a more rational notation is that which substitutes the death of Giordano Bruno, the distinguished Italian scholar, thinker, philosopher and champion of human freedom, in place of the mythical and wholly unreliable date of the birth of the alleged founder of the Christian cult, or religious system. Of the many martyrs to the cause of science, to the cause of human freedom and of intellectual honesty, none deserves the crown of everlasting remembrance, and of never-ending gratitude more than does Bruno. The date of his death at the hands of the Christian hierarchy at Rome, is the seventeenth of February, 1600, of the common calendar. To make the years of the reformed or scientific calendar to run parallel with those of the older and mythi-

cal one, the first year of the Brunonian era is made to begin with January of the year following the date of the death of him in whose honor it is named.

That this proposed change is only a small step in the direction of a truly scientific calendar, or system of reckoning time by months and years, is freely admitted. The year, in the earth's northern hemisphere, should begin with the winter solstice—*sun-stand*—or when the days first begin to gain upon the nights. Instead of twelve months—*moonths*—thirteen, of four weeks each, would be more natural. Other changes, such as numbering the hours from one to twenty-four, instead of one to twelve, "A. M." and "P. M." would certainly save trouble and a multitude of embarrassing mistakes.

While it is perhaps hopeless to expect all these changes to come in the lifetime of those now living, it is confidently believed that if all who have cast off allegiance to Christian creeds with their unscientific teachings as to astronomy, geology—the "creation" and age of the world, etc., etc., if all these would cease to reckon time, in their daily business, and in their correspondence, by continual reference to *Anno Domini*—the year of our Lord—much good might come of it in the way of breaking up the enslaving and debasing superstitions that have so long enthralled the minds and bodies of men, and especially of women and children, in all lands called Christian.

## The New Year and Its Work.

When this issue of *Lucifer* reaches its readers the new year will be a week or more old. That is to say, reckoning by the natural and not by artificial divisions of time, the year began about the twenty-first of December, as reckoned by the Gregorian or Roman church calendar.

The new year brings new duties. Each new year is a new revelation, a new occasion, a new opportunity for labor, for effort to make conditions better—better for living on the planet upon which for the present we make our home.

As some one puts it, "New occasions bring new duties; time makes ancient good uncouth. They must upward still and onward, who would keep abreast of Truth."

In all the realms of nature, so far as we know, nothing stands still, nothing is stationary. Change is the universal rule or condition of existence. *Lucifer* is, or can be no exception to this rule. Our Morning Star must either ascend or descend. Which shall it be?

The answer to this question must rest mainly with our readers and co-operators. If the paper were backed by accumulated capital, as nearly all financially successful publishing enterprises are, and have been, it would not be necessary to ask this question. From year to year, since the publication of the first number at Valley Falls, Kan., the light of *Lucifer* has been sustained and fed by the fraternal co-operation of a small, but very resolute band of workers, who have seen the importance, the necessity of agitation and investigation along the lines to which our publications have been mainly devoted. The question of continued existence and of enlargement of work rests with this pioneer band, this hitherto undismayed and unconquered band of workers, and upon those whom they can interest in the same line of work.

For the encouragement of these earnest, brave, fraternal and faithful helpers we are glad to be able to report progress, real and substantial progress, though slow and far from what could be desired. At the beginning of the new year we are in better shape to do effective work in extending the picket lines than ever before. With a good supply of new type suitable for book and pamphlet work, and with a better stock of radical reform books and pamphlets than at any time since the first issue of our little journal we feel reasonably sure that, with the aid of the helpers before-mentioned, the work of our Light-bringer will be more successful the incoming year than before.

Among the proposed plans for extension is that of publishing a monthly, each issue to be a separate pamphlet, at, say, one dollar per year. To make this plan successful it will be

necessary to have several hundred subscribers—not less than five hundred—to begin with. The lack of this assured subscription list, together with the labor and expense of revising and publishing "Hilda's Home," was the cause of the temporary suspension of the serial, *The Light Bearer Library*, in April last.

### Cause and Cure of Crime.

In the annual "round-up" of the work of the old year, and in making preparations, in laying plans for that of the new, it is doubtless well to take a reckoning with ourselves—to institute investigations or comparisons as to theories concerning causes of the crimes, vices, and consequent miseries that now so sorely afflict our common humanity. Try as we may, it is clearly impossible that any of us can wholly escape complicity or responsibility in and for these crimes, vices and miseries.

On the second page of this issue of *Lucifer* will be found a thought-provoking article entitled "The Etiology and Treatment of Criminality." This article seems to be attracting attention in many quarters. Among other leading journals, "The Legal Adviser," Denver, Colo., gives it a prominent place in its December issue. It would seem eminently proper that members of the legal and medical professions should give this subject careful and constant attention, since the business of "doctors," both of law and of medicine, is largely if not wholly dependent upon the existence of what is known as "criminality," and of its congener, vice, or "viciousness." If people could and would live virtuously—that is, normal, non-invasive, lives, there would be no place for or need of medical and legal doctors.

While there is doubtless much valuable information to be gained from a careful perusal of Doctor Brower's article—the doctor is a Chicago man if I mistake not—and while *Lucifer's* readers may agree with some of his views as to the causes of vice and crime, there will be many protests against the methods of restraint and cure proposed by the learned author.

While it may be unphilosophic and irrational to condemn or discredit a man because he belongs to a particular class or profession, there can be nothing amiss in considering what the natural bias or predilection of a writer may be, because of education or of pecuniary interest. It was Dr. O. W. Holmes, I think, who said, "There never was a guild of craftsmen since the silversmiths made and sold images of Diana of the Ephesians, that did not need sharp looking after."

Naturally enough Dr. Brower—a man of medicine and also of laws—looks after the interests of himself and of his fellow craftsmen, when treating of crime and vice, their causes and cure. No! not their cure; their "treatment" is the word used. It is asking too much of human nature to expect a man to consciously work for the abolition of the source to which his occupation, his craft, owes its very existence. The regulation, the control of disease, and the mystification of its causes, is the aim and interest of the physician, as a craftsman, not its abolition or eradication. The regulation, the control of criminality, not its abolition or eradication, is the aim and interest of the lawyer, the judge and the legislator, as craftsmen, and while it is possible that the man may sometimes rise above the craftsman the usual fact doubtless is that the man is submerged in the craftsman.

To show that our author is looking and planning for the interest of his order, his class, his craft, or his crafts, we have only to note that while he condemns the administration of laws only to note that while he condemns the administration of laws he has nothing to say against laws themselves. On the contrary, he would have more laws enacted and have their administration put into the hands of specialists, that is, of craftsmen. "Bad environment should be corrected by court proceedings," says the learned doctor. "We need legislation [restriction] He would prevent bad heredity by 'modification [restriction] of the marriage license.' That is, none should be allowed to marry and propagate their kind except such as could pass a satisfactory medical examination. To keep the unfit from propagating would—on this legality plan—require penalties, seques-

tration, confinement, emasculation, ovariectomy, etc., that is more law. To prevent crowding in cities he would recommend 'some way by which the unproductive citizen may be transported to the country.' Something similar to the 'penal colony system,' we are left to presume.

Dr. Brower, and the many thousands who will applaud his article, see clearly enough that our present laws and their administration are failures. He and they would cure existing evils by more law—more paternalism. To many of *Lucifer's* readers it will doubtless appear easy to show that more paternalism would only aggravate and perpetuate the evils it professedly seeks to cure. They are prepared to show that the learned doctor's diagnosis of the case does not reach the underlying causes, and that his proposed treatment is empirical—mere quackery. That all improvement of the race must come by the application of esoteric remedies—from within, not from without. That is to say, natural evolution, through removal of restrictions and by enlargement of the field of knowledge, are the only hope of salvation from the evils, the ills of our present social system. "The cure for the evils of liberty is more liberty," not more law.

### "Legends of the Patriarchs and Prophets."

By S. Baring-Gould. Fascinating as fairy stories, and of great value in showing us the kindred superstitions of the childhood of the race. The Jewish, Mohammedan and "Heathen" legends of the fall of the angels, the flood, etc., are given. Though written by a preacher, the work is an aid to Free-thought. We have a few copies which we will sell at the very low price of 63 cents, and 12 cents for postage. 380 pages, printed on fine heavy paper, gilt top, mottled back, with gold lettering. Or we will send one copy with *Lucifer* one year to a new subscriber, for \$1.00.

### A Protest.

BY R. B. KERR.

A few days ago I received by post from New York an envelope containing a proof print of an article entitled, "Mr. Grundy Worse than Mrs. Grundy," and purporting to be by me. Evidently the article was being prepared for publication in some newspaper or magazine.

On looking it over I found that it was my recent article on "The Want of New Men," with several startling alterations. For instance, I was made to approve of the bill introduced in Kansas for the emasculation of men who committed assaults on women.

In case any reader of *Lucifer* should see this article and be surprised at it, it is well to mention that the alterations in it were made without my knowledge, and have not secured my approval.

### The Child Question.

BY IDA BALLOU.

It is natural to love children. It is also, natural to feel impatient when they mortify and gail us by their "naughtiness." Ouregotism prevents our perceiving our own especial "naughtiness" and so we are as disgusted with the exhibition of it in children as if the disagreeable state belonged exclusively to them. As a matter of fact "naughtiness" is a quality—when not directly transmitted by parents or kin—of nature. Children are nothing but young animals, and with the kitten and the puppy have their playful traits. A child's invasion is the invasion of the puppy or kitten—without realization of responsibility. Of course there is the difference between the child and the lower animal, in that the former is upon a higher evolved plane and has keener sensibilities.

This should be taken into account when correction is contemplated. Do not forget, either, that the child has hidden powers of reasoning and where the puppy or kitten unques-



tionably accept your reproof, the child needs reason to satisfy it in accepting your wisdom.

These thoughts were aroused by a perusal of Lizzie M. Holmes' article on "Our Children." I judge that Mrs. Holmes has a type for ideal children in her mind. It is the "sensitive, delicate, self-conscious and inaggressive" child of loving parents. Such a child is very lovable—but is the impetuous, "naughty," warm-hearted, invasive, affectionate child less so? The former gives less trouble to its guardians, but the latter is the sure product of nature and has hidden forces for good or evil, as it happens to be trained, the inaggressive child does not possess. The aggressive child can learn to discriminate between right and wrong forces and use its aggressive powers for a mighty purpose—and attain a sublime height the inaggressive child can never reach.

Like Lillian Harman, I am not so sure Mrs. Holmes is wise in keeping children "out of the public schools." In order to be a factor in society and cope with society's problems it is necessary one should know something of society itself. The public school is founded upon a wrong principle, but with good home training, I do not believe the wrong principle can work any harm.

Well, with our "fewer and better children" we can only conform to our own particular idea of what is just and desirable. It is impossible to have a rule to go by—"many men of many minds," you know.

### The Bedfordshire Victory.

BY AN OLD ENGLISH LAW CLERK.

You and your readers have been discussing the conclusion of the Bedfordshire case in London, and very mistakenly casting more or less aspersions on Mr. Bedfordshire. You have done it because you and your correspondents do not understand English practice.

The ending is a real victory for Mr. Bedfordshire, for it means, in its real essence, a dismissal of the prosecution by the Crown. The fact that Mr. Bedfordshire put in a technical plea of "guilty" does not amount to a snap of your finger against him. It is a law plea to gain an advantage, and he got it. He acted very wisely. The sentence was a confession that the Crown has no case. It is a much greater disgrace to the Mrs. Grundy sentiment that in the face of the fact that the defendant pleaded "guilty," the Court pronounces no sentence on a technical confession of wrong doing—than it was to Mr. Bedfordshire. Mr. Bedfordshire says—say he says—"Well, I am guilty of all you charge me—what about it? What are you going to do about it?" And the Crown tucks its tail between its legs and says: "Oh, nothing." The money saved can be better spent in propaganda than wasted in defending a lawsuit. "Discretion is the better part of valor" at times; it certainly is in this case. Bedfordshire did the right thing at the right time.

### Sociologic Lesson. No. LXXIX.

BY HENRY M. PARKHURST.

THE ORGANIZATION OF INDUSTRY. In the organization of industry it will be divided first among the series; the agricultural series, the mechanical series, and the domestic series, for instance. The council will elect the chiefs of the several series, who will become ex officio members of the council. From their own number the council should select the executive officers; a president, vice-president, secretary and treasurer, etc., and defining their specific duties. Next we have the division of the series into groups; for instance, the agricultural series may be divided into the farming, live stock and orchard groups. The council will elect the chiefs of the several groups; and these chiefs in any series will be the group council of that series, the chief of the series being its president. If the group council think it best to form sub-groups, they will in like manner elect their chiefs, who will be ex officio members of the group council, the chief of the group being its president. In all cases the power of control originates

in the council, being delegated to the group councils, etc., down to the individuals.

Individuals finally control in two ways: first, by their election of the council, and second, by refraining from joining groups where the conditions are unsatisfactory, making it necessary for the authorities to change the chief or to modify objectionable regulations in order to have the work done. Individuals will temporarily join other groups where the objectionable features do not exist.

### Virtue Has Its Own Reward.

BY A SEVEN-YEAR-OLD SCHOLAR.

"A poor young man fell in love with the daughter of a rich lady who kept a candy store. The poor young man could not afford to marry the rich lady's daughter because he had not money enough to buy furniture. A wicked man offered to give the young \$25 if he would become a drunkard. The young man wanted the money very much so he could marry the rich lady's daughter, but when he got to the saloon he turned to the wicked man and said: 'I will not become a drunkard even for great riches. Get thee behind me, satan!' On his way home he found a pocket-book with a million dollars in gold. Then the young lady consented to marry him. They had a very grand and beautiful wedding, and the next day they had twins. Thus you see, 'virtue has its own reward.'"

[This is a fair sample of the "virtue" evinced in "respectable society," and for which our martyrs for a more honest education sex-wise for both young and old, are being sent to the penitentiary. How long before people will learn to think and reason for themselves? Who can tell? FLORA W.]

### Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of *Lucifer*—sent in response to the proposition of Henry W. Youmans and of others:

J. H. Kallmeyer, 50c; Elisha Crawford, \$1; Henry C. Roberts, 50c; E. D. Wileman, 50c; Joshua Harman, \$1.50; S. M. des Lespinasse, \$2.50; Friends, Illinois, \$4; Dr. M. Newby, \$1; Mrs. P. Clark, \$1; E. D. Luce, \$10.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a new subscriber, accompanied by one dollar for *Lucifer* one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us \$1 for a new subscriber, and 13 cents for postage on the book.

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed portrait of the author. Price, 50 cents, postage paid.

The "Blue Grass Blade" accuses a *Lucifer* correspondent with being drunk, writing jargon, etc., because he wrote "execution proof honesty," and the typo set it "executive proof honesty." It is passing strange that a newspaper man, accustomed to typographical errors, could not see at a glance that this was an error.



## VARIOUS VOICES.

R. Leonhardt, Tacoma, Wash.—The copy of "Loma" received. Grand work: hope the ideal will be realized in time to come.

E. E. Eads, M. D., Oakland City, Ind.—Enclosed please find order for one dollar, for which give my subscription a longer lease on Lucifer—the best edited and best paper published, always reaching for the tap root of the most important question of the age.

Stella Campbell, St. Louis, Mo.—I am delighted to see that you occasionally publish some of Will Hubbard-Kernan's poems. There is no other poet that can combine truth, strength and tenderness as Kernan can. I have "The Flaming Meteor." Hope that your health is improving.

Richard Conway, Carroll, Iowa.—Find enclosed one dollar for which please send "The Flaming Meteor" (by Kernan) to enclosed address. Please fill the order so it will reach her before Christmas. I will send a stamped and addressed envelope and ask you to send me if you can the address of the author. I consider Kernan and Burns the two greatest poets.

C. E. N., Boston, Mass.—Enclosed please find twenty-five cents United States postage to pay for Lucifer from 738 to 751. If Lucifer should print a request to all of its readers to mail the paper as soon as they have read it to some one who has not seen it, one to a different person each week, and also if you should print in each number where it can be obtained in the large cities it might help the circulation.

P. M. M., Iowa.—I must write you to stop Lucifer coming to me until further orders. My legal owner, as you know, objected to me taking it, so I hired a box. Through the carelessness of the postmaster he found out I was getting it in a private box and he has made such trouble I have to give up the box. So please send no more until I can make further arrangements. I am in arrears on subscription but will make it good as soon as I can, and will try to fix some way to read the Light Bearer. Yours in bondage.

E. D. Wileman, Toledo, Ohio.—I notice that my subscription is nearing its expiration, and as I am sure you need the amount quite as much as I do, and as I try to believe in the motto of "to every one as his needs," I enclose herewith the amount. I also enclose my mite towards what I hope will be a very merry Christmas and happy New Year. It is small, I know, but may be a good many others will do likewise, and the aggregate will be of some use. Please put it wherever most needed and accept the compliments of the season.

I. W. Herman, Rockville, Neb.—Find enclosed one dollar, for which send to my address your greatest of truth givers, Lucifer, for one year. I received the two sample copies of Lucifer you sent me yesterday. I had given up all hope of ever getting a copy, but at last the real truth advocate came in all its glory, and as can be seen I have lost no time in helping the cause. When I think of the liberty and justice in nature's store, which are being denied us by human ignorance, it makes me shed tears of grief, and more, when I view the long, long night to come. Alas, when shall the rays of liberty shine to lighten the dark and weary night?

William Schemenour, Waterville, Ohio.—I would like to say in reply to Elsie Cole Wilcox in No. 741: Yes, certainly—there is no compulsion in this matter of donations to enlarge the Light Bearer. I asked only those who might want to contribute, to do so. The stern fact confronts me, as it does so many thousands of my fellow toilers, that we have not been raised to

affluence by the McKinley wave of prosperity. We might have Jehovah—the Almighty—sitting on the throne at Washington, D. C., but so long as we allow the issue of money to be monopolized as now, we shall continue to have such waves of prosperity as that of McKinley—waves which raise the value of the dollar and cheapen labor and its products. Sister Wilcox should not complain. We are all benefitted by the articles of Mr. Walker and Rev. Holmes. I predict no such disaster as that mentioned by Mrs. Wilcox. The readers of the paper are too well balanced for that, and so long as the United States censors of the mail and the Comstock filibusters keep hands off we will continue to see the star of the Light Bringer shining in every land where human hearts beat in sympathy with human woes.

Sarah Stone Rockhill, O.—Your last editorial in Lucifer has been the last straw to break my silence or break up the spirit of procrastination which has held me for so long from doing what I should have done long ago—send in my subscription—for it has never lagged before. It does seem that Lucifer's friends should see to it that you have the opportunity to build up—if money can do it—though it seems we all have many ways for our scant means. I do hope that our worthy brother, E. W. Chamberlain, will feel that the means of the defense fund can be used in no better way than to save liberty's defender—for I feel, that your life is consecrated to the defense of liberty for women and I think we must, if possible, save that life for its noble work. I think my poem on "Consecration" must have been written for you and such as you—so I send it to you with this, also one dollar for my renewal and fifty cents for the paper covered "Hilda's Home" and fifty cents for your vacation if you can find it. I think you have done well in arranging to leave your work in such worthy, efficient hands as Lillian's, but let her help you for years yet, is the sincere wish of your friend.

J. H. Kallmeyer, New Florence, Mo.—Like Friend Chamberlain I am of opinion that Lucifer and its constituency cannot yet do without its pilot—yourself. I very much hope that Friend C.'s suggestion will be made practicable through the timely and united effort of Lucifer's elect, thoughtful, progressive, though now despised constituency. To show the sincerity of the above let me quote what I intended to mail a month or more ago, but could not find the courage to do it because not able to accompany it with some of the "filthy lucre," the "God" of plutocratic imperialism.

"I am so sorry to see in last Lucifer that you are indisposed and that our valiant little "Son of the Morning" is having such a desperate struggle. It seems to me the plan of R. H. Kerr is a splendid one and practicable (that is to send a number of names and addresses to whom Lucifer may be sent and the cash to pay for same), provided all of Lucifer band will take a hand. I mean to practice along that line. Then, too, I imagine if your stock of books, or at least a considerable portion could be converted into cash it would be quite a lift."

If I am any judge No. 739 of Lucifer is the high tide issue. Perhaps I am influenced by the number of women's names. Be that as it may, nothing has moved me more than I have read in the sterling Lightbringer, and I am a deeply interested reader of everything its pages bear. I respectfully doff my hat to these ladies, Lois Waisbrooker, Myra Peppers, Alice Beresford, and Dora F. Kerr, and for one, profoundly appreciate their courageous and true utterances.

I enclose fifty cents as my mite toward making possible your taking a vacation. Would I could magnify it a hundred fold! I did not call attention to this before for reason stated above. My fervent wish is long live Lucifer and long life (relieved though of onerous care and overwork) to its peerless editor.

"Loma"—A CITIZEN OF VENUS, by Prof. Wm. W. W. A story of surpassing interest, largely devoted to sociologic and sociologic problems. Like Gulliver in his "Looking Backward," the writer of "Loma" believes in the "state" as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sociologic, sociologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, \$1.50. Address a this office.

743.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

## Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

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Practical Co-operation; by E. C. Walker.	35
The Revival of Furtivism; "	35
Love and the Law; "	35
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A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.25. Address: M. Harman, 1294 Congress St., Chicago, Ill.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.  
Price ten cents. For sale at this office.

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## Do You Want a Copy?

You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been veracious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

Subscribed for in Advance.

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